THE

SECOND PART OF THE FRENCH ACADEMIE.

VVherein, as it were by a naturall hiſtorie of the bodie and ſoule of man, the creation, *matter, compoſition, forme, nature, profite and vſe of all* the partes of the frame of man are handled, with *the naturall cauſes of all affections, vertues and vices,* and chiefly the nature, powers, workes and immortalitie of the Soule.

By PETER DE LA PRIMAVDAYE Eſquier, Lord *of the ſame place and of Barre.*

And tranſlated out of the ſecond Edition, which was reuiewed and augmented by the Author.

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TO THE RIGHT HONOVrable Sir IOHN PVCKERING knight, Lorde Keeper of the great Seale of England,

T. B. wiſheth increaſe of honour here, to the glory of the Higheſt, and endleſſe happines with the *Saints in the worlde to come.*

HAuing finiſhed (Right honourable) the tranſlation of this ſecond part of the French Academie, and pondering with my ſelfe, vnto whoſe Patronage I might commendand committ the ſame, as it were into a ſafe Hauen to be preſerued from the tempeſtuous and ſurging waues of this Sea-like worlde, it came to my minde vpon ſundry good conſiderations, that your Honour might chalenge the ſame as a thing that by all right appertaineth vnto your ſelfe. For firſt, calling to my remembraunce, that the principall ſcope aymed at by this Author in the penning of his book, was to vphold the glorious eſſence of God againſt all contradiction of Atheiſts, and that by the viewe of his diuine woorkes in the creation of the bodie and ſoule of man, I preſently concluded with my ſelfe, that the defence of this poynt againſt that viperous broode, was a woorke beſt beſeeming the ſacred ſeate of Magiſtracie, and ſuch as for

their places representing the person of the supreme Iudge, were by the infallible worde of trueth adorned with his owne titles, *Psal. 82. 1. Exod. 21. 6.* Nowe forasmuch as by the speciall prouidence of God it hath pleased her royall Maiestie to aduaunce you to that seate of magistracie, next vnder her Highnesse, in which you are placed, it seemed vnto mee, that I shoulde after a sort offer wrong vnto your Honour, if I did not recommend vnto it the defence of the highest ruler, whose person you doe in a higher degree then others represent. Secondly, when I considered with my selfe that this generation of Earth-wormes, which place nature being but a creature in the roome of the Creatour, and denie the immortalitie of soules after this life, doe therein as much as lieth in them labour to put out the light of their owne conscience, which yet could neuer be wholly darkened in the mindes of anie, no not of the most desperate Atheist that euer was, I thought it most conuenient to craue, that your Honours lawfull protection in the behalfe of this Booke, and of my small paines taken therein for the benefite of my countrey, might bee as it were a *Sub pœna* serued vpon the whole rabble of these deuils incarnate, to cause them to appeare at that high court of Conscience, in which you enioy the chiefest place next vnder her sacred Maiestie, there to make answere to the humble complaint of Conscience, vnto which they offer such notorious violence. A third reason that moueth mee to become an humble petitioner, that this booke may be gathered vnder the wings of your Honours safe defence, is the constant report of your great care, that none be intertained into your retinue and familie, whose hearts are possessed with a liking of that Antichrist of Rome, within the compasse of whose iurisdiction, this dangerous infection of Atheisme beganne first in this latter age of the worlde to breake foorth, and hath nowe set footing euen in those countries, from whence by a generall consent of all Estates it hath beene banished long agoe. Let Florence

testi-

teſtifie this to all poſteritie ſucceeding, where that monſter *Machiauel* firſt beganne to budde, who hath nowe ſpredde abroade his deadly branches of Atheiſme ouer the moſt countries in Chriſtendome, inſomuch as fewe places but are ſo well acquainted with his doctrine, that the whole courſe of mens liues almoſt euery where, is nothing elſe but a continuall practiſe of his preceptes. And yet *Machiauel* beeing Secretarie to that Florentine eſtate, and employed altogether in ciuill affayres, may ſeeme in ſome ſort inexcuſable, if hee bee compared with manie of thoſe vnholy Fathers of Rome, who making open profeſſion to bee the Ring-leaders (forſooth) of the whole worlde to bring them vnto GOD, were plunged irrecouerably in this bottomleſſe gulfe of Atheiſme. Pope *Leo* the tenth a Florentine borne, was ſo farre from confeſſing Chriſt Ieſus to bee the Sonne of God with *Peter*, whoſe Vicar hee woulde ſeeme to haue beene, that hee bluſhed not openly to deride the doctrine of the Goſpel, and to ſcoffe at Chriſt Ieſus himſelfe the Authour thereof. For vpon a time as Cardinall *Bembo* by occaſion cited vnto him a place of Scripture concerning the gladde tydings of ſaluation, this ſonne of perdition moſt blaſphemouſly replied vpon him in this manner, *Howe profitable this fable of Chriſt hath beene to vs and to our crewe is well knowen to all ages.* A moſt horrible ſaying, and ſuch as coulde not proceede but from a flatte Atheiſt: of whom alſo it is reported, that he maintained there was neither Heauen nor Hell after this life. Birds of the ſame feather were *Silueſter* the ſecond, *Benedict* the ninth, *Gregorie* the ſeuenth, *Iohn* the three & twentieth, *Alexander* the ſixt, *Clement* the eight, *Paulus* the thirde, with diuers others of that rabble, of whome ſome vtterly renounced God and betooke themſelues to the Deuill, ſome denyed the immortalitie of the ſoule, ſome taught moſt damnable hereſies, and all of them turned the grace of our God into wantonneſſe, denying God the

onely Lorde, and our Lorde Iesus Christ, *Iude verse 4.* It wouldе require a long time to anatomize their seuerall liues, and your Honours waightie affaires in behalfe of this Church and Common-wealth will suffer no long discourse: in regarde whereof I am constrained in few words, and yet in most humble wise to recommend my selfe and these my poore labours to bee shrowded vnder your Lordships safe protection, most heartily crauing at the handes of the highest, so to guide your Honor in the managing of that great charge he hath called you vnto, as may make most both for his own glory here, and for your blessed and endlesse reward else-where.

[***]

Your Honors
most addicted

T. B.

TO THE CHRISTIAN READER

Grace and Peace.



ENECA *the Philosopher reporteth (gentle Reader) that the looking glasse was first inuented to this end, that man might vse it as a meane to know himself the better by. Now besides that in a glasse wee may attaine to some kinde of knowledge of our selues when wee take a viewe of our owne countenance, and of the lineaments & proportion of our bodies outwardly,* Socrates *applied the same to a further vse for the instruction of manners. For as* Apuleius *writeth of him, he earnestly perswaded his Auditors to looke often into a glasse, and to beholde themselues therein, to this intent, that he which thought himselfe beautifull and faire, might take occasion thereby to auoyde all kinde of deformitie in maners and conuersation, whereby that beautie of his woulde be greatly blemished: and that whosoeuer perceiued by the glasse any defect of comelinesse in his countenance, might labour so much the more seriously by the helpe of vertue and inward graces of the mind to recompence the outward wants & imperfections of his body. In which respect this Booke may most fitly be resembled to a glasse, as that which affoordeth vnto vs both these vses in farre more excellent maner then can be performed by any looking glasse how rare and surpassing soeuer it be. For euen the best of that kind doth represent vnto our eyes only so much of the surface of our own bodies as is directly before it, but as for the hinder parts we take no view of them by a glasse, much lesse is it able to giue vs a sight of the internall members of our bodies, wherby we may attaine to any profitable knowledge of them. But if wee take a diligent view of this booke, and with the eies both of body and mind looke intentiuely vpon the same, it will in most euident maner represent vnto vs, not only the outward members of mãs body both before and behind & on euery side, but euen the most hidden and inward parts thereof, which otherwise before life haue left the body cannot possibly be seene of any man. Here may you behold all the bones as it were the frame and timberworke of mans body, yea the very foundation vpon which all the residue of the building is laide. Heere may you see the exquisite frame and composition of the head, as it were the vpper lodging of this house, the seuerall ventricles of the braine, as so many sundrie chambers for the intertainement of the* Animal spirits: *the singuler workmanshippe of the eyes, as of the lights and windowes appertaining to this pallace of mans body: the matter and fourme of the humors in the eyes, as it were the christall glasse set in the windowes, together with the eye-liddes as*

casements

casemẽts to opẽ & shut, to receiue in or keepe out the light as need requireth: besides the eyebrowes as penthouses to defend those windowes from the violence of stormy weather. What should I speake of the eares, as of high watchtowres whereby warning is giuen to the internal senses so often as any aduersary noyse giueth notice of enemies approching to annoy this goodly castle? The mouth is it not as the doore that receiueth in all kind of prouision meete for the reparation and maintenance of this great building, as occasion serueth? It is a world to thinke what excellent workmanshippe appeareth in the voyce & tongue of man, and what singuler vses it hath very requisite for the perfection of this piece of worke. Now if we shall descend and enter into the contemplation of the breast, as of the middle story of this building, & consider with what goodly houshold stuffe those roomes are adorned, who is able either with tongue to vtter, or with heart to cõceiue, the rare deuises, the pretious Iewels, the singular art there to be foũd? What an exceeding faire roome is the dining chamber of the heart, the receptacle of the wil & affections, the shop wherein the vital spirits are wrought, and the forge from whence is deriued that fire and heate which warmeth the whole house? And least this fire should breake forth into such a flame as might bring perill of burning to this goodly building, the chamber of the heart is dayly & continually refreshed with coole blastes proceeding from the lungs, as from an outward roome that is built round about a great part thereof. Here also is to be seene the Artery, which as a liuely conduite carieth forth continually most christall streams of vital spirits into euery roome and office of the house. Betwixt this second story and the third is laid the Midriffe as a flore that maketh a separation betweene the instruments of the vitall parts being the implements of that middle roome, and the naturall instruments of the neather story which serue both for the vpholding & maintenance of the whole building, and also conteineth in it matter for the erecting of a new frame, which is to stand after the former is come to his ful period. In this third story or partition is to be seene the stomacke, which being as it were the kitchin of the body receiueth in at the doore of the mouth al such meats & drinks as are requisite for the keeping of it in sufficient reparations, & for the defence of it against two mighty enemies Hunger and Thirst, who by continuall vndermining of the same, la' or to lay it euen with the ground. And because nothing can be prepared in the kitchin without heate, & the maintenace therof, besides the naturalheat of the stomack it is cõpassed on the right side with the liuer, on the left with the spleene, behind with the muscles of the chinebone, before with the kal, aboue it hath the hart & midriffe, and within it are sundry vital spirits, from al which as frõ so many seueral fires, it receiueth heat for the better dressing and concocting of that which is conueyed into it. Neither are the gutters & sinks necessarily belonging to euery house, wãting to the perfection

of

of this beautifull building of mans body: as may appeare by the guttes and other partes of baser seruice, without which it is not possible that this frame should long continue. Now besides the singular delight and pleasure, which this naturall knowledge of our owne bodies yeeldeth vnto our minds, the profite & commodity that issueth herefrom is great & manifold. For first in regard of our selues: if we were throughly acquainted with the Anatomy of our bodies, with the substance and situation, with the forme and qualities, with the vses and offices of euery part and member of the same, it is out of all question, that by the knowledge therof, we might both preuent many diseases and infirmities, which through want thereof would sease vpon vs, and being ouertaken with any, might recouer our selues more speedily by a wise and skilfull cariage of our selues according to the same. Neither is it laid vpon euery one to haue so much skill as is requisite for him that maketh profession of that art towards all men, but onely so farre forth as may serue for the preseruation of his owne health, either in imploying the talent of his priuate knowledge, or in yeelding himselfe more readily, vnto the wise direction of the skilfull Physicion. Secondly, as Salomon sendeth vs to the industrious Prou.6.6.
nature of the Pismire to learne diligence and forecast in our calling, so the Apostle taketh occasion by the varietie of members in one body, to re- 1.Cor.12.
prehend two sorts of people in the Church of Corinth, both such as were caried away with enuy towards their superiours, themselues being indued with meaner gifts, and those also who being furnished with more excellent ornaments of Gods spirite, were puffed vp with pride in themselues, and with disdayne towards others of fewer graces. And this being the second vse that ariseth from this naturall knowledge of our bodies, offreth it self in most plentifull manner to be obserued by vs, in euery part and member of the same. What a notable lesson of good neighbourhood are we taught by the view & contemplation of mans face? For, as many seuerall members of different vses are so artificially knit and linked together in one face, that not one of them is any impediment or hinderance vnto another in the execution of his office: so we are instructed thereby how to cary our selues towardes our neighbours, euery one to containe himselfe within the limits of his seuerall calling, & not to incroch one vpon another as the maner of a great many is, that are not contented with their owne estate. Againe, in the second story of this frame when wee consider the lungs, which are the bellowes of the voyce, are placed so neere the heart that they compasse it rounde about, are not all men thereby admonished, that their speach is but the interpreter of the heart, & the messenger therof? that the mouth must like a good seruant attend vpon the heart, & vtter nothing but that which it receiueth first frō the same? that no man ought to imitate the example of Hippolytus in Euripides, who being admonished of his Nurse to remember his Oath,

made

made her this misshapen answere, τὸ μὲν στόμα ὀμώμοκε, ἡ δὲ φρὴν ἀνώμοτος: The tongue hath sworne, but the mind is vnsworne? As many hollow-hearted subiects of late dayes behaued themselues towards her Maiestie, hauing receiued a dispensation so to doe from Pope Gregorie the thirteenth, whose goodly posie was thus set down in certaine tokens sent to all such as were to be reconciled vnto him, *Fili mi da mihi cor & sufficit*, My sonne, giue me thy heart, and it sufficeth. Which is all one as if he had said, sweare and forsweare thy self if thou wilt, say thou art a good subiect, go to the church, do whatsoeuer is commanded thee, so thou let me haue thy heart, it skilleth not who haue thy tong, thy hand, & all the rest of thy body. Elihu being of another spirit, was better instructed in the knowlege of this neare coniunction, which naturally ought to be betweene the heart and the tongue: and therefore speaking to his friend Iob he telleth him, that his words should be in the vprightnesse of his heart. Whereas they that follow not this course of nature, but violently draw their tongue to vtter that which is far disagreeing from the meaning of the heart, are branded for the same by the kingly Prophet Dauid with this mark of infamy, that they are men of two harts, or of a double heart, which is monstrous in nature. The like instruction to this we are taught in, that the tongue is placed so neere vnder the braine, which is the seate of the mind & vnderstanding part of man, as it were at the feet of her schoolemaster, to the intent it should not speake vnadvisedly and hand ouer head, as we vse to say, but with great deliberation, both in regard of the matter it self to be deliuered by speech, and also of the circumstances of time, place and persons, which are not to be neglected. For looke how preposterous it is to set the cart before the horse, so is it for the tongue to run before the wit, and to vtter it knoweth not wel what, hauing receiued no direction from the same. And therfore Salomon putting the name of heart for the minde and vnderstanding part of man saith, that a righteous mans heart meditateth or pondereth what it shal answer: & that the heart of the wise guideth his mouth prudently. Neither is it slightly to be passed ouer, that euery one hauing two eies that serue for seeing, two eares for hearing, two nostrils for smelling, two feet for going, hath yet but one soft & fleshy tongue for sundry vses, & that tied fast with strings, & compassed about with gums, teeth, and lips, as with a double wall, to teach men thereby, that the tongue being a very vnruly member, had needs to be brideled & hemmed in on euery side, least it breake forth into a world of wickednes, and breed destruction to the whole body. Now if we look into the middle story of this building, there wee shall see that although the heart be the fountaine of life, and the root of al the vital spirits that are dispersed into euery part and member of the body, yet it cannot want either the coole refreshing it hath from the lungs, or the veine-pipes proceeding from the liuer, or the mooning strings it hath from the sinews, or the necessary de-

Iob 33.3.

Psalme 12.2.

Prouer. 15.28. and 16.23.

fence

fence of the ribbes and bones, which as strong bulwarks and rampires fence it in on euery side. Euen so fareth it with the great and mighty men of this worlde; who although in regarde of their power and authoritie euer others, they seeme to haue their liues and liuelihoodes at their becke and commaundement, yet they are so farre from being able of themselues to maintaine their honours and high places without the necessary aide of the inferiour sort, as that without them they shoulde want wherewith to vpholde their owne liues. But this appeareth yet more euident in the lower story of this frame, where the guttes and entrailes of the body as it were the sinks of an house haue their abiding. For although in regard of their vse they may seeme to be the baseſt and moſt abiect partes of the body, yet if we consider the necessitie of them, we shall see that a man may better spare a principall member of his body then the least gut that is in his belly. Euen so fareth it with the politike body of a cõmon wealth, in which the base Artisan wil sooner be missed oftentimes then he that carrieth a greater port, and is aduanced to a higher roome and office in the same. A third vse that may be made of this booke as it were of a christal glasse worthy the looking into, is that singular delight & pleasure which may be reaped, by the view and consideration of the harmony betweene this terrestriall frame, & the celestiall habitation of the heauens, when they are compared together. And as that famous sentence γνῶθι σεαυτόν, Know thy selfe, is reported of many to haue descended from the heauens, so surely it will be no small furtherance to a man whereby hee may attaine to a better knowledge of himselfe, if hee seriously obserue what a great agreement there is betweene him and the heauens, whereunto the very situation of his countenaunce lift vp towardes heauen, doeth as it were leade him by the hand. First therefore if wee consider the originall of them both, wee finde in holy Writ, that as God is saide to haue made the heauens in the beginning, so also it is there related, that not long after he made man after his owne image and committed vnto him the soueraigntie ouer the earth and ouer all liuing and mooning creatures vnder the cope of heauen. Neither can it bee truely said, that howsoeuer the Lord himselfe formed the first man, and breathed in his face the breath of life, yet since that first creation hee hath not intermedled at all with the continual propagation of mankinde, but hath surrendered all his working power into the handes of nature, by whose powerfull operation the matter of mens bodies is brought to this glorious perfection, which we see it hath when it first appeareth in the worlde. For this is to speake after the manner of meere naturall men, that haue not as yet learned the language of Canaan, as is plaine if wee call to minde what the kingly Prophet saieth vnto the Lorde, that it was hee that possessed his reines, and that couered him in his mothers wombe. Which also is more manifestly taught by that holy man Iob, who Gen.1.1, 26. Psal.139.13.

confidently

Iob 10. 10, 11. confidently affirmeth, that it was the Lorde who had powred him out as milke, and turned him to cruddes like cheese: that he had clothed him with skinne and flesh, and joyned him together with bones and sinewes. Wherefore as it was the eternall God, who first turned the body of the heauens into that roundnes, gathered the light into the bodies of the celestiall lamps, fixed the starres in the firmament, endued eche planet with his seuerall motion, and clothed the inferior world with this glorious circumference: so the same God at the first planted Adam as the roote of mankind, and euer since hath caused his whole race & euery seuerall person as so many branches to issue and grow out of his loynes. He turned the eies into that roundnesse: hee planted the eares as watch-towers in the vpper part of the head: he placed the tongue, fastned the teeth, stretched out the sinewes: hee watred the veines with blood, gaue massines to the bones, and clothed the flesh with a fine skin as with a garment: he seuered the fingers and toes, caused the feete to walke, and the hands to gripe. Hee, and none but he giueth sight to the eies, hearing to the eares, taste to the tongue, smelling to the nostrilles, and feeling to the fingers. Who but hee hath endued the lungs with breathing, the heart with the spirits of life, the stomacke with concoction, the liuer with the making of blood, and womens breastes with the making of milke? Who hath fashioned the instruments of hearing in the head like to a hammer and an anuile, the heart in the body like a pyramide, and made the spleene in substance like a spunge? Who hath couered the head with haire for comelines, and boared the skin through with insuit pores for euacuation? In a word, who hath giuen beauty to the whole body, and to each member his seuerall operation? What father, what mother, what workman hath wrought these things, but the onely wise and immortall God? But to proceede, as the sunne, moone, and celestial starres and planets haue a double motion, the one common with the whole body of the heauens, the other proper and peculiar according to the nature of euery seuerall starre: so haue the parties of mans body two motions, whereof the one dependeth of the motion of the whole body, and is therefore vniuersall, and the other is particular according to the inset nature and disposition of each seuerall member. And to descend to a more speciall comparison of one particular thing with an other, how doth the diuerse operations of the animal spirite (whose seate is in the braine) concurre with the different workings of the sunne in the firmament vpon the inferiour bodies here below vpon the face of the earth? We see that through the selfe-same reflexion of the sun-beames, the clay is hardned, and the wax made soft: that the light of the sun is comfortable to some eies, whereas other became worse through the brightnes of the same, that it worketh otherwise vpon a thicke body then vpon a thin, vpon a hard then vpon a soft, vpon a plant then vpon a stone, vpon the earth then vpon the water. So the Animal

spirit

spirit being distributed into sundry parts and members of the body worketh diuersly in each of them according to the diuerse natures, composition, and temperament of euery one. For being imparted to the eyes by the optick sinewes it giueth sight: to the eares by certaine passages, it worketh hearing: to the tongue by small Nerues, it breedeth tasting: in a word, being dispersed into the muscles and skinne by meanes of certaine sinewie threedes concurring in manner of a net, it infuseth feeling throughout the whole body. And as it often falleth out that we are deprived of the heate and light of the Sunne, when either some thicke cloude, or the bodie of the Moone, or some such thing is interposed and put betweene vs and the same: so wee quickely see and feele the want of the Animall spirite, when any thicke clammie humour, or winde, or melancholicke fumes, or any such impediment stoppe the passages and hinder the woorking thereof, as is to be seene in them that are taken with the palsie, apoplexie, madnesse, numnesse, and such like. It is no lesse delectable then straunge to consider in howe many thinges the Sunne as it were the heart of the heauens, agreeth with the heart of man, which may not vnfitely bee called the Sunne of the body. For as the Sunne being the chiefest of the Planets occupieth the middle place among those wandering starres, hauing the rest as his guarde both aboue and beneath him, to employ as neede requireth both for their owne safetie and the good of the inferiour worlde: so the heart being the chiefest member of the body, is seated in the middle storie of the same, hauing the other partes both aboue and beneath it and on euery side, employing them according to their seuerall offices for the vpholding and preseruation of the whole frame. And as the Sunne is the storehouse of that celestiall heate, which together with a diuine and quickening spirite working in the bowelles of the earth maketh it a fruitfull Mother, and tender Nurse for the bringing foorth and preseruation of all thinges: so the heart is the harth from whence proceedeth all that inset and native heate, which being conueyed with the vitall spirite into euery member of the bodie maketh them liuely and powerfull to performe those duties that are enioyned them. Concerning the motion of the heart, as it agreeth with the Sunne in this that they both haue a double motion, so in that the heart being the first that receiueth life and motion, is the Originall of all motion in the body, it resembleth the whole heauens, of which dependeth all naturall motions of inferiour bodies whatsoeuer. Againe, the two eies in the head represent the two chiefe lights in the firmament. And as there are both simple starres in the heauens, namely the Sunne, Moone, Saturne, Iupiter, Mercurie with the rest, and also compound, as the Charles-waine, the Lion, both the beares and others: so in the body there are simple or similar partes, as the sinewes, bones, arteries, veines, &c. and compound partes,

as

as the heart, liuer, braine, stomacke, lungs and such like. Moreouer, it is certaine, that the Planets, how soeuer in regarde of their mooning to and fro they are saide to be wandring starres, haue yet their certaine limites in the heauens, especially in the Zodiacke, in which as in their dwelling houses they exercise those naturall powers wherewith hall they are endued, as the proper mansion of the sunne is in Leo, of the Moone in Cancer, of Saturne in Capricorne, of Iupiter in Sagittarius, and so of the rest. In like manner, although the body of man bee so framed, as that there is no one part but it is seruiceable vnto all, yet there are certaine seuerall places appointed as peculiar shoppes for each faculty to woorke in especially, as the braine for the Animall spirite, the heart for the Vitall, and the liuer for the Naturall: the gall is the receptacle for choler, the spleene for Melancholy, the sucking veines serue to purge the blood from the serous substaunce of it, and so of the other powers and parties of the body. To conclude this third vse (for a day would not suffice to vtter all that might bee spoken in this matter) as the Sunne by reason of his Annuall progresse through the twelue signes, maketh a sensible diuision of the yeere into foure parties, which haue their different seasons and qualities if they follow according to the course of nature, and so likewise the Moone by her race quartereth the moneth accordingly: euen so fareth it with the body of man in regarde of his whole age, which being considered from the beginning vnto the ending, agreeth very fitly to those seuerall seasons both for number and predominant qualities, if the threede of life bee not cutte off in the midway by the rasour of death. For the body of man in his first age, which is his childehoode, is moist and hote, and so is the former part of the yeere called the Spring, as also the first part of the moneth from the new moone to the ending of the first quarter. In the second part of mans age, which is his florishing and youthfull time, the body of man is hote and dry, such as are the qualities of the second part of the yeere or Sommer season, and of that second part of the moneth, which is from the first quarter to the full Moone. Thirdly, the bodie of man in the third part of his age, commonly called Mans-age, is colde and moist according to the disposition of the third part of the yeere called Autumne, and of that season of the Moone, which is from the full to the last quarter. To conclude, in the fourth and last quarter of mans age called Olde-age, his body is colde and drie like to the Winter season, and to the fourth part of the Moneth, which is from the last quarter to the next newe Moone. Newe as these three former vses of the Anatomie of mans bodie serue for the commoditie and delight of man, so the fourth is the same that ought to be made, not onely of the body of man, but as Salomon teacheth vs, of all the creatures both in heauen and earth, and that is the glorie of God. For the Lord hauing

set in his visible creatures euident markes of himselfe and of his eternitie, power, goodnes, wisedome and prouidence, as the Apostle teacheth, what re- Rom.1.20.
maineth but that man for whose sake & seruice the Lord created al things, should thereby acknowledge his soueraigne Lord, and returne vnto him all glory, praise, and dueti full obedience for the same. That we ought to make this vse of the Anatomicall consideration of our bodies, the kingly Prophet Dauid teacheth vs most diuinely by his owne example, when after a view taken of the admirable worke of God in fashioning him in his mothers wombe, he breaketh forth into this saying, I wil praise thee, for I am feare- Psalm.139.14.
fully and wonderfully made: maruellous are thy works, and my soule knoweth it wel. And surely vnles we tread in the steps of this worthy king, & propound this as the scope of all our trauailes in searching out the seuerall parts of our bodies, that God our Creatour and gratious preseruer may bee praised, worshipped, & feared thereby, we shall neuer know our selues aright, and as we ought to doe, but rather ioyne with the most part of men who not vsing their skill in this behalfe as a ladder to climbe vp by vnto God, sticke fast in the very matter and forme of their bodies, so that many of them become meere Naturalists and very Atheists. One especiall cause whereof, as I take it, is because they lay not the ground and foundation of their skill in the holy Scriptures, the fountaine of all sound knowlege, which teach vs, that it is the Lord that made vs and that formed vs from the wombe, but follow- Isay 44.2.
ing after some small streames of this knowledge, euen such as are polluted with the inuentions of mans braine, placing the course of nature in the procreation of mankind (which is but an effect of Gods almighty working power) in the roome of God himself the supreme cause of al. In which respect they may not vnfitly be resembled to Moles that are alwaies plodding in the earth, or to swine that finding acorns vpon the ground, neuer looke vp to the tree from which they fall. They forget that mans eies are therefore set in the head, which is the vpper part of the body, rather then in his breast, belly, or feet, because he should be admonished thereby to lift vp his mind vnto heauen and heauenly things: & therfore Plato saith, that mens eies were set in a bodye reflected and looking vpward, that they might be as guides to leade them to the knowledge of God, vpon the sight of the celestiall light, & not ouertaken of the heauenly motions. Otherwise, although a mans skill be neuer so great, although he knoweth the way of the starres, the walles of the world, the foundatiõ of the earth, the top of the heauens, yet if he be ignorant of the creator & moderatour of them all, it shal profit him nothing. But as no man is to look for grapes of thorns, or figs of thistles, so we must not thinke that Epicures and Atheists will once either labor to know God or open their lips to praise him, when as yet they haue not learned to beleeue that he is, much lesse that he is a rewarder of them that seeke him. And surely of all Sathans delusions wrought by him Hebr.11.6.

in the hearts of unbelievers, but rather the error of unbelief is a thing so gross, as that which is destitute of all force of reason, cleerely & simple insinuates it selfe into the heart of man. For howsoever in regard of manifold corruption, hunger and thirst it was more inclined unto blindness, error, irreligion and aberration in manners, yet for any man not to see and acknowledge by the diuine candle of nature, that God is, that his prouidence watcheth ouer all, that the soule of man is immortall, and that after this life there is a place of happinesse for the good and of torments for the wicked, is as I may terme it a supernaturall error, or rather cleane against reason religion, nature and all. The truth whereof appeareth both by the common consent of all nations, who haue generally approued these points as inuiolable principles and maximes in nature, and also by the iudgement of the soundest sort of Philosophers and Lawmakers amongst the Heathen, who knowing that all mens consciences did naturally acknowledge one onely a being of a diuine power, but a subiection also thereunto, perswaded that their lawes and superstitions came from some one or other of their supposed gods & goddesses: as Minos King of the Cretenses made the people beleeue that he had receyued his lawes of Iupiter, Lycurgus the Lacedemonian Lawmaker of Apollos oracle, Numa Pompilius a Romane king of Egeria the Nimph, and so the rest of others. And in truth they that deny the diuine essence, what do they but deny themselues, and the being of all things in the world besides? For as Aratus the heathen Poet recites (which is also confirmed vnto vs by the Apostle Paul, In God we liue, moue, and haue our being: so that without him it is impossible we should haue any being one moment of an houre. And it is strange to consider how these reasonable beastes (for men I dare not call them) stumble so much upon reason and sense as they would seeme to do, cannot in reason vnderstand that this great variety & exquisite order, which they behold and see in nature & naturall things, must of necessity haue some superiour cause from which they receiued both their first being, and their continuall preseruation in the same. When they looke vpon any excellent picture, they presently say, as the truth is, that it was wrought by some cunning painter: and euery curious building leadeth all men to the consideration of some exquisite master-builder that framed it. And shall not the view of the world, and the knowledge of so many admirable things therein as are subiect to all our senses, constraine vs to acknowledge a superiour cause and creator of them all? Doth any shippe saile his right course without a Pilot? or is there any Citie well gouerned without a Magistrate? And shall any surmize, that the celestiall lights could obserue their right motions without the direction of him that made them? or that the terrestriall globe of the earth could continue so well ordered by the course of nature, were it not that all things are vpholden

Act. 17.

by

by him that framed them all? But such is the blacknesse of these Epicures hearts, that they will beleeue nothing but that which they may see with their eyes, and take knowledge of by the light of their bodies. As though, if their eyes were plucked out of their heads there could be no sunne in the heauens, nor light in the world, because themselues were in darkenesse and could see nothing. How many things are there in nature which cannot be seene, and yet no man maketh any question of their being, no not they themselues, who notwithstanding deny that there is any diuine nature, any inuisible soule, Angell or spirite, because they are not visible and subiect to sight. Can any of them see the winde, looke vpon the voice of a man, behold the sweete harmony of musicke? Nay, can they take a view of the heartes in their bodies, or of the braines in their heades? Are they therefore without heart and braineless? Surely it seemeth they are cleane voyde of braine, wit and common sense, that neyle all their beliefe so fast to the sight of their bodily eyes. And yet were it so that they would not most wilfully contradict the euidence of their owne hearts, they should there beholde with the eyes of their mind as it were in a christall glasse that which may bee Rom.1.19.
knowen of God. Nay the holy Ghost proceedeth further, and telleth vs, Psal.10.
that euen our bodily eyes may and doe after a sort looke vpon the eternall power and Godhead, which are seene by the creation of the worlde, being viewed in the workes thereof. And because it may so fall out by the righteous iudgement of God, that these beetle-eyed Atheists may aswell be deprined of their bodely eyes, as they want the sight of their mindes, the creator and Lorde of the whole worlde hath set such markes of his deity in his workes, that such as haue onely the direction of nature may euen with their eyes closed vp, touch and handle him if they will but grope after him, in Act.17.27.
whom we all liue mooue and haue our being. What should I presse them with the certaine testimony of their owne hearts and consciences, which will they will they, drawe them to a fearefull acknowledgement of the mighty power of God, whensoeuer either by his terrible voyce of thunder he shaketh their hearts, or by some irrecouerable disease, as a messenger of death, he summoneth them to appeare before his tribunall seate and throne of iustice. But there needeth no other proofe to conuince them then the wordes of their owne mouthes. For doe not their horrible oathes whereby they blaspheme the Maiesty of God, and as much as lyeth in them teare him in pieces, beare witnesse against themselues that the Lorde whom they despite in that manner, hath a being, howsoeuer otherwise they deny the same? And if no reason will sinke into their braines, yet must thinke the weight of Gods iudgements, which haue from time to time seased extraordinarily vpon these Atheists that haue sprung vp in the world, should cause them more seriously to consider of their miserable estate.

Protagoras. *It is reported of* Protagoras, *who was one of the first of that stamp, that being banished from Athens, and his Bookes publikely burnt, he was drowned in the sea as he sailed into Sicilia.* Diagoras *was violently slaine by certain men whom the Athenians had hired with mony for that purpose.* Epicurus *also, who placed his felicitie in corporall pleasures, died miserably in a vessell of hot water, after that he had bin foureteene daies together extremely tormented with the stone in the bladder.* Lucianus, *surnamed by his owne countrimen the* Blasphemer, *as he behaued himselfe most currishly in barking both against the gods of the Heathen, and against Christ Iesus the Sauiour of the worlde, so his ende was thereafter by being torne in peeces and deuoured of dogges.* Plinie *the elder denying the immortalitie of the soule of man, and placing Nature a creature in the steade of God the Creatour, whilest he was ouer-curious in searching out the cause of the burning of Ætna, was choaked with the smoke that issued from it. A iust punishment for him to ende his life by smoke, who esteemed his soule to be no better then a little vapour.* Cassius *being a professed Scholler of* Epicurus, *&* Brutus *most brutishly railing vpon the prouidence of God because his enterprises against* Cæsar *succeeded not to his desire, were both ouertaken with the reuenging hand of God, the one of them causing his seruant to be his Butcher, and the other embruing his hands in his owne blood. The like befell* Lucretius *a most notorious Atheist, who being deprined of the right vse of his senses, abused by him to the denying of God and of all religion, slewe himselfe in the middest of his madnesse. Pope* Iohn *the 13. may woorthily be enrolled in this band, as he that was not ashamed to put vp a supplication to the deuill to send him good lucke at dice: and one day in the middest of his iollitie hee tooke a cuppe of wine and dranke to the deuill. But by the iust iudgement of God hee was stabbed in with a dagger by one who tooke him committing adultery with his wife, so that hee died thereof within eighe dayes after.* Leo *the tenth Pope of that name, who thought there was neither heauen nor hell after this life, and blasphemously saide that the Gospel of Christ was but a fable, was sodainely striken dead with an extreame laughter, which he fell into by reason of newes brought him of the slaughter and ouerthrowe of certaine French men in Italie by his meaners. The French histories make mention of one* Frances Rabelais, *who hauing sucked in this poison of Atheisme made a mock at al religion, as* Lucretius *his forerunner had done before him: but the selfe-same author & defender of true religion, that tooke frō* Lucretius *al vse of reason, did so deprive this beast of all sense, that as he led a brutish life, so he died like a swine in the midst of his drunkennes, deriding those that spake vnto him of God and of his mercy.* Iodellus *likewise a French Poet, and a professed Atheist, as he gaue himselfe in his life time to write tragedies, so he made a right tragicall end.*

Diagoras.

Epicurus.

Lucianus.

Plinie Sen.

Cassius.

Brutus.

Lucretius.

Pope Iohn 13.

Pope Leo. 10.

Frances Rabelais.

Iodellus.

For

For having through gluttony and riot wasted his patrimony and wealth, he fell into such extreame neede, that hee was miserably famished for want of sustenance. It woulde aske a long time to set downe the iudgements of God that haue iustly ouertaken sundry others of this abominable crew: only I will rehearse one history worthy our knowledge concerning this matter, mentioned by Enguerran in the second volume of his Histories. In the raigne of Lewes the eleuenth, and vpon the fist day of Iune 1464. there happened (saieth he) a wonderfull accident in the Palace at Paris, whilest there was a controuersie in pleading betweene the Bishop of Angiers and a rich citizen of that towne, whome the Bishop accused of notorious Atheisme, namely, that he had saide in the hearing of many, that he beleeued not there was any god or deuill, either any heauen or hell. Now as the Bishops Aduocate rehearsed these woordes, the place where they were pleading trembled very sore, insomuch that with the shaking a stone fell downe from the toppe to the bottome, but hurt no body, albeit they were all taken with a great feare. Whereupon they went all presently out of the place vntill the next day when the matter was to be heard againe. And then also the saide roome beganne to shake againe, so that one of the sommers of the chamber sprang out of the mortesse, and bowed downeward two feete, but fell not. All that were present supposed they should haue died no other death, which caused them so violently to rush out, that for haste some left their hattes, some their cappes, some their slippers behinde them, neither durst any pleade any more there before it was throughly mended. Nowe albeit Enguerran speaketh nothing of the determination of that suite, yet forasmuch as nothing commeth to passe by happe-hazard (as they vse to speake) but all things are guided by the good prouidence of God, it is out of question, that the Lorde woulde teach vs heereby, howe wee shoulde detest and abhorre such execrable thoughtes and speeches, seeing the very dumbe creatures, as the stones, the timber, and the earth it selfe (which of it owne nature is vnmooueable) were so affected with the horrour thereof, that they coulde not abide so much as to heare it spoken of without soaking. But here some will say vnto mee, that this labor might well haue bin spared, considering that the sunne-shine of the Gospel (which breaketh forth so cleerely in all quarters of the lande) will quickely descry if any such ougly bird should once beginne to peepe out of the shell within the nest of this Iland. And if the Athenians being meere heathen men banished Protagoras out of their territories, and burnt his Bookes in a publike place, because in the beginning of one of them he called the deity into question, wee may not think but that in this land ouer-spread with the knowledge of God, this monstrous brood shalbe nipped in the head so soone as euer it shall dare to shew it selfe. Indeed a man would thinke that Atheisme should not once be

A citizen of Angiers.

dreamed of, or named amongst vs, considering that we liue in those times of
Isaiah.11.9. & 54.13. Ier.31.34. *which the Prophets foretold,* That the earth should be full of the knowledge of the Lord, as the waters that couer the sea: that all the childrē of the Church should be taught of the Lord: so that one neighbor shal not teach another, saying, Know the Lord: for they shall all know me from the least of them to the greatest, saith the Lord. *So a man would thinke that Fraunce, hauing bin for these thirty yeeres & vpwards almost continually scourged with ciuill warres, and that for the cause of religion, shoulde bee so farre from being stained with the least spotte of Atheisme,*
Psal.119.71. *as that it might now at the length truely say with the Prophet* Dauid, It is good for me that I was afflicted, for thereby haue I learned to keepe thy law. *And yet both this our Author and some other of that nation, knowing that this infection hath seazed vpon many of their countrie-men, haue laboured by their writings to suppresse the same. And surely it is greatly to be feared, that as their disguised attire couereth the bodies of many of our people, & maketh them deformed, so this poison of Atheisme hath passed the narrow seas, & is landed in the hearts of no smal number, to their vtter destruction both of bodie and soule. Neither is this the feare of some few without any ground, but of a great many wise and godly Christians, who seeing the generall prophannesse of mens liues almost euery where, both publikely crie out against the present infection, and priuately bewaile the future euils that necessarily follow the same. And albeit peraduenture there bee none amongest vs, that are so farre gone in Atheisme as* Ligneroles *a French Courtier of late daies was, who is said to haue made open profession thereof, yet if the tree may be iudged of by the fruites, & the outward effects of mens liues doe shew the inward affections of their hearts, he that hath but halfe an*
Psal.16.1. *eye may see, that there are a great many amongst vs of those foolish men of whom* Dauid *speaketh,* Who say in their hearts that there is no God. *In the forefront of which companie, the students of* Machiauels *principles and practicers of his precepts may worthily be raunged. This bad fellowe whose works are no lesse accounted of among his followers, then were* Apollos *Oracles among the Heathen, nay then the sacred Scriptures are among sound Christians, blusheth not to belch out these horrible blasphemies against pure religion, and so against God the Author thereof, namely,* That the religiō of the heathen made them stoute & courageous, whereas Christian religion maketh the professors thereof base-minded, timerous, & fitte to become a pray to euery one: that since men fell from the religion of the Heathen, they became so corrupt that they would beleeue neither God nor the Deuill: that Moses so possessed the land of Iudea, as the Gothes did by strong hand vsurpe part of the Romane Empire. *These and such like positions are spued out by this hel-hound sometime against true*

religion,

religion, otherwhiles againſt the religion and Church of Rome, ſometimes alſo taxing the religion of the heathen, of falſehoode, and cooſinage: ſo that in trueth hee woulde haue all religion to be of like accompt with his diſciples, except it be ſo farre foorth as the pretence and ſhewe of religion may ſerue to ſet forward and effect their wicked pollicies. And for this cauſe hee ſetteth downe this rule for euery Prince and Magiſtrate to frame his religion by, namely, that he ſhould pretend to be very religious and deuout, although it be but in hypocriſie. *And to this hee addeth a ſecond precept no leſſe impious, that a* Prince ſhoulde with tooth and naile maintaine falſe myracles and vntrueths in religion, ſo long as his people may thereby be kept in greater obedience. *Nowe what fruits wee are to expect from the ſtudents of this profeſſion, let all men iudge that haue any ſparkes of pure religion glowing in their hearts. Vnto theſe may bee added, ſuch as treade in the ſteppes of* Lamech, *who derided the iudgement of God vpon* Caine: *ſuch as walke in the wayes of* Iſmael, *who mocked* Iſaac *in regarde of the promiſe: and ſuch as thoſe irreligious perſons were of whome* Peter *ſpeaketh, who in ieſting-wiſe asked what was become of the promiſe of Chriſt his comming to iudgement. That there are ſuch amongeſt vs, euen in theſe times wherein we liue, let the teſtimonie which one of that crew gaue lately of himſelfe when the heauy hand of God by ſickeneſſe ſommoned him to giue an accompt of his diſſolute life. He being one day admoniſhed of his friendes to leaue his badde courſe of life, which otherwiſe woulde bring him to vtter deſtruction, ſcoffingly returned them this anſwere:* Tuſh *(quoth hee)* what is hee better that dieth in his bedde then hee that endeth his life at Tiburne? *And beeing further vrged to doubt the loſſe of his ſoule in Hell fire for euer although hee feared not death in this worlde, hee replied,* Hell? What talke you of Hell to mee? I knowe if I once come there, I ſhall haue the company of better then my ſelfe: I ſhall alſo meete with ſome knaues in that place, and ſo long as I ſhall not ſit there alone, my care is the leſſe. But you are madde folkes *(quoth hee)* for if I feared the Iudges of the Bench no more then I dread the iudgements of God, I woulde before I ſlept diue into one karles bagges or other, and make merrie with the ſhelles I found in them ſo long as they would laſt. *The voyce of a meere Atheiſt, and ſo afterwardes hee pronounced of himſelfe when hee was checked in conſcience by the mightie hand of* GOD. *And yet this fellowe in his life time and in the middeſt of his greateſt ruffe, had the Preſſe at commaundement to publiſh his laſciuious Pamphlets, whereby hee infected the hearts of many yoong Gentlemen and others with his poyſonfull platforms of loue, and dinelliſh diſcourſes of fancies fittes: ſo that their mindes were no leſſe poſſeſſed with the toyes of his irre-*

ligious braine, then their chambers and ſtudies were peſtered with his lewde and wanton bookes. And if the reſt of his crew may be permitted ſo eaſily as hee did without controlment to inſtill their venimous inuentions into the minds of our Engliſh youth by meanes of printing, what other thing can wee looke for, but that the whole land ſhould ſpeedily be ouerflowen with the deadly waters of all impieties, when as the flood-gates of Atheiſm are thus ſet wide open? Are they not already growen to this boldnes, that they dare to gird at the greateſt perſonages of all eſtates and callings vnder the fables of ſauage beaſts, not ſparing the very dead that lie in their graues? that the holy Apoſtles, the bleſſed virgin Mary, the glorious kingdome of heauen it ſelfe muſt be brought in as it were vpon a ſtage to play their ſeuerall parts, according as the humor of euery irreligious head ſhal diſpoſe of them? And whereas godly learned men, and ſome that haue ſpoken of their owne experience, haue in their bookes that are allowed by authority, termed Stage-playes and Theaters, The ſchoole of abuſe, the ſchoole of bawdery, the neſt of the deuil & ſinke of all ſinne, the chaire of peſtilence, the pompe of the deuil, the ſoueraigne place of Satan, *yet this commendation of them hath lately paſſed the Preſſe, that they are rare exerciſes of vertue. It were too long to ſet downe the Catalogue of thoſe lewde and laſciuious bookes, which haue muſtered thẽſelues of late yeeres in Pauls Churchyard, as choſen ſouldiers ready to fight vnder the deuils banner: of which it may be truely ſaid, that they preuaile no leſſe (if not more) to the vpholding of Atheiſme in this light of the Gоſpel, then the Legend of lies,* Huon of Burdeaux, King Arthur, *with the reſt of that rabble, were of force to maintaine Popery in the dayes of ignorance. Wherefore my humble ſute is to all ſuch as may by vertue of their authoritie ſtay the violent courſe of Atheiſme dayly ſpredde abroade by theſe pernicious Pamphlets, that they woulde lay to their helping hand for the ſpeedy redreſſe thereof. And as for thoſe that reape the gayne of iniquitie by the ſale of ſuch infectious ſtuffe, oh what a ſweete ſmelling ſacrifice ſhould they offer vnto the Lord, if they would gather all ſuch hurtfull Bookes together, and cauſe them to paſſe through the fire in the midſt of that yeard, where now they are ſo commonly ſold. Hereby it would come to paſſe, that the land being purged of ſo great contagion as droppeth out of the pennes of ſuch godleſſe braines, the Lord would withdrawe his heauy hand, which now many wayes preſſeth vs ſore, the preaching of the Goſpel woulde*

Act. 19.19,20. *preuaile mightilie, as it did in Epheſus after the like ſacrifice, and yoong Gentlemen and others woulde employ good houres vpon better ſtudies: which the Lord grant for his mercies ſake.*

AMEN.

THE

THE SPECIALL AND principall matters handled in this second tome of the French Academy, as it is diuided into seuerall dayes workes, and distinguished by Chapters.

The first dayes worke.

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15 OF the creation of the first man, and of the matter whereof the body of man is made. Chap.1.

22 Of the creation of woman. Chap.2.

28 Of the simple or similarie parts of the body, namely the bones, ligaments, gristles, sinowes, pannicles, cords or filaments, vaines, arteries and flesh. Chap.3.

34 Of the compound parts of the body, and first of the feete and legges, and of the armes and hands. Chap.4.

41 Of the backbone and of the marrow thereof: of the ribs, and of other bones of mans body. Chap.5.

47 Of the share bone and marrow of the bones: of the bones in the head, and of the flesh: of the muscles and of their office. Chap.6.

52 Of the kernels in the body, and of their sundry vses, especially of the breasts of women, of their beauty and profite in the nourishing of children, and of the generation of milke. Chap.7.

57 Of the fatte and skins of mans body, and of their vse: of the haires thereof. Chap.8.

The second dayes worke.

62 OF the bodily and external sences, especially of touching: of their members, instruments and offices. Chap.9.

67 Of the eyes, and of their excellency, profite and vse: of the matter and humors whereof they are made. Chap.10.

73 Of the tunicles and skinnes of the eyes: of their forme & motions: of their sundry coulors: of the sinewes whereby they receiue sight, and of other parts about the eyes. Chap.11.

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79 Of the eares, and of their compositi-on, office, and vse. Chap.12.

85 Of the diuers vses of the tongue: of the instrumets necessary both for voyce and speach, howe there is a double speach, of the forme thereof, how the spirite of man is represented thereby. Chap.13.

91 Of the agreement which the instruments of the voyce and speach haue with a payre of Organs, what things are to be considered in placing of the lungs next the heart, of the pipes and instruments of the voyce. Chap.14.

96 Of the tongue, and of the nature and office thereof: of the excellency & profite of speach which is the art of the tongue: what is to bee considered touching the situation thereof in the head, and neare the braine. Chap.15.

103 Of the office of the tongue in tasting, and in preparing meat for the nourishment of the body: of the teeth, and of their nature and office: of the conduite or pipe that receiueth and swalloweth downe meates. Chap.16.

The third dayes worke.

108 OF the sence of taste giuen to the palal: what tastes ars good to nourish the body: of the diuersitie of them: of hunger and thirst, and of their causes. Chap.17.

113 Of helps and creatures meete for the preseruation and nourishment of the body: how God prepareth them to serue for that purpose: of their vse. Chap.18.

119 Of the nose and of the sence of smelling, and of their profit and vse: of the composition matter and forme of the nose. Chap.19.

124 Of the vse briefly of all the outward sences of mans body, namely in purging the

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the superfluities and ordures of his nose: of the diuersity that is in mens faces, and of the image of the minde and heart in them. Chap.20.
130 Of the nature, faculties and powers of mans soule: of the knowledge which we may haue in this life, and how excellent & necessary it is: into what kinds the life and soule are diuided. Chap.21.
136 Of the two natures of which man is compounded: how the body is the lodge and instrument of the soule: how the soule may be letted from doing her proper actions by the body, and be separated from it, and yet remaine in her perfection. Chap.22.
142 Of the braine and of the nature thereof: of the sundry kinds of knowledge that are in man: of the similitude that is betweene the actions and workes of the naturall vertues of the soule, and of the internall senses. Chap.23.
147 Of the composition of the braine, with the members and parts thereof: of their offices, and that knowledge which ought to content vs touching the principall cause of the vertues and wonderfull powers of the soule. Chap.24.

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148 OF the seate of voluntary motion and sense: of the office and nature of the common sense: of imagination, and of fantasie: & how light and dangerous fantasie is: of the power which both good and bad spirits haue to moue it. Chap.25.
158 Of reason and memorie, and of their seate, nature & office: of the agreement which all the senses both external and internall haue one with another, and of their vertues. Chap.26.
164 That the internall senses are so distinguished, that some of them may bee troubled and hindered, and the rest bee safe and whole, according as their places and instrumentes assigned vnto them in the body are sound or perished: and of those that are possessed with deuils. Chap.27.
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170 Of the reasonable soule and life, and of vertue: of the vnderstanding and will that are in the soule, and of their dignity and excellency. Chap.28.
176 Of the variety and contrarietie that is found in the opinions, deliberations, counsayles, discourses, and iugdements of men, with the cause thereof: and of the good order and ende of all discourses. Chap.29.
182 Of iudgement, and of his office after the discourse of reason: and how beliefe, opinion, or doubting followe it: of the difference that is betweene them. Chap.30.
187 Of the meanes whereby a man may haue certaine knowledge of those things which hee ought to beleeue and to take for true: of the naturall and supernatural light that is in man, and how they beare witnesse of the image of God in him. Chap.31.
192 How the vertues and powers of the soule shew themselues by litle and litle, and by degrees: of contemplation, and of the good that is in it: of that true and diuine contemplation which wee looke for after this life. Chap.32.

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198 OF the appetites that are in all liuing creatures, and namely in man, and of their kinds: and particularly of the naturall and sensitiue appetite. Chap.33.
203 Of will and of the diuers significations and vses of these words (Reason and Will.) of the actions, freedome, and nature thereof: of the power which reason may haue ouer her. Chap.34.
208 Of those good things which both men only guided by the light of nature, are able to propound to themselues, and to follow, and they also that are guided by the spirit of God: of the power and liberty of the will in her actions, both externall and internall. Chap.35.
214 Of the distinction that ought to bee betweene the vnderstanding & knowledge, and the will and affections in the soule,

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foule, and betweene the ſeates and inſtruments which they haue in the body: of the agreement that is betweene the heart and the braine. Chap. 36.
219 Of the nature and compoſition of the heart, and of the midriffe: of the tunicles or skinnie couerings of the breaſt, and of the Pericardion, or Cawle about the heart: of the motion, office and vſe of the lungs: of the heart, and of the arteryes. Chap. 37.
224 Of the ſubſtance, ſituation and counterpoize of the heart: of the nature and vſe of the vitall ſpirite, and of the forge, veſſels and inſtruments thereof: of the ſundry doores and pipes of the heart, and of their vſes. Chap. 38.
229 Of the ſecond motion of the heart, which belongeth to the affections of the ſoule, and of thoſe that goe before or follow after iudgement: of the agreement that is betweene the temperature of the body, and the affections of the ſoule. Chap. 39.
233 Of the health and diſeaſes of the ſoule: of the agreement betweene corporall and ſpirituall phyſicke: how neceſſarie the knowledge of the nature of the body and of the ſoule is for euery one. Chap. 40.

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237 OF foure things to bee conſidered in the will, and in the power of deſiring in the ſoule: and firſt of naturall inclinations: of ſelfeloue, and the vnrulineſſe thereof. Chap. 41.
241 Of the habite of the ſoule in the matter of the affections, and of what force it is: of the cauſes why the affections are giuen to the ſoule, with the vſe of them: of the fountaine of vertues and vices. Chap. 42
246 That according to the diſpoſition of the iudgement, the affections are more or leſſe moderate or immoderate: of the cauſe of all the motions of the ſoule and heart: of the variety of affections: of the generation, nature, and kindes of
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them. Chap. 43.
250 That ioy or griefe are alwayes ioyned to the affections: and what ioy and griefe are properly. Chap 44.
255 Of the cauſes why God hath placed theſe affections of ioy and ſorrow in the heart: of true and falſe ioy, and of good and bad hope. Chap. 45.
260 Of feare, and of the nature and effects thereof toward the body the mind and the ſoule, and how it troubleth them: of the true harneſſe and armour againſt feare. Chap. 46.
265 Of the delight and pleaſure that followeth euery ioy, and of the moderation that is required therein: of diuers degrees of pleaſures, and how men abuſe them, eſpecially thoſe pleaſures, which are receiued by the corporal ſenſes. Chap. 47.
270 Of the compariſon of pleaſures receiued by the internall ſenſes: and how men deſcend by degrees from the beſt to the baſeſt pleaſures: of the difference betweene the vſe of ſpirituall delights and corporall: and how the one chaſe the other. Chap. 48.

The ſeuenth dayes worke.

276 OF the affections of loue, of the nature, kinds, and obiect of it: of the beginning of friendſhip: of the vertue and force of alluring that is in likeneſſe and in beauty: of the agreement that is betweene beauty and goodneſſe. Chap 49.
281 Of other cauſes why beauty procureth loue, and of diuers degrees and kinds of beauty: how it is the nature of loue alwayes to vnite, and what other effects it hath: how loue deſcendeth, and aſcendeth not: what power it hath to allure and breed loue. Chap. 50.
286 Of deſire and coueting, and of the kinds of it: of the infiniteneſſe of mens deſires, and what Good is able to ſatisfie and content it: of the difference betweene deſire and loue, and of the vtmoſt limit and end of loue. Chap. 51.
291 Of

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291 Of the good things that are in true loue, of the diuers valuations of loue, and of the benefits which it procureth: what knowledge is requisite to allure loue, and how one loue groweth by another: of the friendshippe that may bee both betweene the good and the badde. Chap. 52.

297 Of fauour, reuerence, and of honour: of their nature and effects: of those outward signes whereby they shewe themselues: of pity and compassion, and howe agreeable it is to the nature of man. Chap. 53.

302 Of offence in the heart and soule: of the degrees of offence, and of the good and euill that may be in this affection: of contempt that is bredde of it, and of mockery, which followeth contempt. Chap. 54.

307 Of anger and of the vehemency and violency thereof: of the difference that is betweene anger and rancor: of the affection of reuenge that accompanieth them: of the motions of the heart in anger, with the effectes thereof, wherefore this affection is giuen to man, and to what vse it may serue him. Chap. 55.

313 Of hatred and of the nature and effects thereof: of a good kind of hatred, and of the remedy to cure the euill hatred: of enuie, and of the kindes and effects thereof: of the difference betweene good and euill enuy. Chap. 56.

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319 OFiealousie and of the kindes thereof: how it may bee eyther a vice or a vertue: howe true zeale, true iealousie and indignation proceede of loue: of their natures, and why these affections are giuen to man. Chap. 57.

324 Of reuenge, cruelty and rage, and what agreement there is among them: what shame and blushing is, and why God hath placed these affections in

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man: and of the good and euill that is in them. Chap. 58.

330 Of pride, with the consideration thereof aswell in nature intire as corrupted: of the orginall thereof, and of such as are most inclined thereunto: what vices accompany it: how great a poison it is, and what remedy there is for it. Chap. 59.

335 Of the naturall powers of the soule, and what sundry vertues they haue in the nourishment of the body: of their order and offices: of their agreement and necessary vse: where the vegetatiue soule is placed in the body, and what vertue it hath to augment the same. Chap. 60.

341 What instruments the soule vseth in the body, about the naturall works of nourishing and augmenting: of the ventricle or stomacke, and of the figure, orifices and filamentes it hath: of the stomacke, and of what substance and nature it is: of the causes of hunger and of appetite: of the inferior orifice. Chap. 61.

347 Of the intralles and bowels, and of their names and offices: of the nature of the three smaller guttes, and of the other three that are greater: of the instructions which wee may learne by these things. Chap. 62.

353 Of the Mesentery and Mesareon: of the Meseraicall veines, of the Pancreas or sweete bread, and of their nature and office: of the liuer, and of his nature and office: of the rootes, bodies & branches of the veines: of their names and vses, and of the similitude betweene them and the arteries. Chap. 63.

358 Of the blood, and of other humours in the body: of their diuersity and nature, and of the agreement they haue with the elementes: of the similitude that is betwixt the great garden of this great worlde, and that of the little worlde, touching the nourishment of things contayned and preserued in them. Chap. 64.

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The ninth dayes worke.

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363 OF the vapours that ascend vp to the braine, and of the waters and cloudes contayned therein: and in what perils men are thereby: why the soule and blood are put one for another: of the temperature of the humors necessarie for the health and life of the body: of the causes of health and of diseases, and of life and death. Chap. 65.
368 Of the vses and commodities of the humors ioyned with the blood, and what vessels are assigned vnto them in the body, and of their nature and offices, and first of the cholericke humor, and of the spleene: then of the flegmaticke humor, and of the kidneys and other vessels, which it hath to purge by. Chap. 66.
373 Of the names whereby the humors of the body are commonly called, with the causes wherefore: of the comparison betweene the corruption and temperature of the humors of the body, and betweene the manners and the affections of the soule: of the meanes whereby the humors corrupt, and of the feauers and diseases engendred thereby: of the sundry naturall temperatures in euery one. Chap. 67.
379 Of the diuers temperatures and complexions of men, according to the nature of humors that beare most sway in them: of the disposition whereunto they are naturally mooued by them eyther to vertues or vices: of the means to correct the vices and defects that may be in our naturall inclinations. Chap. 68.
383 Of the restauration and reparation of all natures created by the generatiue power and vertue that is in them, and namely in man: what generation is, and what the generatiue power of the soule is: what the seede is, and how generation proceedeth of strength and of infirmity. Chap. 69.
388 Of the powers of the generatiue vertue and of their offices: of the principall
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cause why God gaue to man the power of generation: in what sence the reines are taken for the seate of generation: how we ought rightly to consider of the genetation of man. Chap. 70.
393 Of the fashion of a childe in the wombe, and how the members are framed one after another in the mothers belly: of the time and daies within which a child is perfectly fashioned. Chap. 71.
398 Of childbirth and the natural causes thereof: of the great prouidence of God appearing therein: of the image of our eternall natiuitie, represented vnto vs in our mortall birth. Chap. 72.

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404 WHy God created man naked, and with lesse naturall defence then he did all other liuing creatures: how many wayes he recompenceth this nakednesse: of the generall beauty of the whole body of man, ioyned with profite and commodity. Chap. 73.
409 Whether the life of the body can proceede eyther of the matter or of the composition, forme and figure, or of the qualities thereof, or else of the harmony, coniunction and agreement of all these: whether any of these, or al of them together can be the soule: of the length and shortnes, of the diuers degrees and ages, and of the ende of mans life: of death, and of the causes both of life and death: of the difference that is betweene naturall and supernaturall Philosophy in the consideration of things. Chap. 74.
414 Of the causes generally of the length and shortnesse of bodily life: of naturall and of violent death: in what maner the life of man consisteth in his breath: of the principall things required to life, and without which it cannot be: of the difference betwixt the life of men and the life of beastes: of the image of the spirituall death in the corporall: of the true comfort which wee ought to haue therein. Chap. 75.

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420 Of the chiefe conſolations, which the wiſeſt among the Pagans and Infidels could draw from their humane reaſon, and naturall Philoſophy againſt death: of the blaſphemies vſed by Atheiſts and Epicures againſt God and nature: what nature is, and who they be that attribute vnto it that which they ought to attribute to God. Chap. 76.
426 That there is but one ſoule in euery ſeuerall body: that one and the ſame ſoule hath in it all thoſe vertues and powers, whoſe effects are dayly ſeene: of the ſeate of the ſoule in the body, and of the principall inſtrument thereof: of the vnion of the body and ſoule: of the diuers degrees of nature, and of the excellency that is in it: of the fountaines and bounds of all the powers and vertues of the ſoule. Chap. 77.
432 Of the nature and varietie of the animall ſpirits, & how they are only inſtruments of the ſoule, and not the ſoule it ſelfe: of the nature of thoſe bodies wherein the ſoule may dwell and worke: of the difference that is, not onely betweene the ſoule and the inſtrumente by which it worketh, but alſo betweene the inſtruments themſelues, and their natures and offices, and which of them are neareſt or fartheſt off: of the degrees that are in the vnion and coniunction of the ſoule with the body. Chap. 78.
438 Of the diuiſions of man made in the holy ſcriptures, aſwell in reſpect of the ſoule as of the body: in what ſignifications the names of ſoule, ſpirit and heart are vſed therein, and the cauſes why: of the inner ſanctification of man: how the ſoule is taken for the life, and for the members and inſtrumentes of nourishment and for nourishment it ſelfe. Chap. 79
444 What is meant by a liuing ſoule, what by a ſenſuall and naturall body, and what by a ſpirituall body: how the name of ſoule is taken for all the deſires of the fleſh, and for all things belonging to this life and not onely for the whole perſon aliue, but alſo for the perſon being dead, and for a dead corps: and lastly for the ſpirits ſeparate from the body. Chap. 80.

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490 WHether the ſoule of man is engendred with the body, and of the ſame ſubſtance that the body is of: or whether it be created by it ſelfe and of another ſubſtance: whether it be needefull for vs to knowe what the ſoule is, and what is the eſſence thereof, or onely to knowe of what qualitie it is, with the workes and effects thereof. Chap. 81.
495 Whether there be any thing mortall in the ſoule of man: of the diſtinction betweene the ſoule and the powers of it: of the opinion of Philoſophers, and what agreement is betweene them touching the ſoule of brute beaſts, and the nature and ſubſtance of it: of their opinion that deriue the ſoule of man and the ſoule of beaſts from one fountaine: of them that aſcend higher, and of their reaſons. Chap. 82.
499 Of the opinion of Galen, of Plato, and of Ariſtotle touching the ſubſtance and nature of mans ſoule: of the opinion of Occam touching the vegetatiue and ſenſitiue power thereof, and of the diſtinction of ſoules he maketh in man: of the ſentence of the Platoniſts, and of Origen touching the creation, birth, and nature of the ſoule: of the coniunction of the ſoule with the body, and the eſtate thereof in the ſame. Chap. 83.
503 Of the opinion of the Platoniſts and ſome others touching the ſubſtance of mens ſoules: in what ſence not only the Poets and heathen Philoſophers, but alſo Saint Paul haue ſayd that men were the generation and image of God: of their error that ſay, that ſoules are of the very ſubſtance of God: of the tranſmigration of ſoules according to the opinion of the ſame Philoſophers. Chap. 84.
509 The chiefe cauſes, as learned men thinke,

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think that moued Pythagoras and Plato to hold the transmigration of soules, and transformation of bodies: the ancient opinion of the Iewes touching the same thing. Chap.85.

515 Of the Pythagoreans of these dayes amongst the Christians, and of their foolish opinions: of the opinions of many Doctors and and Diuines touching the creation and ordinary generation of mens soules: of the moderation that ought to be kept in that matter: of the cause of the filthinesse and corruption of mans soule. Chap.86.

529 Of those powers and properties, which the soule of man hath common with the soule of beasts: of those powers and vertues which are proper and peculiar to it selfe, according to the Philosophers: of the difference and agreement that is betweene humane philosophie and christian doctrine touching these things. Chap.87.

546 How men can haue no certaine resolution of the immortality of the soule, but by the word of God: of the peruersnesse of Epicures and Atheistes in this matter: of the chiefe causes that hinder men from beleeuing the immortality of the soule, and of their blockishnesse and euill iudgement therein: how wee must seeke for the image of God after which man was created in his soule. Chap.88.

The twelfth dayes worke.

536 OF those who desire the returne of soules departed to testifie their immortality: what witnes hath bin sent vs of God out of another world to resolue vs therin. Chap.89.

551 Of naturall reasons whereby the immortality of soules may be proued against Epicures and Atheists: and first of the argument taken from the faculty of knowledge which the soule hath, and from that knowledge of eternity which is in it: howe it appeareth, that it is not begotten of this corruptible nature, because it ascendeth vp vnto God: and

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how by a speciall benefite of God, it is dayly created, and not by the vertue of nature. Chap.90.

541 Of the argument for the immortality of the soule, that may bee taken from that naturall desire therof & of perpetuitie which is in it: of another argument to the same purpose, of the desire which men haue to continue their name and memory for euer: an argument to the same end taken from the apprehension and terrour which men may haue both of the death of the body: and also of the soule and spirite. Chap.91.

546 Of the agreement that may be taken from the delights and pleasures of the soule to prooue the immortality therof: an argument to the same ende taken from the insatiable desires & pleasures of men, euen from such as are most carnall: of the testimony which they may find euen in their vices to prooue the immortality of their soule. Chap.92.

551 Of the testimony that men haue of the immortall nature of the soule in their very body, by the composition and frame therof: of that which is in the motion and rest of their soule: how the creation of the whole world shoulde be vaine, and how there should be no prouidence of God, no religion, no diuine iustice, if the soule were mortall: of the multitude and qualities of the witnesses that stand for the immortality thereof. Chap.93.

556 Of another argument for the immortality of the soule taken from that naturall desire which men haue of knowlege: of Aristotles opinion touching the nature and immortality of the soule: of other reasons of Philosophers to proue that the spirite cannot be a corruptible and mortall nature: and how iust men should be more miserable, and shoulde haue more occasion to feare and to eschew death, then the vniust and wicked, if the soule were mortall. Chap.94.

563 Of that prayse and reward which wisdome and vertue may receiue of men in this worlde: how miserable it is, if there be

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bee no better prepared for them elsewhere: how death would bee more greuous and lamentable to the best learned and wisest men, then to the ignorant and fooliſh, if the ſoule were mortall: how the beſt & moſt certaine iudgement of men is for the immortality of the ſoule: of them who not beleeuing the ſame, ſay that it is good for men to bee in ſuch an error. Chap. 95.

569 Of thoſe internall teſtimonies, which all men cary within themſelues, to conuince them that doubt of the immortality of the ſoule, and of the iudgement to come, which ſhall be in eternall happineſſe for the good, and perpetuall torment for the euill: howe the very heathen acknowledged aſmuch by reaſons taken from the teſtimonies of nature. Chap. 96.

The thirteenth dayes worke.

575 OF the teſtimonies which euery one may take from his conſcience: of that feare vnto which all men are naturally ſubiect to prooue the immortality of the ſoule & a iudgement of God vpon the iuſt and vniuſt: how that which the Atheiſtes ſay, that feare cauſeth gods amongeſt men ſerueth to ouerthrow their damnable opinion. Chap. 97.

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581 Whether Epicures and Atheiſts bee reaſonable beaſts, yea or no, and what reaſons they bring to ouerthrow the immortality of the ſoule: of the falſe opinion of Pliny touching the ſame, and of his friuolous and brutiſh reaſons to this purpoſe: of the brutiſh concluſion vnbeſeeming the whole race of mankind, which hee maketh of this matter, and of the iudgement of God vpon him. Chap. 98.

588 Of them who ſay, that wee cannot know by the light of nature but that the ſoule is mortall: of them that alledge a place of Salomon againſt the immortality of the ſoule: howe wee ought to conſider of the iudgementes of God vpon Epicures and Atheiſtes: how the abſurdities which follow their doctrine declare plainly the groſſeneſſe of it: of the force of thoſe argumentes that were produced before for the immortality of the ſoule. Chap. 99.

594 Of the image of God in the ſoule of man, and of the image of the worlde in mans body: of the coniunction that is betweene God, the Angels, and men: of the ſundry degrees of Good that are therein: of thoſe leſſons and inſtructions which wee ought to receiue from the wonderfull compoſition and coniunction of the ſoule and body. Chap. 100.

FINIS.

THE

THE FORESPEACH OF THE INTERSPEAKERS IN this Academy, wherein is handled the cause *of their future discourses touching the natu-* rall historie of Man.

The names of the discoursers.

ASER, which signifieth *Felicitie*. AMANA, *Trueth*, ARAM, *Excellency*. ACHITOB, *Brother of goodnesse*.

ASER. My companions, I greatly bewayle the misery of our age, wherein so many Epicures and Atheists liue, as are dayly discouered amongst vs in all estates and callings. True it is, that the disagreement in matters of religion amongst them that beare the name of Christians is very great, and causeth much trouble in the Church: neuertheleſſe, I doubt not but that agreement might soone bee made, if the word of God onely might be the iudge of true & false religion. For all that feare God, and are carefull to doe nothing contrary to their ducty, that accompt the holy scriptures to be the true doctrine of the spirite of God, and are assuredly perswaded, that there is another life after this, and a iudge before whome they must appeare, they, I say, are not so hardly induced to peace and concord, but that a man may hope well of them. But they that feare nothing, that call all things into question, that esteeme all religion to be opinions only tormenting mens braynes: they likewise that stifly resist euen the trueth it selfe, whereof their owne consciences conuince them, labouring as much as lyeth in them to extinguish not onely the light of God within them, but that also which they learne in his word, such monsters, I say, will trouble all Christendome more then the contentions about religion, vnles the goodnes of God prouide some conuenient remedy for the same. For they must be taught to beleeue one God, one Iesus Christ, the immortalitie of the soule, the resurrection of the body, a second euerlasting life full of ioy and happinesse for good & iust men, but full of griefe and paine for the wicked and vniust: generally, they must be taught to beleeue whatsoeuer we learne in the holy scriptures concerning the creation and end of euery nature. Theſe things being

spirituall and heauenly cannot be seene nor comprehended without a celestiall and supernaturall light, nor without spirituall eyes, ioyned with the vertue and power of the spirite of God, who onely is able to clarifie our eyes and to giue them sight. For albeit God gaue spirituall eyes to man, when hee endued him with a reasonable and vnderstanding soule, yet they are euen blind through sinne, if they alwayes haue not God that great and euerlasting Sunne to illuminate them with his diuine light: as the eyes of the body remaine in darkenesse, when bodily light is taken from them. Hereupon they are called blind in holy scripture, that haue not the true knowledge of God by the light of his word. For although they that are most ignorant haue some little knowledge and sence of the diuinitie by that small remnant of naturall light, which man receiued at his first creation, neuertheless because this sparkle is so small in regard of that darkenesse, which filleth the mind of man, it is not sufficient to leade them to God, and to the right way of saluation. Therefore they soone goe astray and wander hither and thither, and for the most part followe superstition in place of religion, and lies in stead of trueth: because it is an easie matter for the deuill to disguise his inuentions vnder a false shew of piety, that they may not discerne betweene trueth and falsehood, betweene that which God liketh, and which he disliketh. For seeing the sparke of naturall light in mans vnderstanding is so small, there needeth no great troubling of the spirite, neyther any great impediments to bee cast in his way to confound and amaze him, and to take away, or vtterly to ouerturne his iudgement, whereby to make him as vnable to iudge of the trueth, as a blind man is to iudge of colours. But they are in farre worse case that voluntarily separate themselues from all truth, both naturall and supernaturall. For they easily beleeue that, which the Epicures long since taught against the immortalitie of soules, and against the prouidence of God towards men: insomuch that they hold this for most certaine, that the soule perisheth as the body doth, and that there is no God that intermedleth in the gouernment of humane affaires, but that they are guided eyther by fortune, or by prudence, or by the folly of men, according as matters fall out.

Matth 15.14. iohn 9.39.

I quake to thinke that such monsters are to be found amongst them that beare the name of Christians, and haue in former times receiued the markes and seales of Christianitie in the Church of Iesus Christ. But my quaking is doubled when I consider, that many of them that professe learning and humane philosophie, and that are thought to haue most skilfull sharpe and subtill wits, are not onely infected with this execrable Atheisme, but professe it, open a schoole thereof, and know

know how to poyſon many with it. For as there was neuer yet opinion, error or hereſie ſo ſtrange or monſtrous in the world that hath not alwayes found men ynowe to receiue it, ſo long as there were Authors and maſters to ſet it abroach, ſo theſe profeſſours of Atheiſme are neuer without great ſtore of diſciples: becauſe after this maner God puniſheth the curioſity, ingratitude, and peruerſeneſſe of men, the contempt of his word and hatred of the trueth, which is commonly in them, as alſo the pleaſure they take in vanitie and lies. Therefore God by his iuſt iudgement giueth them ouer into a reprobate ſenſe, ſo that they cannot but alwayes reiect the trueth, and imbrace error and lying, as he often threatneth them by the mouth of his Prophets and Apoſtles. Examples hereof wee ſee dayly in ſuch as thinke themſelues the wiſeſt men, who haue this in their cogitation (if they dare not ſpeake it openly) that it belongeth not to men of wit to beleeue in God and his word, but to ſuch as are ſimple and fooliſh: not to theſe great and noble ſpirits that flie abouethe clouds, who in trueth know more then they ſhould, to bring them to that place of weeping and gnaſhing of teeth.

Eſay 29.14. 2.tim.3.15. 2.thes.2.10,11, 12.

We are to liue (my companions) amongſt ſuch kind of men, and I ſuppoſe that ye, as well as my ſelfe, haue heard ſome of them ſpeake: eſpecially ſince of late times the ſeruice of Princes hath longer retayned vs neere vnto them, then we were wont in our yong yeeres when the ſtudy of good letters did wholy poſſeſſe vs. Therefore we ought to be very deſirous to fortifie our ſelues dayly with ſtrong and powerfull reaſons againſt whatſoeuer wee may heare vttered by theſe ſcorners of all pietie: not for feare that wee ſhall at any time bee deceiued by them (for I am moſt aſſured of the graces and gifts, which we haue receiued from God) but that we may haue abundantly wherewith to reſiſt the vaine and weake arguments of theſe deceiuers, when wee light among them, eſpecially in the company of ignorant folks, whom they may eaſily draw to their ſide if we ſhould be ſilent. Beſides, although we ſhould not be able to confound them by reaſon of their obſtinacy, yet we ſhall at the leaſt giue them occaſion to thinke more ſeriouſly of their error. I know well what ſmall accompt they make of the teſtimonies of holy ſcriptures, and how they eſteeme of them but as of fables and dreames made by ſome doters and idle perſons: for ſo they call the Patriarks, Prophets, and Apoſtles. As for the writings of Philoſophers, they will beleeue *Epicurus*, *Pliny*, *Lucretius*, *Lucian*, and others of their ſect, who deny all diuinitie, and the immortality of ſoules. But they will giue no credite to any thing that we fetch from the ſayings of *Pythagoras*, and *Socrates*, and from the writings of *Plato*,

Ariſtotle, Cicero, Plutarch, and an infinite number of other excellent Philoſophers of all nations, who haue all taught that there is a diuine prouidence and iuſtice, and that the ſoule is immortall. What ſhal we ſay then? where ſhall we ſeeke for arguments which they will vouchſafe to heare? I haue heard them ſay ſometimes, that they would giue credite to naturall Philoſophy in thoſe things wherein the cauſes are prooued by their effects. Now if we take this courſe to prooue vnto them a godhead, his prouidence, his future iudgement, and the immortalitie of the ſoule, which way ſoeuer we turne our ſelues, eyther vpward or downward, on the right hand or on the left, we ſhall find teſtimonies euery where, which they may not in any wiſe reiect. For we haue nature, the neceſſitie of cauſes, proportion and ſimilitude, the life, decency, and dignity of man, the goodneſſe of God, the vtility that commeth by mankind proceeding from the bounty of God, all which with one common conſent, and as it were with one voyce doe teach & cry, that there is one God creator & gouernor of the whole world, and that the ſoule of man cannot be mortall. Hereof it is, that the holy Ghoſt doth often propound vnto vs in holy ſcriptures this whole viſible world, as a great booke of nature, and of true naturall diuinitie, all the creatures as preachers and generall witneſſes of God their creator, of his workes and of his glory. Neuertheleſſe there are but fewe that haue ſuch eyes as are requiſite for the reading of this booke, or fit eares to heare the voyce, and to vnderſtand the ſermons of theſe naturall preachers, no not amongſt them that are moſt skilfull and beſt ſtudied in the ſearching out of nature, and haue greateſt knowledge of naturall things, of liberall arts, and of all humane philoſophy. For there are as many, yea moe, to whom in this reſpect the ſelfe ſame thing is befallen, which long ſince befell to the firſt and greateſt philoſophers, vnto whom Saint *Paul* obiecteth this by way of reproch, that when they knew God by the works of the creation of the world (wherein he maketh his power, his eternall and inuiſible Godhead, as it were viſible vnto vs) they did not glorifie him as God, but withheld the trueth in vnrighteouſneſſe. And yet it wil not be a hard matter for vs (God being our helper) to make it manifeſt by the conſideration, not onely of the whole frame, but of the leaſt creature therein, eſpecially of the body and ſoule of man (who is a litle world) and of the creation, nature, dignitie and excellency of both his parts, how not onely the ſimpleſt and moſt ignorant may and ought to learne to know God & his prouidence ouer euery nature, and ſo to honor and to glorifie him, as hee hath bound them thereunto, but alſo how the wiſeſt ought to direct all their skill and knowledge which they haue in naturall philoſophy,

Rom. 1. 18, 19. &c.

to

to this selfe same end. As for those that make open profession of Atheisme, and refuse the testimonies, which God in his word setteth downe vnto vs, of himselfe, of his prouidence, and of all things belonging to the saluation and soueraigne good of men, they shal haue yet, wil they nill they, ynough probable reasons to prooue all these things, so that we may easily conuince and prooue vnto them by these testimonies, which euery one of them carieth about in himselfe, both the immortality of the soule, as also the religion of God and of his prouidence. For these three things are so linked together, that in no wise they cannot, neyther ought to be separated: so that he which admitteth the one, must of necessitie approoue the others, and if he doubt of the one, he reiecteth all.

As therefore (my companions) some yeeres past after our returne from warre, we tooke occasion vpon the corruption that then was in all the estates of Fraunce, and the forlorne manners which raigned in euery one, to meete together and to discourse in our Academy of the institution in good manners, and of the meanes to liue well and happily, to the end that in renuing the memory of our former studies we might begin to direct our life to that principall end, which the Philosophers appoint thereof, namely vertuous actions: So I thinke that euen now we haue an other good occasion to read in this great booke of nature, and to bring one to another whatsoeuer we haue learned concerning the nature of man. For first we haue leaue in regard of our Princes seruice, to recreate our selues for a while in our owne houses. Againe, the selfe same place where we met so fitly, and wherein we began our former discourses of Philosophy, doth inuite vs to proceed in them. Moreouer, we doubt not of the combat, which is prepared for vs when we shal visite our neighbours and friends, amongst whom many professe themselues better Philosophers then good Christians. We know also into what straights we haue bene brought in our masters courts: and let vs not hope that the perill will be lesse when their seruice shall recall vs neere vnto them. Wherefore we shal doe well to arme our selues now with all the reasons and testimonies which wee haue in nature against that Epicurean doctrine, whose only drift is, by denying the immortalitie of the soule to turne men from all religion and feare of God. For thus doing, we shall not onely greatly profite our selues, but them also, who being in danger to be seduced by such deceiuers shall heare vs now and then reason with them: who feeling themselues conuinced by naturall reasons wherein they supposed to haue greatest strength, will not be so bold to vomit their poyson before others, but shall be constrained to digest it by themselues to their

owne confusion and ouerthrow. I desire therefore (my companions) to know how you stand affected towards this my intent and purpose.

AMANA. If euer there were age, wherein those signes of the end of the world, which the spirit of God hath foretold vs, haue bene seene, it is this, wherein they are so apparant, that there is no one body, if he be not depriued of all discourse of reason, who doth not acknowledge them very euidently. For we are fallen into those times wherein store of false prophets are arisen, & haue seduced many, wherein all iniquity is increased, and charitie altogether frozen. Which thing hath discouered not only many false religions, but also Atheisme, which is farre worse. For without doubt they that are altogether voyd of religion, are farther off frō true religion then they that follow one that is false. And yet there are as many, yea moe at this day that doe openly shew themselues to be Atheists & Epicures, then there are of those that are taken for good Christians. If in outward shew they professe religion, it is but to couer themselues vnder the vale thereof, to the end that men should not take thē for such as they are indeed, as also that they might keepe company with the best. But in their hearts, & amongst their companions they mocke & laugh at al religion, at al feare of God, & whatsoeuer els is taught vs by his word touching any other life thē this, wherin ioy is prepared for the good, and torments for the wicked. Nowe if there were nothing els to doe, but to conuince such men of errour & lying, the matter were easie: for they cary all their witnesses and their condemnatiō with them: but they are not so easily confounded. For a man is conuinced, when he is constrained to acknowledge in his conscięce that he hath no reason wherby he is able to withstand & gainsay that trueth, which is shewed vnto him, & which condemneth him. But if he be obstinate, head-strong, wickedly giuen & froward, he will neuer leaue kicking against the pricke, but persęuere in his headinesse and obstinacie, & in his maliciousnes and peruersenes. For whē reason faileth him, he armeth himselfe with impudencie; like to a bold murtherer, or to a shameleſſe harlot that will blush at nothing. Therefore *Chrysostome* said not without reason, that heretiks may wel be conuinced, but not confounded. For they do but wipe their mouth, as *Salomon* speaketh of an harlot, which presently after boasteth that she is an honest woman. But howsoeuer wicked men striue to blindfold their vnderstanding, & to harden their heart against the iudgement of God, yet it is neuer propounded vnto them, but will they nill they, they feele themselues pricked and pressed with some sence thereof. True it is, that it is not so with them as the childrē of God are touched, as they of whom it is written, that after they had heard the preaching of Saint

Math. 24.

Peter

Peter, they were pricked in their hearts, whereby they were led to true repentance, because they had bin touched to the quicke by the word. But it is said of the reprobate and of them that are hardened, of which sort are all Atheists, that God hath giuen them a pricking spirite, by reason of their bitter heart, which causeth them alwaies to increase in bitternesse, to fret and chafe against God, when they feele themselues pressed by his word and by his iudgement. Acts 2.37.

Therefore I am of opinion (my companions) that for this cause, and for those reasons which Asser recited vnto vs, we are now to call to memory all the testimonies that we can bring of God & of his prouidence, of his iudgement, and of the immortalitie of mens soules, by the consideration of the nature of man, and of his parts, the body and soule: expecting when sometime hereafter God shall giue vs grace to contemplate the selfe same things in euery nature, and in all this great visible world. For no doubt but such kind of contemplation will furnish vs sufficiently with arguments to conuince all Epicures and Atheists, & to constraine them to acknowledge in their conscience a diuine iustice, and an eternall life. *The heauens* (saieth the Prophet) *declare the glory of God, & the firmament sheweth the worke of his hands.* This glorie ornament, this firmament so cleare, and face of heauen so sumptuous to behold, is a thing full of greatnesse. Therein we may behold the Master builder thereof, clothed with the whole frame as with a garment, which is a sure testimonie of his power and vertue. He who cannot fall within the compas of mans grosse sences, maketh himselfe as it were visible in his terrible workes. This worlde is vnto vs a learned schoole, wherein the praise of God doth preach it selfe. It is a goodly large & rich shop, wherein this soueraigne and most excellent workman layeth open all his works, to this end, that he might be knowen by them. It is a temple, wherein there is no creature so little, but it is as it were a similitude and resemblance of the creator thereof, to shew and manifest him vnto vs. In a word, it is a Theatre, where the diuine essence, his iustice, his prouidence, his loue, his wisedome haue their working by a wonderfull vertue in euery creature, euen from the hiest heauen vnto the center of the earth. *Aske the beasts* (saith *Iob*) *and they shall teach thee, and the foules of the heauen and they shall tell thee: or speake to the earth and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. Who is ignorant of all these, but that the hand of the Lord hath made these?* But truly there shineth in man more then in all other creatures, a beame of the diuinity, & a proportionable image and similitude of his nature, in that God hath framed him of an immortal soule, capable of vnderstanding, & of reason, to make him partaker of his eternal glory Psal. 19.2. What we learne by the view of the world.

Pſal.8.1.4,5,6. glory and felicity. *O Lord* (ſaith the Pſalmiſt) *how marueilous is thy name in all the worlde! What is man that thou art mindfull of him? and the ſonne of man that thou viſiteſt him? Thou haſt made him a litle lower then God, and crowned him with glory and worſhip. Thou haſt made him to haue dominion in the works of thine hands: thou haſt put all things vnder his feete.* But withall, as God hath more expreſly created man after his owne image, then any other viſible nature, and therefore more excellent then the heauens or the earth, or any thing contayned in them, ſo he hath ſingulerly bound him to know and to honour him, in which thing he hath placed his ſoueraigne *Good*. But man being exalted by God to that honour, that he might attaine to ſo great felicitie, could not conceiue or acknowledge it: which is the cauſe that we ſee ſo many, who following the corruption of mans nature, are not onely be-

Pſal.32.9. Iſai.1.3. come like to brute beaſtes, but much more vnthankefull, yea farre more forgetfull & miſerable then they are. The Oxe knoweth his owner, and the Aſſe his maſters crib, but man will not know God his creator, of whome he holdeth body, ſoule, and goods. What a horrible ſhame is it, that the Oxe & the Aſſe, which are ſuch dull beaſts, ſhould giue greater honor and obedience to man, of whom they receiue their food, then man doth to God, of whom he hath and dayly doth receiue ſo many benefits? Let vs make haſt therefore (my companions) to go to the ſchoole of nature. For if we profite well therein, I doubt not but we ſhall eaſily come to the knowledge of the creator thereof, and of the chiefe end of our being.

Euery creature hath his proper motion and diſpoſition.

ARAM. All things created haue their proper motion, which they follow according to that loue that euery one of them beareth to his naturall diſpoſition. For the heauens continue alwayes conſtant in their naturall motions. And as the fire and ayre naturally loue to be aboue, and therefore drawe thitherward without ceaſing: ſo the water and earth loue to keepe below, ſo that they alwayes bend that wayes. So that none of the elements can find any ſtay or reſting place vntill they be come to thoſe places which God hath appoynted for them. Plants caſt their rootes downeward, and their branches vpward, euery one following therein his nature. For a plant being to receiue his nouriſhment from the earth by meanes of his rootes, which are vnto it in ſtead of mouthes and veines to ſucke and draw neceſſary ſuſtenance for the preſeruation of it ſelfe, ſendeth them alwayes into the ground, and diſperſeth them all about according as they can find nouriſhment: but the ſtalke, ſtocke, branches and boughs, which are to be nouriſhed in the ayre, alwayes diſperſe themſelues, draw and aſcend vpward. Beaſts hauing ſenſe, doe much more ſhewe that liking which they haue to

follow

follow their natural inclination. For we ſee that by their proper apprehenſion and appetite, they are driuen hither and thither to ſeeke and follow after that which they deſire and loue, being agreeable to their nature: and to flie from that which they hate, as being contrary thereunto. Likewiſe men, who only of all other mortall creatures were by creation made partakers of reaſon, haue their proper motion conuenient to their nature. For being created to attaine to that ſoueraigne and eternall *Good*, which is ſet before them in the diuine eſſence, they haue receiued from that infinite goodnes power and vertue to wiſh for that *Good*, with a deſire to apply and ioyne themſelues thereunto. Wherefore all men are naturally pricked and driuen forward with a loue and deſire tending to that *Good*: aſwell becauſe of that naturall agreement which they haue with the ſame *Idea* of *Good*, which is God (their ſoules being of a celeſtial and immortall eſſence) as alſo becauſe this *Good* is of that nature that it ought to be loued of euery nature, yea ſo much the more loued as there is greater meaſure of reaſon in the creature to know it. But this deſire naturally ingrafted in euery mans heart, which prouoketh and keepeth men in a loue and liking of euery thing which they thinke meete to content and ſatisfie them, and which they ſeeke after in diuers things as their affections lead them, differeth much from that deſire, which by heauenly grace is planted anew in thoſe, whom God according to his good pleaſure and alwaies iuſt wil, hath choſen and elected to euerlaſting happineſſe, and pricked forward, guideth and leadeth them to that principall end for which they were created. For although the other ſort of men, being heires of that corruption that hath ouerſpread the whole nature of man by the meanes of the ſinne of the firſt father of all, be driuen forward in ſoule and ſpirit, yea many times not thinking thereof, to their naturall deſire of obtayning that *Good*: yet they ſeeke it as blind men that goe by groping, but cannot find it, becauſe the darkenes of error & ignorance, wherewith their vnderſtanding is ouerwhelmed, hindreth them from looking directly towards that *Good*, and cauſeth them to wander out of that only way that could lead them vnto it. So that in ſtead of looking vnto God, and to celeſtiall and heauenly things, they ſtay themſelues about earthly & corruptible things, vnto which the neerer they labor to approch, the farther off they are from the end of their wiſhes & deſires. For this cauſe the bleſſed Apoſtle ſaith, *that the naturall man perceiueth not the things of the ſpirit of God: for they are fooliſhneſſe vnto him: neyther can he know them, becauſe they are ſpiritually diſcerned.* But they that are illuminated, and guided by heauenly and ſupernaturall light, and whoſe vnderſtanding is framed by the ſpirit of God, to receiue

The difference betweene the naturall and ſupernaturall deſire of man to good.

1. Cor. 2. 14.

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it, know then how they are carried by their proper motion to the contemplation of the true *Good*, in the enioying whereof they shall
Isay.64.4. once for euer be made partakers of a felicitie, which eye neuer saw, nor eare heard, neither came into mans heart: I meane, when by dissoluing the mortall tabernacle of this body, they shall be clothed with glorious immortalitie, and shall see him face to face who
Psal.16.11. is all in all: in whome they shall be satisfied, according to the doctrine of the Prophet, *In thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore*. This is that (my companions) which ought to whet vs on to direct our sight streight to that place whereat wee ought to leuell, namely to heauen, and not looke to any other thing then to God, who is the scope, which we desire and shal one day attaine vnto. Nowe if wee can not see this white so farre off, and much lesse come vnto it without direction, GOD is come neare vnto vs in the person of his Sonne Iesus Christ, who being the brightnesse of his glory, hath left vs his word for a sure guide, besides so many testimonies of his prouidence and
How we may see God. goodnesse ouer all creatures, that wee daily beholde him as it were visible in them. For the ruled motions of the heauens, the wonderfull workemanship of so many starry tents, the connexion, agreement, force, vertue and beauty of the Elements: the situation, firmnesse, & spreading of the earth amidst the waters, and so many sundry natures and creatures in this whole frame of the worlde: al these things I say, are so many interpreters to teach vs that God is the efficient cause of them, and that he is manifested in them and by them, as their final cause. But the glasse wherein we may yet better beholde him is man: in whome shineth and is imprinted an image of the diuine essence, which is not found againe in any visible creature; & that is reason and vnderstanding, whereof by creation he was made partaker aswel as the Angels. This is the chiefe and principall work of the creation, whereby God meant to giue such a being to his creatures & spirituall natures, to the end he might communicate his wisdom & goodnes with them, & thereby lead them to eternal felicitie. Wherefore if it be good for men to consider the works of God in his creatures, and in their nature created by him, and that for the reasons and ends declared by vs, it is better and more necessary that they should do the same thing in their owne person & nature, wherein there are almost as many marueilous works of the almighty power of God, as there are in ỳ whole frame besids, and in all other creatures. Therefore that sentence which saith, *Know thy selfe*, was not without good reason so much praised and renowmed amongst al the ancient Greeke and Latin Philosophers, as that which

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is worthy to be taken for a heauenly oracle, & a sentence pronounced by the mouth of God. For whosoeuer shall know himselfe well, cannot faile to know God his creator, and to honour him as he ought, if he follow the chiefe end for which man was created, as wel as the residue of the creatures. *Plato* in his Phædrus, and in the tenth booke of Lawes, searching and inquiring by the meanes of motion, what was the substance, nature and immortalitie of the soule, attained to the vnderstanding of the diuine essence. *Aristotle* also taking the same way in his 8. booke of naturall Philosophy, sheweth that he knew God vnder the name of the *first mouuer*, who was perpetual and vnmoueable. But we may attaine to the knowledge of God & of our selues, a great deale better then al the Philosophers could, who were ignorant of the true beginning and end of things, if we be guided by the word, which is the light of the trueth, and whereof al the humane philosophy of the wisest that were, is but a litle shadow. Now then, if vnder this heauenly guide wee feede our spirites with a doctrine that teacheth man to know himselfe well, wee beginne at that science which of all other is most necessary, profitable, and pleasant: I say necessary, as that which guideth and leadeth vs as it were by the hand to find out God; profitable, because it bringeth a maruailous commoditie to this present life, both in regarde of bodily health, as also of ruling all our actions according to vertue; and pleasant, because a man may see therein as it were in a sacred temple all the images of the wonderfull workes of the world.

How Plato came to the knowledge of God.

ACHITOB. I cannot but greatly commend those Philosophers that reprehended and condemned them, who spent all their time only in the contemplation of heauen and earth, and of the nature of other creatures, and in the meane while descended not into themselues, to know themselues and their nature, but especially their soule. For what will it profite a man to take so great paines as to measure the whole world, and to compasse on euery side all the elementarie region, to knowe the things that are contained in them, and their nature, and yet in the meane time hee can not measure or knowe himselfe being but a litle handfull of earth? For although the knowledge of the rest of the creatures that are in this great visible worlde, will greatly helpe to leade him to the knowledge of God the Creatour, neuertheless he shall neuer be able to know him well, if withall he know not himselfe. Yea these two knowledges are so ioyned together, that it is a very hard matter to seuer them. For as a man can not know himselfe if he know not God, so he cannot know God wel, if in like sort he know not himselfe. So that I take this for most certain, that neither

The knowledge of God and of our selues ioyned together.

neither Astronomy, Geometry, Geography, or Cosmography, nor any other Mathematical science is so necessary for man, as that wherby he may learne to know himselfe wel, & to measure himselfe wel by the measure of his owne nature, that he may thereby know how to contayne himselfe within the limits thereof. As for Mathematicians, naturall Philosophers & Phisicions, who bestow their trauaile in the knowledge of nature and natural things, and in the meane time forget God and themselues, whereas they ought to learne both the one and the other, by that knowledge that God hath giuen them of his works, I say they are not worthy to be taken for naturall Philosophers, Phisicions or Mathematicians, but rather for blockheaded beasts. In my opinion they behaue themselues, as if a man should be alwayes occupied in looking vpon his house, and handling of his moueables and houshold stuffe, and in the meane time did not put them to those principall and speciall vses, for which they ought to serue, but were altogether forgetfull of himselfe, of his wife, and of his children. Moreouer concerning Phisicions, if their care to know their own soule, with the nature and parts thereof, be not more to minister that food and phisicke which is necessary for it to liue wel and happily, and that for euer, then to know the nature of mens bodies that they may cure others, it may worthily be said vnto them, *Phisicion heale thy selfe.* For if he be worthily derided that taketh in hand the cure of other men and cannot heale himselfe, or at the least hath no care to doe it, surely that man is well worthy to be had in greater derision that is more carefull, not only of his owne, but also of other mens bodies, then he is of his owne soule, whereby he differeth from brute beasts, and is made partaker of an immortall nature. Wherefore it is very requisite, that all students in naturall philosophy should profit so well in the study thereof, as to be able to turne it into true naturall diuinity, whereby they may learne to know God their creator, in that nature which he hath created to this end to make himselfe seene and knowen therein to all men.

We haue therefore good cause (my companions) to bestow al possible paines & trauaile, that we may proceede on in so necessary & profitable a knowledge. Wherfore we must lay before our eyes two bookes which God hath giuen vnto vs to instruct vs by, and to lead vs to the knowledge of himselfe, namely the booke of nature, and the booke of his word, which we must ioyne both together, as also that doctrine, which is set forth vnto vs in them concerning the knowledge of our selues, especially of the soule, which is the true man. For the first booke would stand vs in small stead without the second, as we see it dayly by experience, yea euery one of vs hath trial thereof in himselfe. Therefore

Two bookes that teach vs to know God.

God

God of his great mercy hath added the second booke vnto the first, to supply the want that is in our nature through sinne. For if man had not sinned, this booke of nature would haue sufficed to haue kept him alwayes in the knowledge, contemplation, and obedience of God his creator. For then he should himselfe haue caried the booke whole and perfect imprinted in his heart and mind: neyther should his soule haue needed any teacher to know it selfe, but in it selfe it should haue cleerely beheld and contemplated it selfe, so long as she preserued her first light and aboad in that harmony wherein God had created her. But now that she is in the body, as it were some excellent picture of *Apelles* fallen into a sinke of mire, couered and compassed about with thicke mists, and obscure darkenesse, it is very needfull that we should haue another new light, brought vnto vs from heauen, which is not naturall as the first but supernaturall. For this cause God hath farther giuen vs this second booke, of which I spake euen now, by meanes whereof and by the vertue of his holy spirit, hee communicateth vnto vs as much celestiall and heauenly light as is needefull for the knowledge of our selues and of his high Maiestie. Being therefore guided by the spirit of God, whereby our spirit doth see and contemplate, let vs read in these two bookes, & diligently note in them the parts, and powers, force and vertue aswell of the body as of the soule of man, especially the immortality thereof: whereby we shall make the way easie, for vs to walke and sport our minds hereafter in the large and goodly fields of the whole world, by discoursing of all natures contayned therein, if it shall please God to giue vs grace, as he hath giuen vs wils to performe it. True it is, that we haue now taken in hand a very long piece of worke, and not greatly necessary in respect of the principall cause of our meeting together, if we meant here to make an entire and perfect Anatomy of mans body. This duetie belongeth to Physicions; which we will not take vpon vs: but it shall suffice vs to open a gappe to the consideration, first of the matter whereof the body is made, and of the diuersitie thereof: then of the fourme which God hath giuen vnto it: and lastly of the profite and vse of them both. For through a litle vnderstanding and knowledge, which wee may haue of these things, if we consider them as we ought, we shal haue great occasion to maruayle at the worke of God in the frame of the body: yea wee shall see therein store of testimonies of his almighty power, knowledge, wisdome, goodnesse and prouidence. But as for the soule, we will labour to make her to behold herselfe in the glasse of her wonderfull actions, so farre forth as she is able to contemplate herselfe, and to measure her greatnesse by her owne compasse. Wherefore we will

The necessitie of the word

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here make as it were an Anatomy of the soule, and of all her partes, powers, vertues, and faculties, instructing our selues at large in the consideration of her nature, creation and immortalitie: and eschewing in all our discourses as much as we may, obscure words and phrases, subtill, curious and vnprofitable disputations, which the ancient Philosophers haue vsed in the searching out of such matters, we wil apply our selues to the greatest number of such as haue not haunted the schooles of philosophy, that we may profit many, and instruct our selues in the truth by familiar speaches, so farre forth as our weake iudgement is able to comprehend, being directed by the gift and grace of God, and made cõformable to his word, which is the true touchstone wherby all doctrine is to be examined. Moreouer we wil obserue in our discourses the same order which we kept in our Academical treatises: but only that I thinke it meetest for our present purpose, that euery one of vs after he hath discoursed of some point, should offer matter subiect to his companion to prosecute and speake of, as if he gaue him instructions concerning that thing which he propoundeth vnto him. And thus we will deale all foure of vs, euery one in his course, making one discourse round in the morning, and another in the afternoone: continuing vntill we haue finished as it were a naturall history of man, and of his parts, the body and soule. First therefore thou shalt instruct vs ASER, in the creation of the first man, and in the matter whereof mans body is made.

Par la prieres Dieu m'ayde.

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¶THE FIRST DAYES worke of the second part of *the French Academy.*

Of the creation of the first man, and of the matter whereof the body of man is made. Chap. 1.

ASER. God only hath his being of himselfe, therefore he is eternal, without beginning & without end. But because hee would not be alone, he created the creatures, and by their creation gaue being to that which was nothing before. Therefore all natures tooke their being and essence, and do hold it of that first euerlasting essence. Thus also he answered to Moses, who asked of him what his name was: *I will be that I will be*: or, *I am that I am*. Moreouer he said, *Thus shalt thou say to the children of Israel: I am hath sent me vnto you.* We see heere what name hee giueth himselfe, whereby hee sheweth that he onely is, and hath an immutable essence and existence, which onely, to speake properly, a man may call a *Being*. Wherefore seeing God is the first essence, and that onely that hath being of it selfe, and from which all others proceede, as riuers from their spring and fountaine, we shall easily come vnto the Eternitie of God, if we know how to ascend thither by the degrees of the essences of all those creatures, which descended from his eternall and vnchangeable essence, by reason whereof he is called *Iehouah* by the Hebrewes.

The name of God. Exod. 3. 14.

If then we consider our selues, euery one of vs shal know that he had a beginning, that he made not himselfe, neither came into the worlde but by ỹ help of another. This consideration wil leade euery one to his father and mother that begat him: & being come so far, he wil passe on and ascend step by step to his ancestors, making the like iudgement of al his predecessors as of himselfe. For he wil by and by think, that they came into the world after the same maner that he did, and not otherwise, and that they were not the first men. Thus if a man ascend vp stil from father to father, he must needes in the ende come to some one father, that was the first father of all, of whome all others tooke their beginning, as hee that was the stocke of all mankinde. This first father must either haue his being of one, or be eternall, or come of some

Steps to ascend vp by to the knowledge of God.

some eternall matter like to God, or bee God himselfe. Which because hee could not be, hee must needes haue some beginning, and bee borne after another fashion then they were that descended of him. Now what further can we say he had but the Creator of the whole world? Being come to his first beginning wee can mount no higher, but must stay there, and conclude, that this first builder of nature was without beginning, that he is infinite and eternall, otherwise we shall neuer find place to stay at. Thus we see how the creature leadeth vs from essence to essence, proceeding from one to another, vntill it come to the first essence which is infinite and eternall, the spring and fountaine of all others, which we call *God*. But let vs speake of this creation of the first man.

After the almighty power of the Eternal had within nothing and of nothing made the onely matter of the world, & had seuered out of this *Chaos*, the ayre, the fire, the earth and the water, & inriched the whole with celestiall lights, herbes, plants, earthy, ayery, and watry liuing creatures, *Let vs* (sayd he) *make man in our owne image according to our likenesse, and let them rule ouer the fishes of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.* Gen. 1. 26. Nowe we will note here in the first place three things well worthy of consideration. First, that God did not barely command that man should be made and created, as he commanded for the other creatures: but he speaketh, as though some great king or prince should deliberate with his Councill about the making of some great worke: declaring afterward himselfe why he tooke this way in the creation of man onely, and not in the creation of the other creatures likewise, when he sayth, *According to our own image and likeneſſe*, which is the second thing we haue to note. For by these wordes he plainely declareth, that he mindeth to make a worke, the like whereof was not before, and to draw out an image more agreeable to his nature and more worthy his Maiesty, when he had done before amongst all the works of his hands. For although he had already adorned and replenished the whole heauen with goodly lights, yea all the elements and residue of the world with all sorts of creatures, yet there was not one creature vnder heauen which he had made capable of vnderstanding and reason, to know and glorifie God the creator of the whole world. And albeit the Angels being heauenly spirits had this vnderstanding and knowledge, yet he would haue man besides vpon earth, for whose sake chiefly he had created the world, to the end hee might know and glorifie him together with his Angels. Therefore *Moses* addeth the third thing which we haue to consider in this deliberation of

Three things to be considered in the creation of man,

mans

mans creation, thereby the better to let vs know the excellency of this creature aboue the reſt, when hee declareth, that God would create him, that he might rule ouer the reſt of the liuing creatures, and ouer the whole earth, as if man ſhould be his Lieutenant, and as it were a litle terrene god, vnder the great & ſoueraigne God that created him. But ſome man may aske with whom God maketh this deliberation? For he ſpeaketh as though he would haue ſome helpers and companions in the making of this ſo excellent a work. The Prophet *Iſaiah* anſwereth to this, ſaying, *Who was his counſeller? or who hath giuen to him firſt, and he ſhalbe recompenſed?* For he had no other counſaile or helpe but of himſelfe, and of his heauenly and eternall wiſedome, as it is teſtified by *Salomon*. Therefore we muſt not thinke that he had the Angels for counſellers and helpers, either in the creation of man, or of any other creature whatſoeuer, as ſome haue preſumed to imagine and to affirme. For that were to derogate too much from the nature and maieſtie of God, and to take from him the title of Almightie, which agreeth to him onely. For the creature cannot be a creator. And as there is but one onely God, ſo there is but one creator of all things. For the worke of the creation can agree to none but to God only. But *Moſes* by this maner of ſpeaking in the plurall number, meant to giue out ſome obſcure knowledge of the trinitie of perſons that is in the vnitie of God, and that vnion which they haue together in the worke of the creation, which is common to the Father, with the Sonne and the holy Ghoſt, as are all the other workes of God. For although there bee diſtinction of perſons in one and the ſame diuine eſſence, yet there is no diuiſion betweene them nor ſeparation. And as they are vnited together in one and the ſame eſſence, ſo likewiſe are they in all their works. For the Father doth nothing but by the Sonne, & that in the vertue of the holy ſpirite. Therefore the Prophet addeth immediatly, *God created the man in his image: in the image of God created he him: he created them male and female*. We ſee here that *Moſes* doth not propound vnto vs three Gods or three creators, but one onely. And in that he doeth twice repeate this, that *God created man in his image*, it is to let vs vnderſtand, that this point ought to be well conſidered of, and weighed, as that wherein conſiſteth all the excellencie of man, and the true difference that is betweene him and the other liuing creatures, which are but brute beaſts. We ſhall know where we ought to ſeeke this image of God in man, after we haue heard the reſt of the hiſtorie of his creation. For after that *Moſes* hath briefly and ſummarily ſpoken as wee haue ſaide, he taketh the ſame matter againe into his hand, and intreateth thereof more ſpecially. He ſaith then, *That the Lorde made man of the*

Iſa. 40.13,14 rom.11.34.

Prou.8.22. &c.

The trinitie of perſons in the vnitie of the godhead.

Gen.1.27.

Gen.2.7.

duſt

dust of the ground, & breathed in his face breath of life, & that the man was a liuing soule. Whereby he sheweth euidētly, ỳ God did not create ỳ body & soule of mā both at one time, as he had created the beasts, but the body first & then the soule, which he ioined therwith, not only to giue life vnto it, as it is giuen to brute beasts by ỳ soule which they haue, but also to make it capable of vnderstāding, as we shal vnderstand more at large hereafter. For we speak not now by what means, or at what time ỳ soule is ioined with the body in the cōmon & ordinary generation of men, but only of the mean & order which God obserued in the creatiō of ỳ first mā, according to ỳ rehearsall which *Moses* maketh. Now touching ỳ matter wherof he made him, because the chiefest & most apparant was taken frō the earth, it is said expresly, *that he was made therof, & that he should return thither*, as we see it true, in the death of euery one. But this is most certain & granted of al ỳ great philosophers, yea euidēt to be seen, that mans body is compounded of the 4. elements, & of all their qualities, as also all the other bodies of creatures vnder heauen. And because the greatest part which remaineth of ỳ which wee see of man, is of ỳ earth, therfore it is said, that he returneth to earth, although whatsoeuer is taken of the other elements in ỳ compositiō of his body, doth likewise turne againe into thē. For the flesh of man agreeth aptly with the earth, his vital spirits w the aire & the fire, his humors with the water. The sence of seeing agreeth w the fire: that of hearing with the aire: ỳ of tasting w the element of water: the sence of touching with the earth: & that of smelling with the aire and fire, as we shall vnderstand more at large hereafter when we handle them. Yea there is no piece so small in the whole frame of man, wherein euery one of the elements doth not intermeddle his power & qualities, although one of thē doth alwaies command aboue the rest. This is to be seen in the blood, which is the first & chiefest of those 4. humours in the body, & is properly of the nature of the aire. For the muddy dregs, which cōmonly thickē & settle in the bottō of it, are of the nature of the earth, & are called *Melancholy*: the pure blood that swimmeth in the midst doth represent vnto vs the aire: that humour that swimmeth in a rounde circle is watrie fleame: and the skumme that appeareth aboue, is the choler, which is of the nature of the fire. If we cōsider the ordinary generation of men, the matter is humour: naturall heate is as it were the master buylder: dryenesse hardneth the body: and colde refreshings doe not onely moderate the heate that the moyst matter should not bee consumed, but haue also their proper action to congele and gather it together.

Gen. 3. 19.

Mans body compounded of the 4. elements.

Of what element euery sence holdeth most.

Nowe we must vnderstand that of this first matter which contained all the elements, and which God made the mother of all things, and capable

The first matter the mother of all things.

capable of all formes, euery bodie is compounded, & euery one returneth into the same againe, & of that taketh a new forme: so ỳ the true matter of all corporall things doth not turne into nothing, neither increaseth or decreaseth in any sort. So that euer since the Eternall that can doe all things, made this whole great frame of nothing, no one thing is made of nothing, neither doth any thing vanish into nothing: but the change of euery thing ỳ is bred or that dieth, is only in forme. Now by this knowledge of the matter of the first mans body, we may easily vnderstand of what matter al mens bodies are made. For certain it is, ỳ of one only man al others haue had their beginning, being all his seed & offspring & multiplying daily according to his first vertue. The reason hereof is this, because this power is naturally ingraffed in euery thing to bring forth his like, & to continue it selfe in the same kind, being inhabled therunto through a quickening vertue infused into it by that diuine reason, which is the efficient & preseruing cause of all creatures. Now I doubt not but ỳ Epicures & Atheists, & such like deriders of God & his word, with whom this age is pestred more then any age past, will account all this to bee a very fable, that hath bene hitherto spoken of the creation of the first man. For they giue no more credite to the writings of *Moses*, and of all the Prophets & Apostles, then to an old wiues tale, or to the fables of doting dreamers. Neither wil they beleeue any more of God, of his prouidence and of his workes, then they are able to vnderstand, know, and comprehend by their naturall reason. They will say then, that they haue not seene the like workes in nature, (which they put in stead of God:) and so by the same reason they wil account for lies whatsoeuer the word of God teacheth vs cõcerning the creation of this great visible world, & of all things contayned therein, as also that which we shal heare anon touching the creation of woman. And thus because they saw not when God created the worlde, & because he did set another order in nature after the creation thereof, then there was before he had created nature, therefore according to their goodly philosophie, there shalbe neither God nor Creator, nor difference betwixt the workes of the creation, in which nature it selfe was created, and those that followed after God had disposed the order of nature created by him. What then shall we say of man & of al the world? Shal he be without a creator, and eternall, or made of some matter that was eternall with God, or shall he be God himselfe? For eyther he was created, or he was not created. If he were not created, then is he eternall, as euen *Aristotle* saith, following the discourse of humane reason, which notwithstanding blinded him in this matter of creation: Wherein hee is not onely contrarie to the worde, but also

An argument of all Atheists against mans creation.

Aristotles errour was ỳ the worlde had no beginning

also to his master *Plato*, and to the best and most excellent amongst the Philosophers. But if the worlde was created, it must needes bee that it had some beginning, & that the first man, (as likewise euery other creature) was begotten after another maner then the vse is at this present. But what would these sharpe wittes, or rather dull beasts say, if they had not seene by experience the woorke of God (which they call the worke of nature onely) in the generation of men? For of what are they daily begotten and conceiued, but of a superfluitie, and as it were of an excrement of mans body, as hereafter we shall vnderstand more at large? Is this farre more easie to digest in humane reason then the first creation of man? If these skorners had neuer seen such a thing, and if they were not conuicted heereof by dayly experience, they would giue as litle credite to those that should tell them of it, as they doe to the spirite of God speaking of his workes by the mouth of his Prophets. As for those that set nature in the place of God, what greater brutishnes can proceede from them? For doeth not the very name of nature declare sufficiently, that nature is a thing made and created, and so consequently, hath her creation and her birth of God, as all other creatures haue? But God punisheth these poore ignorant fellows with the like iudgement that he doeth many other skilfull and great Philosophers, whome hee oftentimes giueth ouer into a reprobate sence, because through their pride and ingratitude they abuse the knowledge of naturall things which God giueth them: and so that science which should lead them to a greater knowledge of God, maketh them more beast-like then any other, through their owne fault. For it cannot be otherwise but that euery one, considering the nature and composition euen of one only member of mans body, must of necessitie acknowledge and confesse, that some Woorke-master made it, and that this Woorke-master is of no bodily or humane nature, but of a spirituall and diuine being: that hee hath not onely vnderstanding and knowledge of all things, but also that hee is vnderstanding it selfe: that hee knoweth, loueth, and is the author of all order, and that his wisedome and vertue is so infinite, that it surmounteth all mens vnderstandings. Heereupon it followeth, that hee is worthie to be esteemed for God, and to bee woorshipped of all men. There are others that aske, why man was not created an infinite space of time before hee beganne to be by the testimonie of the holy Scripture, which teacheth vs, that it is not yet fully 6000. yeeres since his creation, as though he had bene created very late. But if the shortnesse of time offendeth them, because they thinke that there are so fewe yeeres, since we reade in holy Scripture, that man was created,

Nature commeth of the Latine word *Nascor*, which signifieth to be borne.

ted, let them consider that nothing lasteth long if it haue any ende, and that the whole space of ages past, if it be compared with eternitie that is endlesse, is not onely not to be thought litle, but none at all. Therefore that question which now they aske after 5000. yeres, they might with the same curiositie demaund after sixe hundred thousand yeeres, if the world had endured so long. They also that were before vs when man was but newly created, might haue moued this question: yea the first man might haue enquired also assoone as hee was made, why he was not made before. And so this controuersie about the beginning of mans being, had neuer at any time heretofore any other reasons then it hath nowe, neither shall haue hereafter. Let vs knowe then that God being eternall and without beginning began time, and in time made man whome hee had neuer made before, being ledde thereunto not by any newe and sodaine motion, but by an immutable and eternall counsaile. For no newe thing can befall him, neither is there any thing in him that is mutable: but according to the height and depth of his riches hee hath multiplied the children of men. And let them thinke, imagine and dispute what they list, yet all things haue had their beginning according to the good prouidence of God, which no man in the worlde can sufficiently comprehend. O great mysterie, that God hath alwayes beene, and that it pleased him some time past to make man first, who was neuer made before, and yet not to change his purpose and will! Thus you see howe wee must steppe by steppe ascend by the workes of God vnto himselfe, as we haue alreadie touched in the beginning of our speech, and as wee can doe it well ynough in mens workes. For when I behold a worke, it by and by putteth me in minde of the instruments wherewith it was made, and the instruments, of him that made them, and of him that set them a worke. Then the Workemaster putteth me in minde of him that made him such a one, namely, both of his master that taught him, and also of his parents that begate him. Thus climing vp still from one to one, and from degree to degree, I must needes in the ende conclude, that there is one chiefe Workmaster, of whom all others are descended by their order & degree. And there I must stay: as in like maner proceeding from one essence to another, I may come to the contemplation of that infinite and eternall essence, which is the spring and first cause of euery nature, namely vnto God, who hath giuen to that matter whereof he made all things, a forme meete and conuenient for that worke which he would make of it. This is that which I thinke we ought to conceaue touching the creation of the matter of mans body. Now before we consider the

How we must ascend vp to the knowledge of God by his creatures.

disposition therof, I thinke we ought to intreate of the creation of woman, who is one selfe same flesh, differing onely in sexe, and appointed of God to bee a necessarie helpe for the originall and preseruation of mankinde: which I desire to heare you discourse of, AMANA.

Of the creation of Woman. Chap. 2.

AMANA. No maruaile, if the eye of mans soule be often dimmed, yea looseth all light in the diligent consideration of the wonderful workes of Gods prouidence. For as the eye of the body although cleare of it selfe, cannot behold colours, figures, & other visible things, except it bee illuminated with light from heauen, or from some other lightsome body: so albeit our vnderstanding of it owne nature be very cleare sighted, as being a beame of the diuine brightnes, yet by reason of the bond that conioyneth it to the body, wherin it is ouerwhelmed with the darknes of the matter, it can in no wise attain to the glittering conceptions of eternall wisedome, vnlesse it alwaies haue God that great & euerlasting Sunne, and his heauenly light to illuminat it, and to guide it to the faithful contemplation of the woorkes of his almighty hand. This hath bin the cause why so many great wits discoursing philosophically of the originall and beginning of things, and looking on euery side, yea doubting and fearing many things, which they found contrary to humane reason, haue bin caried hither and thither with diuers opinions, like to a vessel tossed in a deep sea, but could neuer come neere to the knowledge of the trueth. But if wee follow the bright starre of trueth fixed in the heauenly booke of life, as wee haue learned therein the creation of man, so we may as easily be instructed in the creation of the woman, to the confusion of the wise men of the world, and of all Epicures and Atheists. The holy Scriptures teach vs, that after God had created man & placed him in the garden of Eden, to dresse it, and keepe it, & had forbidden him to eate of the tree of the knowledge of good & euil, which was a signe & token of the homage, obedience, and subiection he did owe to God his creator & Lord, and of that blessed life appointed for him as a recompence and crowne of this obedience, *It is not good* (then saide hee) *that man shoulde bee himselfe alone, I will make him an helpe meete for him.* And to shew the better how this helpe was, not onely meete, but also necessary for man, *Moses* saith, that God had already brought all the beasts before *Adam*, that he might name them according to their natures and kinds, which hee perfourmed. Whereby we may iudge, what great knowledge of naturall things was in *Adam* before he sinned. For otherwise

Gen. 2. 15, 18.

What great knowledge of naturall things was in *Adam*.

wise hee could not haue giuen to all liuing creatures names agreeable to their nature: and if hee had not named them as he should, hee had brought in great confusion in nature. Afterwarde *Moses* addeth, *that amongst all those liuing creatures hee found no helpe meete for Adam:* yea the Lorde had spoken of him before, as if he had bene alone in the worlde. For although all the beastes, and all the residue of the creatures were giuen to man to assist him, so that being in that estate of innocencie wherein hee was then, hee might receiue all seruice and readie obedience from all the creatures, neuertheleſſe hee had not as yet any helpe of his kinde. For hee coulde not haue that familiaritie and conuersation with the beastes, nor receiue such helpe from them, as hee coulde from creatures of his owne kinde. Therefore when the Lorde saide, that it was not good for man to be alone, hee declared plainely, that he did not create him to liue alone and solitary in the world, but with companie, and that his will was, that there should be men vpon earth, who should liue in societie and fellowship together. Nowe seeing that man was created for this ende, he coulde not liue in company with others of his kinde without generation and multiplication thereof, which coulde not be except hee were ioyned to a wife, seeing it pleased GOD to appoynt it so. Wherefore as hee created the other liuing and sensible creatures of two sexes in one kinde, namely, some males and others females, that they might increase and multiplie by generation, so likewise dealt hee with mankinde. But as hee tooke an other course in the creation of man, then he did in that of beastes, so also dealt he in the creation of the woman, whome hee purposed to giue vnto man for a companion. For hee created not man and woman both together, but man first, and then woman afterwarde, as wee will declare by and by. Nowe because there is no coniunction or communion in any humane societie, wherein that holy bonde, which ought to knitte all men together, and ioyne them one to another, is better declared, then in that whereby man & wife are conioyned and vnited, as it were in one selfe same bodie, and in one soule, therefore it pleased God not without cause to beginne this holie societie by that coniunction, which is the bonde and foundation of all the rest, and as it were the spring-head and fountayne of all mankinde. Therefore it is written, that GOD minding to create woman and to giue her to man for an helper, caused an heauie sleepe to fall vpon *Adam*, (which name is as much to saye as, *Of earth*) and when hee slept hee tooke one of his ribbes, and closed vp the flesh in steade thereof. And the Lorde God made a woman of the

Man was created for societie.

The creation of woman, and vse thereof.
In Hebrew *Ish* signifieth man, and *Ishah* woman.

ribbe, which he had taken from man: then the man said, *This nowe is bone of my bones, and flesh of my flesh, she shall be called Mannes, or Mannish, because she was taken out of man.* First we see in this history, that God woulde not that the male and female should haue two beginnings, but onely one, and that they should be as it were one stocke of mankinde, to the end that the coniunction therof should be more straight, firme and inuiolable. For if it had beene otherwise, the diuersitie of beginnings might haue giuen occasion either of contemning one another, or of enuie, dissention, and brawlings. Therefore God created in the person of *Adam* the fountaine of mankinde, and after framed *Euah*, (which is as much to say, as aliue, or liuing) to the ende wee might knowe, that the woman was not created as a new creature of an other race or kinde, but was onely a portion and part of the nature of man. By this meanes *Adam* had in the woman as it were a glasse to beholde and contemplate himselfe, as *Euah* also had the like in him, and as yet to this day euery husband hath the like in his wife, and euery wife in her husband. For the woman was flesh of the flesh of man, bloud of his bloud, and bone of his bones, euen as it were his owne body, and a second-selfe. Howe then can the husband despise and hate his wife, and not hate himselfe? For as Saint *Paul* witnesseth, *No man euer yet hated his owne flesh.* And what cause hath a woman to bee loath to bee obedient to her husband, if shee consider that shee is taken out of him, and that in setting her selfe against him, shee striueth against her selfe, and doeth her selfe great wrong and iniurie? Therefore as the Lord hath declared what place hee woulde haue the husband and wife to keepe, euery one in their degree, by that order which hee hath obserued in creating the man first, and then the woman: so he hath done the like in that hee created the woman neyther of the mans head nor of his feete, but of his ribbe. Whereby as on the one side, hee admonisheth the wife not to lift vp her selfe aboue her husband by taking authoritie ouer him, and so making her selfe his head: so on the other side hee admonisheth the husbande not to abuse his authoritie, by putting his wife vnder his feete, as if shee were a slaue, but to account of her as of his sister and companion. Wee are therefore to consider the great wisedome and prouidence of God in this creation of the woman. But Atheists, and other contemners of the worde of God, besides that goodly ground and foundation of their impietie, whereof wee heard before, take further occasion to deride this historie of the creation of woman, because it is sayde, that shee was builded of a ribbe which God tooke from *Adam*.

Ephes. 5. 29.

dam. Truely the woorkes of God in the creation of things are not vsuall, because they are the first: but they which will not beleeue them, may as well giue no credit neither to the myracles that haue beene in times past, nor to those that are daily seene. For they were not to be called by this name of miracles, if they were wrought by an ordinarie course of nature. They conclude then out of *Moses* speach, either that *Adam* had then one rib more then he should haue had, or else that he had one lesse then he should after the womans creation: so that what side soeuer you take they will find a great absurdity. They that seeke for occasions in this sort to scoffe at the workes of God, that study and take delight to cauill at them, will alwayes finde absurdities enough in them according to their corrupt will and iudgement. For they will daily coine as many as they list to hinder themselues from the knowledge of God and of his workes, least they shoulde be constrained by them to glorifie him. But indeede what can they doe else but barke against God and his prouidence, and laugh at al that is taught vs by the holy spirite concerning the creation of all thinges contained in the world, seeing they are not capable of the knowledge and vnderstanding of heauenly mysteries? But I demand of them, what strange matter they finde in this, if it were so that *Adam* was created with one rib more then men commonly haue, which God prepared in his creation for the womans creation: or otherwise, if hee had one lesse after her creation, which is more likely? For it is saide expresly, that *God filled vp with flesh that place out of which hee tooke the ribbe whereof he framed Euah*. So that *Adam* lost nothing, neither was he lesse perfect in respect of that. For God did very well recompence it two wayes. First, bicause that which he put in steade thereof, did serue *Adams* turne as well as if his rib had remained still. Secondly, it turned to his great good, in that he had a whole woman for one of his ribbes, yea such an helpe was giuen vnto him, that shee was as it were another halfe of his body to make him a perfect man. Besides al this, we haue further to note the significations of those things which God meant to represent vnto vs, and to teach vs by that manner of proceeding, which hee obserued in creating the woman, of which I haue already spoken. But we haue also to marke herein a notable prophecy of Iesus Christ and of his Church, and a liuely image of her vnion, coniunction, and communication with him being her husband. For as the rib was taken from the mans side whilest he was asleepe, that the woman might bee made: so in the death of Iesus Christ, signified by this sleepe, and whilest he hung vpon the crosse, his side was pierced, out of which issued blood and water which resemble the Sacraments that tend to the edification

How Atheists scoffe at the womans creation.

Genes. 2. 21.

Of the mysterie of Christ and his Church in the creation of the woman.

fication of the Church. And as *Euah* was taken from *Adam* according to the flesh, who was the first stocke of mankinde, and then ioyned vnto him in marriage, that of twaine they might be one in one flesh: so the Church was taken from Iesus Christ according to the spirite, who is the true stocke of mankind regenerated and reformed after the image of God, that she might be one mystical body with Iesus Christ, who was giuen vnto her by God for her husband and head. For this cause we may say the same things of him and of his Church, which we spake before of the authoritie and soueraignty of the husband ouer his wife, & of the subiection of the wife towards her husband. For the Church was not first, but Iesus Christ who is eternall, very God and very man: neyther was Iesus Christ taken from her, but shee from him. Therefore that which *Adam* saide of *Euah*, when God brought her vnto him, and when he had seene her after he awoke from sleepe, namely, *This now is bone of my bones, and flesh of my flesh*, Saint *Paul* applieth to Iesus Christ and to his Church, because shee is made bone of his bone, and flesh of his flesh, and partaker of the very nature of Iesus Christ by faith in him, and by that vnion, coniunction, and fellowship which she hath with him, whereby shee is conioyned vnto him as his spouse. Wherefore the faithfull haue good cause to reioyce, knowing that there is the like spirituall vnion, coniunction and communication betweene Iesus Christ and them, as there is betweene the husband and the wife according to the flesh.

Ephes. 5. 30.

Nowe as wee haue answered to the friuolous speeches which Atheists commonly make about the creation of the woman, so wee will not passe ouer with silence the opinion of naturall Philosophers, who say, that the male is as it were a perfect man in comparison of the woman, and that shee is an imperfect man. For they doe teach, that nature tendeth alwayes to the greatest perfection that shee can attaine vnto: and because the male is more perfect then the female, therefore that shee alwayes endeuoureth to bring foorth males. But when shee wanteth power and strength to doe that shee woulde, she ingendreth females in steade of males. Whereupon it shoulde followe, that the generation of the woman, as also that of the other females of all liuing creatures, is an infirmitie, a defect, and an imperfection of nature. But I woulde gladly demaunde of them, whether GOD made an imperfect worke or no, when hee created the first woman: and whether hee did not create her as perfect in her kinde, and in that degree for which hee created her, as hee did the man in his. Moreouer, seeing God is the creatour of nature, it is certaine that hee created it perfect in all things

The opinion of naturall Philosophers touching the nature of women.

things belonging vnto it, and that hee hath made it subiect to certaine Lawes, vnder which it is alwayes guyded by his prouidence as well in the generation of females as of males, of the woman as of the man. And if some creatures excell others, yet that hindereth not why euery one shoulde not bee perfect in his order and nature, hauing regarde to their Creatour, and to the ende for the which hee created them. Wee must not therefore alleadge anie imperfection in the creation of the woman, more then in that of the man: seeing that if shee had beene created otherwise then shee was, shee shoulde not haue beene so perfect in her nature as shee is, because shee woulde not so fitly serue that turne for the which shee was created, namely, to helpe man, both in the generation and continuance of his kinde, and also in being a succour vnto him in such thinges as belong to his nourishment, and in the guiding and gouernement of them. Besides, is it not sayd as well of the woman as of the man, that she was created in the image of GOD, as wee haue already heard? For *Moses*, after hee had sayde that God created man in his image, addeth immediately, *In the image* (I say) *of God created hee him, hee created them male and female*. And, *as man is the image and glorie of God, so the woman is the glorie of the man*: neyther can the one be bee without the other. *For as the woman is of the man, so the man is by the woman, but all thinges are of GOD*. Therefore the worde of *Building*, which the Prophet vseth in setting downe the creation of the woman, is duely to bee considered in this matter. For when hee saieth that God built the woman of *Adams* ribbe, this worde importeth more then if he had simply sayde, that he made and formed the woman. For thereby hee woulde haue vs knowe the perfection of man, and of mankinde in the creation of the woman, because without her his building coulde not be finished. So that man is as it were the first foundation, vpon whom the woman was builded: as likewise by generation of children proceeding from them both, this building is not onely preserued and continued still, but also furthered and augmented. Vpon the like reason the worde that signifieth a childe in the Hebrew tongue, is taken from a worde that signifieth *to build* in the same language: as in deede children also are the true building of a house. But before we enter into any larger discourse of this matter to know the generation and multiplication of mankind, I am of opinion that we shal do well to intreat first of the dispositiō of that matter, wherof we heard before his body was made, as also of the partes thereof. For generation respecteth chiefly

Genes.1.27.

1.Cor.11.7.

What the word *built* importeth in the creation of the woman. Genes.2.22.

chiefly the third kind of the natural powers & faculties of man, whoſe vertue and properties we are not to conſider of, before we haue beene inſtructed in all things that concerne the particular compoſition of mans body and of euery part thereof: to this end, that we might haue the true knowledge of that lodging which God hath giuen to man to dwell in vpon earth, and that ſtep by ſtep wee might come to conſider of the hoſt or tenant of this tabernacle, namely of the ſpirite and ſoule, which is truely man. Let vs then beginne to take a view of the diuiſion of the chiefe partes of the body, and ſo handle firſt the ſimple or ſimilary partes, of which all the reſt are compounded. This matter ſubiect I offer to thee ARAM, for thy diſcourſe.

Of the ſimple or ſimilary partes of the body, namely the bones, ligaments, griſtles, ſinowes, pannicles, cordes or filaments, vaines, arteries, and fleſh. Chap. 3.

ARAM. If wee take pleaſure in beholding materiall frames builded with mens hands, eſpecially if they be made by rare workemen, and ſuch as excell in their Arte, and in viewing attentiuely the goodly workes that are in them, we ought to be a great deale more delighted without al compariſon, in looking vpon the ſtately edifices builded with the very hand of God, and vpon the exquiſite and wonderful workes wherewith he hath adorned and ſet them forth. Curioſity cauſeth many men to wander all their life time in lands and ſeas vnknowen, to feede their mindes with a vaine knowledge of the maners and cuſtoms of ſtrangers: but very few will be found, who haue a care to know themſelues. In ſo much that being able to diſcourſe of the ſituation of diuers regions, and of the beauty of thoſe places and fortreſſes that are therein, yet they know not their owne houſe wherein they alwaies dwel, and much leſſe themſelues, namely their ſoules, which are the inhabitants. But if we thinke it a ſhame for a man to bee ignorant of thoſe things that belong, or bring commodity or pleaſure to the life of man, the ignorance of our ſelues, which hurteth this life and the other we looke for, is a great deale more ſhamefull and diſhoneſt. Now a man may eaſily perceiue how commendable, excellent and profitable the knowledge of the nature of our bodies, and of euery part thereof was iudged to be by men in ancient time, in that they had publike ſchooles amongſt them, in which euery one might daily behold Anatomies: yea Anatomies were ſhewed to euery one that would ſee them in the priuate houſes of Philoſophers and Phyſicions. And for this cauſe *Galen* ſaith, that the Ancients would not write of this

this ſcience. But after when this diligence of the firſt louers thereof beganne to be deſpiſed and reiected of the moſt part of men, it was neceſſary that ſome ſhould write thereof for their good, as alſo for the benefit of poſteritie. Otherwiſe they would haue fallen within ſhort ſpace into a dangerous ignorance of their nature, and of the cauſes and remedies of ſuch diſeaſes as dayly trouble them. But wee muſt referre that knowledge, which in our diſcourſes wee ſeeke for out of this ſcience, to another end. Neyther do we vndertake to ſpeake of that Art and Science that belongeth to Phiſitions, as though we made profeſſion thereof, but onely to ſhew the true vſe of it, and howe it may bee referred to the honour of God, and to the knowledge of his wiſedome and prouidence: as alſo to the end, that in beholding the wonderfull compoſition and diſpoſition of the members of our body, wee ſhoulde remember the creator thereof, who ſeeth whatſoeuer lieth moſt ſecret and hidden therein, and who is able to make as it pleaſeth him an Anatomy both of body and ſoule, and to ſend them both to euerlaſting hell fire, when they will not acknowledge him to be the efficient and finall cauſes of their being. Hauing regard therefore to this ende, we will conſider of the parts of mans body according to the ſubiect propounded vnto vs.

The true ende and vſe of knowing this booke.

The partes then of the body are diuided into two ſortes or kindes: the firſt is, the ſimple or *ſimilary* parts, the other the compound parts. The ſimple partes are of that nature, that euery portion of them, howe great or little ſoeuer it be, retaineth alwayes the name that is giuen to the whole, whereof it is a part: and of theſe ſimple partes the other kinde is named, whereof wee will intreate hereafter, becauſe they are compounded partes, and obtaine the place of members, whoſe partes are not called by the name of the whole member, but euery part hath his ſpeciall name. For all the partes of the head are not called by the name of the head, and ſo it is in the other members of the body. But if a bone bee broken into many peeces, euery peece is ſtill called a bone: and the like may be ſaid of the other ſimple parts, which are nine in number, namely, *the bone, the ligament, the griſtle the ſinew, the pannicle, the cord or filament, the veine, the artery and the fleſh.* Our ſpeach therefore muſt be of theſe. No man is ignorant, that the foundation of euery building is as much a part thereof or rather more (although it appeare not) then any other part howe ſumptuous ſoeuer it be. For the reſt are laid and planted vpon the foundation, neyther can they long continue in their beauty, vnles that be good and firme. We may ſay the like of the bones of a mans body: (which are made of the ſeede in generation, when the thickeſt part of it is hardned by heat, as

What the ſimple or *ſimilary* parts of mans body are.

Of the bones of mans body.

ſtones

ſtones are baked in the earth by great heat.) For they are not only like to foundations and pillers, which ſuſtaine the body & al the members thereof, but they are as it were pales and fences vnto it to containe all things that are within the building of the body, and to inuiron al the parts of it, as it were with walles and rampires. For this cauſe they are more earthy, drier, and colder then any other part of the body. And therefore the prouidence of God appeareth moſt wonderfull in this compoſition of the bones, ſeeing that of one ſelfe ſame peece of earth or clay he maketh the bones ſo ſtrong and hard in compariſon of the ligaments, griſtles, and other ſimple partes: ſo that in reſpect of theſe the other are for ſtrength & hardnes like to ſtones and mettals in compariſon of the other part of the earth. Neither is the wiſedome of God worthy of great admiration in this reſpect onely, but alſo becauſe hee made not the bones all of one peece, nor yet of one faſhion and forme. For minding to giue motiō, not only to man but alſo to al other liuing & ſenſible creatures, the bones were to be diuided & diſtinguiſhed into diuers pieces, to the end they ſhould not hinder this motion, which is ſo neceſſary for thoſe creatures: the maner whereof wee may ſee in men armed at all points. For the harneſſe muſt be made of diuers pieces according to the ioynts of the members, that their mouing may haue no impediment. But becauſe the bones being diuided and ſeparated one frō another, cannot be ſo conioyned or vnited together, that euery one ſhould ſuſtaine that charge which it hath to beare, therfore that they might ſerue more fitly for motion to the creatures, God hath framed thē in ſuch wiſe, that they haue their ioynts in ſo good proportion & ſo aptly interſerted one within another, as that the whole combination & vniting of thē al together is maruailous exquiſit & goodly to behold, like to a worke made of many pieces, which all meet together in one body. For ſome of them are hollow like to a round box, that they may be conioyned with the other that are round in the ends, to the end they might be knit together more cōueniently. To be ſhort, they haue all their faſhions proportionable one with an other according to that maner of vniting, which is moſt meet & conuenient for thē. Now becauſe this coniunction of ioynts cannot keep it ſelf at that ſtay if it haue no other band, therfore hath God placed there certaine *ligaments*, or ſtrings of the bones which are white partes, without blood, void of ſence, not holow, proceeding from the bones, & differing from them in nature, although not ſo much as the *griſtles* do. For the griſtles (which ſerue alſo for a ſtay that is ſofter then the bones, to the end they ſhould not rubbe together ouer hardly one within another) are more earthy, drier, and harder then the *ligaments*, and yet not ſo much as the bones:

God's prouidence great in the creatiō of the bones.

A fit ſimilitude.

Of the ligaments.

Of the griſtles.

bones: so that they are as it were of a middle substance and nature betweene the bones and the ligaments, which are also very earthy, drie, and hard, but lesse then the gristles and the bones, and more then the sinewes, which also in some sort draw neare to the nature of the ligaments, But they differ both in that they haue diuers originalles, as also bicause the ligaments are altogether insensible, as the bones & gristles are, neither can they giue any motion or sense as the sinewes can, but serue only for bāds to tie the bones one to another, & to knit the other members vnto them. But the sinews, which procede either from the braine, or from the marrow of the backe bone whose originall is from the braine, are of a tēder, soft, & white substance, & of that nature that they haue al sense, which they impart to al the sinewy parts of the body. And of thē also some giue both sense & motion together. Therfore their substance is not so dry, nor so hard as that of the ligaments: neyther yet is it so soft & tender as is the substāce of the flesh, or of the *kernels*, or of the skinnes, & of such other like parts, wherof we will speake hereafter. As for the *pannicles*, & cords or *filaments*, which are litle long threeds, slender & white, solide & strong, we may comprehend them vnder the name of sinews & ligaments, because they take part of both natures. For some of them haue sense with the *sinewes*, others haue none with the *ligaments*. The office of the pannicles (which are litle skins made of sinews & ligaments) is to defend & to knit together the members, & to impart to many of them sense, as to the liuer, the heart, the lungs, the splene, & the kidneis. And as for the *filaments*, they serue the body, some to draw nourishment, others to retaine and keep that which is meete to nourish the body, and some to driue forward and to cast forth those excrements and superfluities, which help not to nourish it, but are only a burthen and griefe vnto it. The *veines* are thinne and slender pipes carying the thicker blood wherewith the body is nourished, and they haue their beginning from the liuer. For in that the hollow veine is greater and larger then the rest, and out of that all the other veines extend themselues into all the body, as it were branches proceeding from the body of a tree. Herein (as we will do in all our discourse) we follow the common opinion approued of the late learned Philosophers, Physicions, & Anatomists. For *Aristotle* wrote that the heart was the original of the veins. But *Hippocrates* taught otherwise, whom *Galen* followed, confuting *Aristotles* opinion. As for the *Arteries* or pulses they are pipes that proceed frō the heart. For in that is ỳ great artery planted, which is ỳ stock of al the rest, which serue to cary the vital spirits throghout the body: they are couered with litle skins, that are strong & thick to keep the spirits from breathing out, & for

Of the sinews.

Of pannicles and filaments.

Of the veines.

Of the arteries.

for the ſame cauſe they haue their paſſages more ſtreight. So that they haue two skinnes or couerings, whereof that which is vnderneath is fiue times thicker then the skinne of a veine. To conclude, the Arteries and veines are ioyned together, to the ende that the vitall ſpirites might draw and receiue from the veines conuenient matter for their nouriſhment, as alſo that by their heat they might warme the blood that is within them. For there are certaine mouthes in them both for this mutuall communication, both that the ſpirit might draw his nouriſhment from the veines, as flame fetcheth the preſeruation of his light from the lampe, and alſo that the veines might receiue ſpirit and heat from the arteries. As for the *fleſh* it is a ſubſtance of blood, which is then made when the thickeſt part of it is as it were congeled: and with that all the members of the body are clothed outwardly. Wee muſt ſpeake more largely of the vſes and properties of all theſe ſimple partes, which wee haue here laid open in few wordes. In the meane time in this litle that hath bin diſcourſed, wee ſee a maruailous prouidence of God, who hath diſpoſed and tempered the matter of the body in ſuch wiſe, that hee made it ſo apt to effect that worke which hee purpoſed, & that by proportions and mixtures ſo well contriued from one degree to another, as he hath done in the elements, to the end that all the partes of the body might the better be preſerued one by an other. And although mens bodies are compounded of earth and of the other elements, as we haue already touched, yet God ſheweth himſelfe very wonderfull in this whole worke and matter of man. For as he turneth the earth into diuers natures, ſo that of one peece hee maketh gold, of another ſiluer, of this braſſe, iron and other metalles, of that mineralles, of another pretious ſtones of ſundry ſortes, which are as it were the bones of the earth, beſides a great many other things of diuers kinds which were infinite to rehearſe: ſo of one ſelfe ſame matter appointed for the compoſition of the body, hee maketh variety of workes that it may be framed and furniſhed in al reſpects. For we ſee what difference there is betweene the bones, which partes are moſt earthy, and ſo conſequently drieſt, hardeſt, and coldeſt, becauſe of al other partes they draw neareſt to the nature of the earth. Then the griſtles obtaine the ſecond degree next after the bones for agreement of nature, as that which is in the middeſt betweene the bones and the ligaments, as the ligaments are of a middle nature betweene the griſtles and the filaments, and the filaments betweene the ligaments and the ſinewes, and ſo of the reſt. Therefore as God the great workmaſter of nature hath framed all the partes of mans body of matter taken from all the elements, ſo alſo hee hath tempered his matter according

Of the fleſh.

The bones moſt earthy of all the parts.

cording

cording to the worke he meant to make, and to that office, which it pleased him to appoint vnto euery part and member of the body. So that the matter of some partes holdeth more of the earth, of other partes it hath more water, or aire, or fire, or else is more or lesse mingled of all together. Whereby it appeareth how aptly this workemaster can apply himselfe vnto his worke. Wee haue also another notable testimony of his prouidence, in that hee hath made the ligaments so strong and firme according to the necessitie of their office, hauing ordained them to knit the bones in their ioynts, and to bee as it were bands & cords to tie and conioyne them together, euen as the thongs of harneſſe keepe the parts thereof bound and tied one to another. We may say as much of the filaments, but chiefly of the sinewes, which in their places serue for bands to the body. And here wee haue also to note, that because God hath created them to giue both motion and sense to the body, therefore hee hath planted their roote partely in the braine, partly in the marrow of the backebone, which is also deriued from the braine: as the originall of the ligaments is either in the bones, or in the gristles, or in the skinne, and the beginning of the filaments both in the ligaments and in the sinewes, according to that vse for which they were made. And that the motion of liuing creatures might not be hindered, hee hath not made the ligaments, nor the filaments nor the sinewes of any such boisterous or stiffe matter, but that the creatures may easily bend euery way whitherſoeuer they list to mooue and turne their members. Neyther hath hee made them of so tender and soft matter, but that they are strong and powerful enough to holde fast all the members within their ioynts, to the ende they might not easily become bare and thrust out of their places, as also to furnish the creatures with strength and power, which consisteth principally in the force and might of these partes. It is requisite also that they shoulde be such, because they are as it were in continuall labour, and sustaine great stresses. Wherefore they must needes bee of such matter as will not easily yeelde or weare away, or breake in pieces. And because all the members and all the ioyntes are not to sustaine labours and brunts alike, therefore the Lorde hath very well prouided for that, as hee hath done the like also in the composition and distribution of the bones. For those members that must sustaine the heauiest burthens and greatest brunts, that are to dispatch most laboursome businesse, and therefore require the greater strength, haue biggest, strongest, and mightiest bones, ligaments and sinewes, so that their bulke, bigneſſe, breadth and thickeneſſe are answerable to their necessary vses. The lesser members and such as are to vndergoe

leſſe paine, which are ordained to effect more fine and witty workes wherein Arte is more required then force, haue alſo their bones, ligaments and ſinewes leſſer and ſmaller, ſo that in certaine places there are ſome bones paſſing ſmall, and ſinewes, which are onely as it were little threedes. Thus much I thought meete for vs to vnderſtand concerning the ſimple parts of the body, nowe wee muſt conſider the compound partes: and firſt intreate of the outermoſt partes, and ſo followe that which wee ſpake of the foundation of mans building, to the ende, that by little and little wee may ſet him vpright, and conſider him throughly in all his partes. Therefore thy ſpeach ACHITOB, ſhall be of the feete and legges, and of the armes and handes.

Of the compound partes of the body, and firſt of the feete and legges, and of the armes and hands. Chap. 4.

ACHITOB. Among the manifolde and great commodities, which wee may reape by the diligent conſideration of the Anatomy of the body, there are two of greateſt weight. The firſt is, to put vs in minde of our mortalitie in regarde of our bodies, to the ende that we ſhould not pleaſe our ſelues too much in the beautie of them, and ſo waxe prowde and abuſe our ſelues, as alſo that wee ſhould remember all thoſe teſtimonies, which wee haue in the holie Scriptures of the frailtie of man, and of his whole nature. For when wee ſee that thoſe partes of the body that are hardeſt, ſtrongeſt, moſt firme, and ſuch as after the death of a man continue longeſt before they returne into powder, and into that firſt matter out of which they were taken, as namely thoſe partes that were propounded vnto vs in the former diſcourſe, eſpecially the bones: I ſay, when we ſee that theſe notwithſtanding their hardneſſe, muſt in the ende returne to duſt as well as the reſt, what ſhall wee thinke of the other partes that are ſofter and more tender, and leſſe able to reſiſt corruption? Therefore the ſpirite of God doeth ſo often by his worde call and ſend vs backe to that inſtruction, which hee giueth vs by the matter whereof hee made and framed our bodies, and by the conſideration of our owne originall and birth: to the ende wee ſhoulde learne to containe our ſelues euermore within the compaſſe of all humilitie and modeſtie, as well towardes him, as one towardes an other. Hereof it was that *Iſaiah* had commiaundement giuen him from the Lorde to crie, *that all fleſh is graſſe, and all the grace thereof as the floure of the field. Man that is borne of a woman* (ſaieth *Iob*) *is of ſhort continuance, and full of trouble. Hee ſhooteth foorth as a floure, and is cut downe: hee vaniſheth*

A double vſe of Anatomy.

Eſay 40.6.

Iob 14.1,2.

ſheth alſo as a ſhadow, and continueth not. Againe for the ſecond point, wee are taught to conſider and to knowe by that prouidence of God, which ſheweth it ſelfe in the *compoſition of the vileſt and moſt earthy partes*, and in that frame which hee maketh for the building of the whole body, howe great and woonderfull it ought to be in the reſidue, namely in the nobleſt partes thereof, eſpecially in the ſoule, if wee could ſee it with our eyes, as wee beholde the body. Wherfore, that wee may the better knowe the excellent worke of God in this building, we muſt raiſe it vpright before our eyes, to the end wee may behold it on the out-ſide (as it were a frame ready made) from the foote to the top, and from the foundation to the couering and higheſt part thereof.

Foure principall partsof the body,

The whole body of man is commonly diuided into foure principall outward parts, which are called compound, in reſpect of the ſimple partes ſpoken of before, which ſerue for matter to make them of: whereupon afterward they take the name of member, according to that forme that is giuen to eche of them. Theſe foure principall parts are, *the head, the breaſt, the belly, the outward partes*, namely, the armes and handes, the legges and feete. The head endeth where the necke beginneth. The breaſt comprehendeth that part which we commonly call the breaſt, alſo the backe, the ribs, and whatſoeuer elſe is contained in them from the necke vnto the midriffe, which is a skinne that ſeparateth the heart and the lungs on the one ſide, and the inferiour intralles on the other. The belly reacheth from thence where the breaſt endeth vnto the bone aboue the priuie members and neare to the groine. The extreme or outward parts are already named by vs; and of them our preſent diſcourſe ſhall be, beginning, as it were at the foundation, vpon which all the body is laide. Firſt therefore wee ſee how God hath ſo aptly faſhioned the feete, that they doe not onelie beare vp al the reſt of the body, but alſo carry and recarry it whereſoeuer a man wil. Next, the legs are ſet vpon them, as it were the pillers of this whole building, being cloſed in ſuch ſorte vnto them as neede requireth, to helpe the feete to ſuſtaine and beare vp all the reſt of the frame laide vpon them. For this cauſe *Salomon* calleth them *the ſtrong men that ſtoope in olde age*, when their vertue and ſtrength faileth them. For they bow through weakenes, and tremble as the hands do, which the ſame Prophet calleth *the keepers of the houſe*. Now becauſe the chief ſtrēgth of the body lieth in the bones, when the ſcriptures meane to ſet forth any violēt griefe, as when a man is extremly preſſed, & as it were altogether oppreſſed, they ſay that *his bones are vexed*, or *broken*, or *out of ioynt*, that is to ſay, all his ſtrength and power, ſo that he is as a bodie

Of the midriffe.

Eccles. 12. 3.

Pſal. 6. 2. and 22. 14. iſay 38. 13.

whose bones are wholy broken and shiuered. And when the Scripture woulde signifie the contrarie, it saieth that, *their bones runne full of marrow*, and that *they flourish like an herb*. Nowe if we take the whole legge, namely from the huckle bone vnto the endes of the toes, it hath three great partes answerable to the three partes of the whole arme, which part of the body reacheth from the shoulders vnto the endes of the fingers. In the first place is the foote, which is the nethermost part of the whole legge, and it consisteth of three partes, which also are answerable to the three partes of the hand. The first is the heele, which by a ioynt and conuenient knitting together, vniteth the foote to that parte of the legge which reacheth from thence vp to the knee or gartering place. The second is the sole, and as it were the backe of the foote, being long, large and hollow in the middest, to the ende it might be more fit to stand fast and to walke vpon. The toes are the third part of the foote, being set and placed in such wise as is most conuenient for that duetie of the foote. For they differ much from the fingers, not onelie in length, but also in situation, because the office of the hand and the foote is not all one. Therefore as the fingers are longer then the toes, so the thumbs are otherwise placed then the great toes. For if the great toe were placed as the thumbe is, it woulde hinder the foote in steade of helping it: and the like may bee saide of the other toes. The two other partes of the legge are, first, that which is from the knee to the foote, which is commonly called the legge for want of an other proper name in our tongue, next the thigh, which is from the huckle bone vnto the knee. And as this hath his ioynt and band to fasten him to the knee, so the other by the like meanes is ioyned to the foote. Therefore both the foote and the whole legge haue their necessary motions through the helpe of the sinewes and muscles, as well to stretch it selfe out, as to bowe and bend forward and backeward, vpward and downeward, as also to turne it selfe on the right hand, and on the left, and round about: both to set forward and to retire, to ascend and to descend, and for all the motions that are meete and conuenient both for this member and for all the partes of it. Thus much for the loweste foundation of the frame of mans body, and for the pillers that holde it vp. Nowe wee must consider of the other outward partes, the armes and the hands.

Iob 21.24.

Esay 66.14.

Three parts of the legge.

Of the armes and handes.

As God hath giuen to man two legges and two feete to holde him vp, and to carry him whithersoeuer hee woulde goe, so hee hath giuen him two armes and two handes, to dispatch all businesse which hee thinketh good. Therefore the hand is rightly called by *Aristotle*, the

the inſtrument of the inſtruments. For there is no member in all the body nor inſtrument whatſoeuer, that maketh moe or more ſundry workes. This inſtrument maketh all other inſtruments, and ſetteth them a worke, as wee ſee by experience. And becauſe man onely of all other liuing creatures is capable of Artes, and knoweth how to vſe them, therefore hath God giuen to him onely this inſtrument to exerciſe them. We ſee alſo that there is no worke which he cannot doe with his hands. And what worke of God is there which hee doth not counterfaite, as if he were ſome litle god vpon earth, that had vndertaken to make an other viſible worlde within this worlde created by God? For if wee conſider the Sciences and Artes of men, and thoſe excellent woorkes which they make by the meanes of their handes, who will not be rauiſhed with admiration? That ſentence of *Anaxagoras* may well be approoued wherein hee ſaieth, *that the hand is the cauſe of knowledge and wiſedome:* (although *Plutarch* doeth learnedly vnderſtand experience, by the hand.) For if it did not frame letters and figures, nor made inſtruments requiſite and neceſſary for all Sciences and Artes, they could not in any wiſe be either taught or learned. Therefore conſidering well that which we ſay, man may bee called a ſecond Creatour, who taking patterne by the worke of God in the creation of the worlde hath endeuoured to make woorkes anſwerable vnto thoſe which God hath giuen him in the worlde for a patterne to imitate. But there is great difference betwixt the workes of man and the workes of God, eſpecially in three pointes: namely, in the matter, in the forme, and in the life of them, together with all thoſe thinges which it bringeth with it. For firſt man can not worke without matter, which he cannot find in himſelfe, as God who made all things of nothing, and made that to be which was not. But man dealeth contrarily. For hee can make nothing of nothing, but muſt of neceſſitie haue matter meete for the worke he taketh in hand, vnto which he is able to adde the forme onely. And yet hee cannot giue it any faſhion except hee firſt had the patterne thereof in the workes of God. For although he can make very ſtrange figures, and ſuch as the very like hath not beene ſeene in all nature, nor amongſt all the creatures, yet hee cannot pourtraite any ſo new, or ſo ſtrange, whereof he had not before ſome reſemblance in the workes of God in ſundrie creatures. For hee taketh diuers pieces of many ſundry figures, with which afterward heaped together, hee counterfaiteth one altogether newe and ſtrange. As for example: neuer man ſawe a mountaine all of golde, yet a man may imagine one in his mind, and frame an image thereof in his imagination. For albeit he neuer ſawe ſuch a

The agreement and difference betweene the workes of God and the workes of man. Pſal. 33. 9. rom. 4. 17.

mountaine, yet becauſe hee hath ſeene both mountaines and alſo golde, by ioyning theſe two together which hee knoweth, he can frame the image of ſuch a mountaine in his minde, and then hauing in this ſorte formed and conceiued it, hee can counterfaite it with his hand. But as God taketh not the matter of his woorkes without himſelfe, and without the treaſures of his infinite power, ſo hee needeth not to ſeeke elſewhere for formes and patterns then in the treaſures of his eternall wiſedome and infinite knowledge. Againe, there is this beſides, which is chiefeſt of all, that hee is able to giue, not onely being, but alſo life, ſenſe, and motion to his workes, yea ſuch nature and properties as pleaſeth him: which man can not doe. For hee can not change the nature of that matter vpon which hee worketh, but it muſt ſtill continue the ſame in nature and diſpoſition. And although hee can drawe ſundry effectes from thoſe matters about which hee is occupyed according as hee may mingle and compound them together, neuertheleſſe hee altereth not their nature, but they retaine it ſtill according to their portion, euerie one in his place. Neither can hee giue to the beſt of his woorkes ſo much life as is in a reddiſh, or in any other leſſer hearb or plant: nor ſo much motion, ſenſe, and induſtry as a Flie or an Ant hath, or the leaſt worme in the earth. Nowe to proceede in beholding the vſe of the hand, wee muſt vnderſtand that God gaue vnto men armes and handes chiefly to helpe one another, more then with any other member of their body, in ſo much that they ought to referre al their works, artes, and exerciſes to common benefite and profite. But it is farre otherwiſe. For there is no member whatſoeuer with which they hurt one another more: ſo that their hands are more dangerous without al compariſon, then the pawes of all ſauage beaſts. For thoſe beaſts that are moſt cruell ſpare the blood of their kinde, but men delight to imbrew their handes in mans blood, yea in the blood of their neareſt kindred. There are ſome alſo who ſhamefully abuſe their handes in cauſing them to ſerue for diuinations: from whence *the Arte of Palmeſtrie* proceeded, which is full of ſuperſtition, and of fooleries well woorthy to bee laughed at: and ſuch are all the other kindes of diuinations inuented by the vanity of mans braine. They that would ſeeme to alleadge ſome ſhewe and likelihoode of foundation for it, ſay, that nature hath imprinted in the lines of the handes woonderfull ſignifications of the temperature and diſpoſition of the whole bodie. Therefore they call *the long line* in the middeſt of the hand, *the line of life*, and ſay, that they who haue it whole throughout, are long liued. But ſuppoſe this were ſo, yet what probabilitie is there for

All handy workes ought to tend to common profite.

Of the Arte of Palmeſtrie.

any

any to seeke in the lines of the hand for the knowledge and signification of all thinges that shall befall men, and to foretell them, as they say, their good and ill fortune? For although it were so, that by looking vpon the handes, a man might in some sorte, iudge of the temperature and disposition of the body, yet what reason is there to extend this consideration to the foretelling of all thinges, as if God or nature, as they speake, had set markes in the handes, so that a man might knowe, I say not by the Science, but by the vanitie of *Chiromancie*, whatsoeuer good or euill shall come vnto men? For they that deale with this kinde of diuination doe not only foretel whereunto the body may be disposed according to the temperature therof, as a Physicion may iudge of the sicknes or soundnes of the body by those tokens which he seeth therein folowing his Arte, but they go a great deale further. For they take vpon them to foretel al good & ill aduentures, namely, whether a man shal be rich or poore, married, or no, & whether he shal haue many wiues, & what they shalbe; whether maidens or widows, whether rich or poore, with such other toyes and olde wiues tales, whereof their Bookes of Palmestrie are ful. They therefore are very fooles that giue credite to such prædictions. But Christians haue a true and sure kinde of Chiromancie which they may vse. For if men consider onely their handes, with what workemanship they are made, for how many vses they may serue, and howe profitable and necessary they are for them, they shall finde in them an infinite number of markes to make them good diuiners; yea it will teach them to diuine that of necessitie there was a God and a Creatour, who was the workemaster that made that worke and those so excellent instrumentes, whose vse and commoditie can not sufficiently bee conceiued. For although wee had neuer heard of God or of his prouidence, this onely consideration ought to bee sufficient to teach vs to seeke him, and to holde vp towardes him those handes which hee hath giuen vs. If therefore by the contemplation of our handes, and by those markes of the power, wisedome, goodnesse and prouidence of God, which are imprinted in them, wee can learne such a Science and Arte of Diuination, as will the better induce vs to glorifie God in the workmanship of our bodies, then doe wee profite greatly therein. And this wee ought to doe, not onely by the contemplation of our handes, but also of all the residue of the members and parts of our body, euen vnto our very haires and nailes. For wee haue not so many Preachers onelie of his glorie and magnificence in our bodies, as wee haue members, but also as there are haires in the

Of the Palmestry of Christians.

head. For there is nothing, no not so much as a little haire (as wee shall see heereafter) whereby God doeth not testifie his diuine prouidence. Wherefore if wee shoulde by peece-meale lay open onely those principall things which are to be considered in all the partes of the arme and hand, and those testimonies of the great prouidence of God that may be found and noted in them, a whole day would not suffice: although we did onely behold the great workemanship that is, I say not in the whole hand, but in one finger thereof. For it is an instrument which God hath giuen onely to man, to touch and to take with, to gripe and to vse in his owne behalfe in steade of all kinde of defensiue weapons. In this respect he made it of such a fashion that he can lay hold of, and apprehend all things either great or small, of what forme or figure soeuer they be, whether round, square, or otherwise. And therefore it was requisit that the fingers of the hand should be vnequal, that they should be placed and disposed as they are, thereby the better to gripe and to lay holde of all thinges. For albeit some of them be longer then others, yet when we close our hand, and gripe any thing, they are all equall. And as God hath giuen to man a mind capable of vnderstanding & knowledge, so also he hath adorned him with this excellent instrument, which is so necessary for all Artes, that without this, those other would remaine idle. In a word, it is an instrument which man could not want neither in peace nor warre. Neither is there any thing to be found therein, which doth not serue very fitly for al dueties of the hand, as also nothing is wanting that is necessary.

The vse of the hand.

The very nailes haue two excellent properties: the one is, that they serue for a couering and an ornament to the ends of the fingers: the other, that they help to take hold of, and to gather litle and hard things. For this cause also they are so conuenient both for matter and forme, and so fitly fastned and set in their places, as better could not be deuised. But let vs consider of the whole arme or hand, to see the composition and diuision thereof. As we said before of the legge, so there is in the whole arme three great and principall partes, taking all that member which is from the shoulders vnto the endes of the fingers. The first is the hand, which likewise hath three chiefe partes, namely, that which is ioyned with the lower part of the arme from the elbowe vnto it selfe, and it is called the wrest: the second is the hollowe palme which is apt to gripe with, together with the backe of it on the other side: then the fingers make the third part, being so made and placed as they are fittest to take easily, to gripe, to close, and to crush. In so much that whatsoeuer hath beene spoken by me worthy consideration in the legges and feet touching their office,

The properties of the nayles.

Of the three partes of the whole arme.

Three parts of the hand.

and

and all those motions that are apt, and necessary for them, the same also may be plainly seene in the whole hand and arme. The second principall part of the whole arme is that which is taken from the elbow vnto the hand: the third is from the shoulder vnto the elbow, and both the one and the other are so coupled together with their ioynts and bands, as is most requisite for all their motions. Thus ye see what in my opinion ought chiefly to be knowne in this our present matter. Now seeing we haue begun to take a viewe of the foundation of the frame of man by the consideration of the fourth compounded part of the body, I thinke that before wee handle the other three, wee shall doe well to behold the wonderful composition of many bones, which serue also to sustaine the whole stocke of the body, and vpon which the backbone is chiefly grounded. Therefore thou ASER intreating therof, and of the ribbes and other bones of mans body shalt prepare the way for vs to proceede in the description of our building, euen vnto the toppe and highest place of the whole frame.

Of the Backebone and of the marow thereof: of the ribbes and of other bones of mans body. Chap. 5.

ASER, Those Philosophers that were indued with greatest knowledge of those excellent things that are hidde in mans nature, stood much vpon the contemplation of this, that his face was lift vp towards heauen: whereupon they concluded, that he ought to abandon all carking care of base and earthly things to contemplate those things that are aboue and heauenly, and in the knowledge of them to satisfie the desires of his soule. And truely this is woorthy to be considered, that amongest terrestriall creatures which walke vpon the earth, God hath created none with two legges onely, or that is made straight and bolt vpright, but man. Therefore he onely and no other hath the ridgebone made according to the straightnesse of the legges: which is neither in foure-footed beastes, nor in birdes, albeit they goe vpon two feete, and haue their head lifted vpwarde. For as well their legges, as those of foure-footed beasts are so placed in regard of the backebone when they walke, as mens legges are when they sit downe, namely cornerwise, not downeright. But when men goe, their legges are stretched straight with the backebone, (which is like the keele of a shippe) vnto which all the bones belonging to the stock of the bodie are conioyned, euery one being answerable each to other according to their proportion: as the other peeces of wood whereof a shippe is made, are ioyned with the keele by that knitting together

which

which they haue therewith. For this cause the whole bodie of man is straight, and can stand vpright, and sit downe. But no beast can doe eyther of them, because there is no such vprightnesse voyde of corners betweene their backebone and their legges, as there is in man. Therefore they can neyther holde nor doe any thing eyther standing or sitting. For although they can stay themselues vpon their haunches, yet they cannot sitte altogether like to man. And contrariwise, man can doe nothing well lying along or with his bellie downewarde as beastes vse: but standing or sitting hee can doe all his affayres verie easily. To this ende hath GOD giuen him legges and feete, armes and handes, of which wee spake before. Now as hitherto wee haue seene the loweſt foundation of mans building, namely the feete and legges, so heere wee must knowe that there is yet another wonderfull frame of bones, as it were a newe foundation for the whole stocke of the bodie, and residue thereof. Amongst others some are verie strong, being placed crossewise to vpholde the rest: they serue also for the defence of manie inwarde partes that are against them. Vpon this second foundation the backebone is layde, which reacheth vp to the head, and is verie artificially made. For first, because a man cannot alwayes stande vpright, but must sometime bende himselfe, or lye downe, or turne from one side to another, it is not made all one bone, but it consisteth of manie bones, namely of foure and twentie, which are called the knuckles or turning ioyntes of the backebone. For this cause *Salomon* verie fitly calleth it *the siluer chaine or coarde*, which lengtheneth, or shrinketh being consumed with extreame olde age. For it is framed after the fashion of a chayne, and holdeth the lower partes of the bodie, as it were tyed and chayned vnto the higheſt part, which is the head. Againe, it is not without good cause called *a chayne of siluer*. For it is a verie precious part of the bodie, and ought to bee greatly accounted of, both because the bodie standeth in neede of it, and also for manie great benefites which it receiueth thereby. True it is that some vnderstand by this *chaine of siluer*, the vniting and agreement of matters whereof the bodie of man is made, beeing taken from all the Elements, and ioyned together by a goodly harmonie and proportion. But the former expositon seemeth to mee most fitte, because of that similitude which the backbone and ioyntes of it with their vse, haue with a chayne and the vse thereof. For if the chine-bone were all of one piece, a man shoulde bee alwayes stiffe like to a pale, or like to a logge or bodie of a tree; and so the stocke of

Of the backebone.

Eccles. 12.6.

the

the body coulde not enioy thoſe motions that are neceſſarie for it, as wee ſee all the members haue agreeable to their nature. For they are not planted into the ſtocke of the bodie, as boughes and braunches are into the ſtocke of a tree, which are without motion aſwell as their ſtocke. Likewiſe man (whome the Philoſophers called a Tree turned vpwarde, becauſe hee hath his rootes in his head) is a farre other kinde of plant then thoſe are, which beeyng in the earth, ſtirre not out of one place. For it is a tree to be caried about, whoſe braunches haue their naturall motion. And as touching thoſe bones whereof the chine-bone is made, they are ſo ordered, that the firſt which ſuſtayneth all the reſt, as the principall foundation (beeing called *Os ſacrum*, that is, *The holie bone*) is the largeſt, biggeſt and ſtrongeſt: and beeyng ioyned to the hippes is verie artificially framed of three bones, and ſometimes of fiue or ſixe. Wherefore ſome thinke that it is ſo called by reaſon of the artificiall compoſition thereof: others, becauſe of the greatneſſe: and ſome, becauſe it helpeth women in their trauaile, as that whoſe knitting together openeth with the hippe-bones in them that bring foorth children. Others ſaye, that there is no opening, but onely that it ſtretcheth foorth and inlargeth it ſelfe. There are ſome alſo that thinke it is ſo called, becauſe it is ſo neceſſarie vnto life, that after it is once hurt, death followeth. After this bone, the reſt that followe are leſſe and leſſe vntill you come to the higheſt: inſomuch that the loweſt are biggeſt, and the higheſt leaſt, to the ende that as they are the foundation one of another, ſo they might bee able to beare that charge which they are to ſuſtayne, and bee the leſſe burdened. And as for the coniunction and vniting of them together, it is ſo well contriued, that it hath ſo much ſtrength as is neceſſarie for it, and is neyther too ſoft, nor too harde, too drie nor too wette and ſlipperie, but that which is meete for their motions. This order of bones and turning ioynts thus raunged, is properly called the *Backebone* or *Chine*, and in Latine *Spina dorſi*, becauſe of the ſharpe endes or poyntes which eche of them hath oneuerie ſide for his defence, as it were thornes. This whole chine hath a marow proceeding from the hinder part of the braine, and reaching downe to the nether ende of the backebone: which beeyng rounde in ſhape, is as a riuer whoſe ſpring is in the brayne, from whence it proceedeth as the great Arterie doeth out of the heart, and the hollow veyne out of the liuer, as wee haue alreadie declared, and may intreate thereof more at large in ſpeaking of the inner partes of the bodie.

Of the holy bone.

Of the marow of the chine.

Therefore

Therefore as the great arterie is as it were the ſtocke of all the reſt, being planted in the heart from whence it ſpringeth, and the hollowe veyne whoſe fountaine is in the liuer, is as it were the ſtocke of the other veines: ſo the marrowe of the chine is as it were the ſtocke and ſpring from whence all the ſinewes iſſue, which afterward like to litle riuers impart their ſence and motion. And becauſe the fountaine of this riuer is in the braine, therfore alſo the originall of ſinewes is attributed thereunto, notwithſtanding that all thoſe ſinewes which giue motion and ſence to the partes that are vnder the head, except it be to the intrals and guttes, proceede from the marrowe of the chine. Hereby we may note once againe, that that place alleadged by mee out of *Salomon* where hee calleth the backbone *a ſiluer chaine*, agreeeth alſo very fitly with that which is here ſpoken. For ſeeing the ſinewes diſtribute ſence and motion to all the members of the body, as it hath bene already told vs, and haue their beginning from the braine and marrow of the chine, we may well ſay that it is a chaine and coard of a great length, which extendeth it ſelfe very farre by reaſon of other chaines and ſtrings proceeding from it. For as the backbone may be reſembled to a chaine, ſo the marrowe within it is like to a coarde, whereof all the ſinewes, which are as it were the little ſtrings of all the members of the body, haue their beginning and increaſe. And therfore ſome in ſtead of a ſiluer chaine tranſlate, a coard or threede of ſiluer, as wee reade in the common Latine tranſlation: but the ſence is all one. And that which *Salomon* addeth after of the golden ewer which is broken in olde-age, with the expoſition of the beſt learned giuen thereof, agreeth alſo very well to this effect. For by this golden *Ewer* they vnderſtand the skinne that couereth the braine, which is of a yellowiſh colour, reſembling the colour of golde. It is very fitly called a *Ewer*, becauſe it is a veſſell containing the matter and nouriſhment of the ſinewes, and as it were the fountaine of all the motions and ſences of the body: it is as it were the lodging of all the animall partes, and the originall of all the ſences both internall and externall. Wherefore the matter of the braine contayned within it is of a more celeſtiall nature then any other part of the bodie, and commeth neereſt to the ſpiritual and diuine natures. So that this veſſell is not without good and iuſt cauſe called by *Salomon the Ewer of gold*. For there is in it a fountaine out of which man receiueth great treaſures. Nowe becauſe the ſinewes, arteries and veynes were to haue their paſſage and iſſue from their fountaine without let or hinderaunce, it was requiſite that the backebone ſhould haue ſuch holes as it hath, and that the bones therof ſhould be of that faſhion they are, to the ende that neyther themſelues,

Eccles. 12.

Of the skinne of the braine called the golden Ewer.

ſelues, nor the marrow within might be eaſily broken, and that the next partes and members might not be hurt. For it is very dangerous to haue any rupture or hurt in the chine aſwell by reaſon of the marrow as of the ſinewes. And becauſe it pleaſed God to lodge there thoſe internall members of the bodie, that are moſt neceſſarie for life and for the preſeruation thereof, he faſtened the ribbes to both ſides of the backebone, namely twelue on euery ſide: and hath left a ſufficient ſpace betwixt them, that the place might bee able to receiue thoſe members, for whoſe cauſe they were ſo built & diſpoſed. So that there are before and behinde, eſpecially about the nobleſt members, very long and large bones, to defend them on al ſides (as it were good harneſſe and ſtrong bulwarkes) but chiefly behind, becauſe the armes and handes cannot ſo well defend them, as they may the other before. Therefore God hath better armed them with bones, making thoſe of the ſhoulders ſo large behind as they are, and knitting them alſo vnto the backebone by their bande, but yet ſo that they touch it not. Likewiſe they are faſtened to the higheſt bone in the breſt which reacheth vp to the throare, abone the firſt ribbe, by two litle bones which paſſe ouer the ribbes that are betwixt them. For this cauſe theſe bones are called the keyes of the throate. For they cloſe and ſhutte vp theſe partes as it were keyes, ſo that without them the ſhoulder blades would fall backeward, beeing no more able to keepe cloſe together, then the poldron of an harneſſe not beeing faſtened to the gorget. The armes likewiſe are faſtened to the ſhoulders, as alſo the thighes and legges to the hippes: then the handes are ioyned to the armes with their ioyntes and bandes, as hath beene touched before. Now we are to note further, according to that I ſpake euen nowe, that the backebone is in a mans body, as the keele in a ſhip: ſo that as the reſt of the matter and forme of the ſhippe muſt bee well proportioned and framed according to the keele, ſo is it in the compoſition of mans body, and in that correſpondencie, which all the members ought to haue with the ridgebone of which they all depende, otherwiſe there would be no good agreement but great deformitie. And as for the ribbes and breſt bones, they haue ſuch workemanſhip as is requiſite for the members contained within the ribbes. For ſeeing the members of mans breathing are cloſed within, needefull it is that they ſhould not onely bee defended and armed with bones for their garde and preſeruation, but alſo that theſe bones ſhould bee ſo placed, that they might inlarge and reſtraine themſelues, open and cloſe againe, in ſuch wiſe that the breathing and members thereof be not hindered in their motions. Therefore they are all by nature leſſe harde then the other:

Of the ribbes.

The keyes of the throate.

Of the workemanſhip of the ribbes and of other bones.

ther: beſides, they are many, to the end there might be ſpaces betwixt them, not only for the inlarging & reſtraining of the breaſt, but alſo that the muſcles might bee placed betweene the ribbes. And this is one cauſe, why it was needfull that the backebone ſhould be framed as it is, namely, that it might bee more commodious for reſpiration. And becauſe the ſtomacke alſo ſtandeth in neede of inlargement and reſtraint according to the quantity of the meate which it receaueth, and according as it is lift vp and preſſed downe thereby, therefore it was requiſite that it ſhould haue the like helpe. But forasmuch as it might ſoone bee hurt by reaſon of the hardneſſe of the ribbes, if they were driuen and forced againſt it, God hath ſo diſpoſed thoſe ribbes wherewith he hath defended the ſtomacke, that they are neyther ſo long nor ſo hard as the reſt. For they are of a ſofter kind of bone, drawing neerer to the nature of griſtles then the other, and the more they deſcend downward, the ſhorter they are. Therefore the lower part of the ribs are commonly called *the falſe ribbes*, or *baſtard ribbes*, which on eche ſide are fiue in number: the other ſeuen ending at the breaſt-bone, to the end they may defend and garde the heart & lungs, which are vitall parts. Hereupon when any hath bene wounded to death, it is often ſaid in the holy ſcriptures, that he *was ſtricken vnder the fift ribbe*, becauſe no blow pierceth thoſe partes, but it hurteth ſome one of the vitall members, which cannot be wounded, but that death followeth therevpon. We ſee then how the prouidence of God did well foreſee whatſoeuer was requiſite in this worke of mans body, and hath prouided thereafter as need required: as we may eaſily iudge by that which wee haue heard of the bones onely, which parts are moſt earthie and maſſy, and are voyde of all ſence. Wherefore we may well conceaue how excellently this wiſedome hath wrought in the other partes and members that are more noble. But we may iudge a great deale better of all this, if we conſider that our treatiſe of the bones onely, is but very litle in compariſon of that which might be ſpoken, if a man would vtter it as Phiſicions doe, and diſtinguiſh properly of all the kindes of bones, and of their vſes. Nowe to ende the outwarde compoſition of the body touching the bones, we muſt conſider of the ſhare bone, and of the bones of the head, & of the marow that is within the bones, and of the vſe of the necke. Laſt of all, wee will clothe with fleſh this dry Anatomy, that afterward we may come to thoſe parts of our building that are moſt noble and excellent. Therfore it belongeth to thee AMANA to intreat of this ſubiect.

How many falſe ribbes there are.

2. Sam. 2, 23. & 3. 27.

Of

Of the ſhare bone and marrow of the bones: of the bones in the head, and of the fleſh: of the muſcles and of their office. Chap. 6.

AMANA. Nothing maketh the worke of God in the compoſition of mans bodie more woonderfull, then the beautie of his ſhape, and the exquiſite arte vſed in the worke, wherin a man cannot change ſo much as a naile or an eyelidde, which is but haire, but that ſome imperfection muſt be acknowledged therein, and ſome diſcommoditie following thereupon will cauſe it to be perceiued. For this cauſe the kingly Prophet conſidering his creation, ſpeaketh as one rauiſhed with admiration. *I will* (ſayeth hee) *prayſe thee, for I am fearefully and wonderfully made: marueilous are thy woorkes, and my ſoule knoweth it well.* Pſal. 139. 14. Hee could not in all that Pſalme maruaile ſufficiently at ſo excellent a woorke of God. Therefore he vſed a word which ſignifieth as much in the Hebrewe tongue, as if in ſtead of our ſpeech, *thou haſt framed or faſhioned me*, hee ſhould haue ſaide, *I haue beene woouen or wrought in tiſſue and interlaced, and faſhioned artificially as it were in broadery woorke*. And truely no image or picture, howe well ſoeuer it bee painted and purtrayted, is to be compared with the forme and figure of mans bodie: neyther is there any woorke of tapiſtrie, ſo well wrought and imbrodered, or that hath ſuch varietie of exquiſite arte, and ſuch diuerſitie of figures, as that hath. And from what paterns doe Painters and Ingrauers take the faſhion and forme of thoſe Images and pictures which they would drawe foorth, but from this? What is a piece of tapiſtry or imbrodered woorke in compariſon of a mans bodie, which is as it were an image of the whole world, and wherein a man may finde almoſt the varietie and draughts of all things contained in the whole frame of the world? This will euidently appeare vnto vs in the ſequele of our ſpeeches, touching the compounded parts of the body.

Therefore to finiſh the externall compoſition of this humane building concerning the bones, we will firſt note, that God in creating the bellie hath not compaſſed it about with bones, as he hath done the other parts of the body, and that chiefly for two cauſes. Firſt, it is moſt meet it ſhould be ſo, by reaſon of the meat it receiueth. Secondly, for the benefite of women that beare children. But to the end it might be vpholden together with that burden it beareth, God hath giuen vnto it the *Share bone* for a foundation, which alſo ſtandeth in ſteed of a bulwarke for the bowels. And becauſe a man cannot alwayes ſtande vpright, but muſt oftentimes ſitte downe, not onely to reſt himſelfe, but alſo

Why the belly is not enuironed with bones.

Of the Share bone, or tayle bone.

to diſpatch many works which he hath to doe, therefore he hath ... buttocke bones and the fleſh wherewith they are couered, which are vnto him in ſtead of a ſtoole and a cuſhion to ſitte at his eaſe. And foraſmuch as the bones are to be nouriſhed, they haue for their familiar foode, the marrow, which by nature is moiſt, ſoft, fat, and ſweete. Therefore it hath neyther ſinew nor ſence, but is within the bones, as the ſappe of trees is in the middeſt of their ſtockes and braunches. For this cauſe *Iob* ſpeaking of the proſperitie of the wicked, ſaieth, *His breaſts are full of milke, and his bones runne full of marrowe*. But this is ſtrange, that ſeeing it is made of the thickeſt of the blood, as it were a ſuperfluitie of the meate, how it can be ingendred within the bones, and draw nouriſhment from the veines, as other parts of the body do. But God knew well howe to prouide for that, and to make way for nouriſhment through the hardnes of the bones, which are not all alike full of marrowe. For as ſome of them are more drie or moyſter, more hard or ſofter then others, ſo they haue more or leſſe marrowe: and ſome haue none at all, becauſe they neede it not. Now this marrow whereof we ſpeake nowe, differeth from that in the chine-bone, which the Arabians call *Nucha*, and is of the nature of the ſubſtance of the braine, from whence it proceedeth as a riuer from his fountaine, for the generation of ſinewes, to which ende the other marrow is not appoynted of God, but onely for the nouriſhment and preſeruation of the bones. Seeing then we are come to the braine, we muſt conſider with what bones God hath incloſed it on euery ſide for the defence therof, how many in all there are in the head both before and behind, on the right ſide and on the left, aboue and beneath: of what forme, breadth, length, and hardnes, and how they are ioyned one with another by ſeames and bands, and that not without great reaſon and conſideration of the Workmaſter, which made ſuch an excellent peece of worke. For firſt, there are commonly ſixe bones, which compaſſe the braine on eche ſide, beſides that which is called the *Wedge-like bone*, which is vnder the pallat of the mouth, and vnto which all the reſt are faſtened. And becauſe there are many veſſels and members in the braine and head, God hath made the head of a round figure, reaching ſomewhat in length, and bulking out ſomewhat more both before & behinde. Now foraſmuch as vapours, fumes, and ſmokie excrements mount vpward, therefore he hath created the head, and thoſe bones of the head that are higheſt, not ſo ſolide and thicke as the reſt, to the end the vapours and fumes ſhould not continue incloſed within the braine, but might euaporate, and ſo disburthen the brayne: otherwiſe it would be very ill at eaſe, and ſubiect to many diſeaſes. Therefore

Of the buttocke bones,

Of the marow.

Iob 21.24.

Nucha.

Of the bones of the head.

fore all of them together are so made one bone, that yet they are not all of one and the same piece, but ioyned together, not by ligaments, as many sundrie and seuerall bones are, but by such a proper and apt coniunction, that there appeareth betweene them as it were a seame made after the manner of a *Saw* or *Combe*, as if they were verie finely sewed together. And because the bones behinde coulde not haue that helpe of the handes, for their defence which the bones before may haue, God hath created them more harde and stronger. Besides, they all are to the brayne and to euery part thereof, in stead of an helmet and murrion to defende it on euery side. Thus you see the composition of the head touching the bones thereof, which is so ioyned to the body by the backebone, that nothing but the neck, which is the vpper ende of the chine, is betweene them. For it was necessarily to haue motion both aboue and beneath, before and behinde, and on both sides: which could not haue beene if it had beene fastened to the shoulders without any space betweene, which is necessarie also both for breathing, for voyce, and for manie other purposes that may bee noted hereafter. And albeit the necke serued for nothing else but for voyce, yet is it so necessarie, that without it a man coulde haue no voyce, nor any other creature to which it is giuen, as appeareth in those that haue no necke. For all beastes that want the necke, want also the voyce, as wee may see both in fishes, and in those beastes which the Latins call *Insecta animalia:* the reason is because they haue no necke whereby to ioyne their head with the rest of their bodie, but onely as it were a litle threede, which holdeth both the one and the other close together. Nowe that wee are come to the toppe of the building of mans bodie, and haue set him vpright, as it were a dryed Anatomie, we must come next to the couering of the bones, sinewes and other partes mentioned by vs, to the ende that after wee haue finished the description of the outwarde partes, wee may speake also of those that are within. The flesh then is the first garment wherewith the bones are couered: and it is properly called by that name which is giuen to that part whereof the Muscles are compounded. For some vnder the name of Flesh comprehend the Kernels and the fatte, because of the agreement which these partes haue one with another, and by reason of their vse. For as for the flesh, it hath this in common with the Kernels and fatte, that it is soft and tender: but herein it differeth from that matter whereof Kernels are made, in that the matter of Kernels is more *Spongelike*. Wee learned before that Flesh is a substance of blood, and howe it is made thereof. Concerning the *Muscles*, wee vse to

Of the necke and vse thereof.

Of the flesh.

Of the Muſcles.

call by that name the proper inſtrument that mooueth voluntarily all the members of the bodie. Therefore it is compounded and made of threedes proceeding from the ſinewes, and of ligaments compaſſed about with a great deale of fleſh, inſomuch that when the Muſcles are taken away from the bodie, there remayneth almoſt nothing but baie bones. Their proper place is in all places of the bodie where there are ioyntes and where motion is required. For without them the bodie cannot haue that voluntarie motion where-

What voluntary motion it is.

of I ſpake euen nowe, and which is ſo called, becauſe thereby a man may mooue and remooue his members from one place to another as he thinketh good, and as hee ſhall iudge it needefull for himſelfe. Wherefore we muſt knowe that the brayne which is the ſeate of the animall partes, and the originall of all the ſinewes, and of all motions and ſences giuen to the bodie by them, is in reſpect of the whole bodie like to a Waggonner that guydeth his Waggon, and the Muſcles are like to the bittes and brydles of horſes, to cauſe them to retyre or ſet forwarde as the Waggonner pleaſeth, eyther to draw them backewarde, or to driue them forwarde, to pull in or to let looſe the bridle. The ſinewes are as it were the reynes and leathers faſtened to the bridles, to holde them in, or to let them looſe, and to turne them both on the right hande and on the leſte: then

A compariſon betwixt the body and a chariot.

thoſe members of the bodie which moue it from one place to another, are as it were the horſes that are ledde and guided by this meanes, and the reſt of the bodie is like to the Charet and the burden which it caryeth. And for this cauſe the Muſcles are compounded of ligaments, ſinewes and fleſh. For as the ligaments ſerue to knit them together, and the ſinewes miniſter ſence and motion, ſo the fleſhe ſerueth to the benefite of thoſe litle ſtrings that proceede from the ligaments and ſinewes: firſt to nouriſh them, then to holde them vp ſoftly, as if they leaned vpon little cuſhions and pillowes, and laſtly, to keepe them aſwell againſt the vehemencie of internall heate, as againſt the heate, colde, and hardneſſe that comes from without. Likewiſe the fleſh perfourmeth all theſe thinges vnto the reſt of the thredes that are throughout the whole bodie, both in the heart and in the ſtomacke, and in other partes that haue fleſh. But we haue further to note the great differences of fleſh that are in all the partes of the bodie, that we may ſtill increaſe in the knowledge of the marueilous woorkes of God, and of his diuine prouidence. For there is great difference betweene that fleſh wherewith the bones, ligaments and ſinewes are couered and clothed, and that of the internall partes of the bodie, which alſo differeth in quality, albeit all is

compoun-

compounded of one and the ſame matter. For what difference is there betwixt that fleſh which is betweene the skinne and the bones, and that of the brayne: as alſo that of the lungs, heart, liuer, ſplene and kidneyes? Not one of all theſe members hath his fleſh like to any of the reſt, but they all differ very much according to the nature and office of the compounded members. For the fleſh of the brayne is by nature apt for the generation of the animall ſpirites, as that of the heart for the vitall ſpirits, and that of the lungs for ayre and breathing, that of the liuer to turne the matter which it receyueth from the ſtomacke into blood and into nouriſhment for all the members: that of the ſplene to draw the groſſe blood which is as it were the Lees of the blood, and to nouriſh it ſelfe thereby: that of the kidneyes alſo to drawe ſo much blood as is requiſite for their nouriſhment, and likewiſe to drawe the vrine, which after they ſende into the bladder. Thus you ſee howe euery of theſe internall partes of the body is compounded of fleſh meete for his nature and office. Whereby wee ſee many and ſundry ſhoppes within mans body, whereof euery one hath his proper woorke about which it is buſied, and ſuch a nature as is agreeable to that woorke which GOD hath aſſigned vnto it, who is the Creator and the Workmaſter, and effecteth all theſe works by his heauenly prouidence. The differences of fleſh.

Moreouer, we haue to note that the fleſh generally ſerueth the whole bodie for matter of filling, to keepe cloſe all the members thereof, and namely all the bowels, and to fill all the ſpaces betweene them, as alſo to ſtrengthen all thoſe partes that are inuironed therewith, to the ende they might not eaſily bee ſhaken in pieces. It defendeth alſo all the members both againſt heate and colde. Likewiſe if any man fall, or lye downe, it ſerueth him for a boulſter or ſoft pillow, and for a ſhelter againſt bruſes, and a defence againſt wounds, for a ſhadow againſt heate, and a gowne againſt colde. And thus much I thinke ſufficient to bee knowne concerning this preſent Subiect. Nowe before wee take any other matter in hande, wee are to conſider of the Kernels that are in the body, becauſe of their excellent vſe and propertie: eſpecially wee are to conſider of the Dugges, wherein appeareth a ſingular worke of GOD, namely in women, as wee may preſently heare of A- Diuers vſes of the fleſh.

RAM.

Of the kernels in the bodie, and of their ſundrie vſes, eſpecially of the breaſts of women, of their beautie and profite in nourishing of children, and of the generation of milke. Chap. 7.

ARAM. He that ſhould onely ſtay in conſidering the lumpe and confuſed matter whereof man is dayly made, hee ſhoulde ſee therein but a litle ſlime, yea ſuch vile corruption and rottenneſſe, that a man would bee euen aſhamed to name it. But as a painter with his colours & draughts of his penſil giueth a forme to that matter whereof he maketh his piece of woorke, and painteth limme after limme, and piece after piece: ſo the Lorde giueth by little and little and by piecemeale to that confuſed maſſe and lumpe, ſuch forme and faſhion as it pleaſeth him to beſtow vpon it in that time which he hath appointed for that purpoſe: and, as hee vſeth to doe, beginning alwayes at the leaſt and weakeſt part, and at that which is as it were nothing, hee ſtill continueth and increaſeth his woorke vntill it be perfite and abſolute. Likewiſe, after we haue conſidered of the leaſt & moſt earthy partes that are in the corruptible matter of the body, we will looke into them that are more excellent, and then come to the contemplation of that immortall eſſence, which dwelleth in him. Therefore I wil now goe on with our matter *Subiect.*

Two kindes of Kernels in the bodie.

Thoſe partes of the body that are called Kernels (by reaſon of the ſimilitude they haue with nuttes) are of two ſortes, and haue their vſe and commoditie very great, eſpecially in two reſpects. For ſome are by nature more thicke and dry, and ſerue to faſten the vpper partition of the members and veſſels of the bodie, to the end they ſhould neyther breake nor cleaue. Therefore wee haue ſuch Kernels in the necke, in the arme-pits, in the groynes, and in thoſe partes where the elbow and the hamme bende, and in certaine other partes. There are others not ſo thicke by nature, and more ſpongy and moyſt, and full either of milke, or of ſeede, or els of a flegmatike and glewiſh humor. Now albeit all kinds of Kernels are giuen to the bodie to drink vp the humors, and to moiſten the other partes, neuertheles thoſe that are of this latter kind, ſerue chiefly for the firſt vſe. We haue ſuch alſo to moiſten all the partes of the mouth, and of the throate by the meanes of ſpittle, that ſo they may bee kept from drought, and that thirſt may bee repelled and moderated. Likewiſe they are very ſeruiceable to the life of man, in that they ſoake and drinke vp, as it were ſpoonges, the fleame that deſcendeth from the braine, that it ſhould not fall vpon the lungs, or into the ſtomake, or vpon other partes of the bodie, to the great damage and danger thereof, as it happeneth to ſuch

as are ſhort breathed and in conſumptions, and to them that are troubled with rheumes. And as theſe ſerue in the mouth and throate for ſpittle, ſo there are many, and thoſe very great ones in womens pappes, eſpecially when they haue milke to the making whereof they ſerue, as alſo thoſe that are in more ſecrete partes which ſerue for ſeede, namely to keepe it, to dreſſe it, and to prepare it for generation. Therefore it is that thoſe kernels which are in the breaſts of men and of young maydens are leſſe and harder. Wee ought not heere to paſſe ouer without great admiration, the good temperature and diſpoſition, which GOD hath made of the whole matter and forme, and of all the partes and members of mans bodie, inſomuch that there is nothing howe litle or vile ſoeuer, which is ſuperfluous, which is not very commodious and profitable, and which is not wonderfully well applyed and appropriated to ſuch places as are moſt fitte for it, and to thoſe vſes whereunto it ought to ſerue. For who woulde haue thought that theſe kernels thus diſperſed throughout the bodie, were ſo many wayes ſeruiceable vnto it as we ſee they are? Yea wee might heere rehearſe manie moe vſes if we woulde ſpeake more particularly of this matter, whereof wee meane to ſpeake but generally, as alſo of all the reſt that concerne the anatomie of the bodie, according to that ende which wee propounded to our ſelues in the entrie of our ſpeeches, namely, to open a gappe onely to the conſideration, firſt of the matter whereof mans bodie is compounded, and of the diuerſitie thereof: then of that forme which God hath giuen vnto it: and laſtly of the profit and vſe of both: to the ende wee might dayly learne the better to knowe the great power, skill, wiſedome, goodneſſe and prouidence of him that hath created and diſpoſed all things in ſo good order. But as touching that which we ſpake of the pappes, and of their ſubſtance, wee haue yet to conſider of two poynts well worthie the noting, concerning the place where God hath ſeated them. Firſt, they are there placed where they ſerue to ſhroude and to defend the nobleſt and moſt neceſſarie partes for life that are in the breaſt, namely the heart and the lungs. For they are ſet before them to countergard and keepe them, both from ouer great heate, and from exceſſiue colde, and from many other inconueniences. And as they ſerue for the heate of the heart, ſo their owne heate is increaſed by reaſon they are ſo neere the heart, whereby the milke that is ingendred in them is the better baked. So that wee ſee, that although GOD hath not giuen men pappes for the generation of milke and nouriſhing of children, as women haue, neuertheleſſe they are not without profite, and vſe in them, as wee

The leaſt part in man full of admiration, and very profitable.

Of the pappes, & of their ſituation, and vſe.

haue hearde. Whereunto alſo wee may adde the beautifying of that part of the bodie where they are placed, eſpecially in women. Againe, could they poſſibly be ſet in any place, that were more fit and more eaſie, both for Mothers and Nurſes, and for the children to whome they giue ſucke and nouriſhment? For if the mother bee diſpoſed to giue her childe ſucke, ſhee hath this commoditie to ſitte downe if ſhe will, to holde it in her boſome, and vpon her knees, and likewiſe to imbrace it in her armes, whether ſhe ſit, lye downe, or ſtande: alſo ſhee may carie it vp and downe whither ſhee pleaſe, euen whileſt ſhee giueth it ſucke, and feedeth it. This commoditie is not graunted to the females of beaſtes when they giue ſucke and nouriſh their little ones with their teates. Wherein wee haue to marke one notable difference which GOD hath put betweene men and beaſtes. For beaſtes haue no other care of their yong ones, but onely to nouriſh their bodies with foode vntill they bee able to feede and gouerne themſelues: afterward, both ſyre and damme and little ones forget one another, taking no more knowledge eche of other, nor louing one another more then other beaſtes of their kinde. But amongſt men, both the father and the mother are caried with an affection towardes their little children, which is the cauſe why they forget them not as beaſtes doe. And as they loue their children, ſo are they loued of them, inſomuch that there is a mutuall loue proceeding from that naturall affection which they beare one towardes another. On the other ſide, this loue cauſeth parents to let their children haue inſtruction, that they may bee wiſe and vertuous. And therefore it is not without good cauſe that womens pappes are placed in the breaſt, namely, to the ende they ſhoulde bee vnto them as ſignes and teſtimonies of the affection of the heart, and of that loue which they ought to beare towardes their children, whereof they ought to make them partakers aſwell as of the milke of their breaſtes, and as if they gaue vnto them their heart, as they giue them their blood turned into milke. Likewiſe, children are by the ſelfe-ſame meanes to bee admoniſhed of that mutuall affection and loue, which they ought to carie towards their mothers, as if they had ſucked it out of their breaſts, and from their heart together with their milke, that they may returne the like vnto them againe. Wherefore, mothers and children haue a wiſe miſtres in nature, and in the prouidence of God that appeareth therein, if they knew how to followe it well. Againe, for this cauſe mothers ought to take greater delight in nouriſhing their owne children, then in commit-

The difference betweene & care of men and beaſts ouer their litle ones,

A good leſſon for children.

committing them to the handes of ſtrangers and hyred Nurſes. For out of doubt, the mutuall affection and loue of eche to other woulde greatly increaſe thereby. Nowe hauing ſpoken of the place which God hath aſſigned to the pappes, let vs conſider his prouidence in their forme, which is ſuch, that fayrer and more fitte for that office of theirs coulde not bee deuiſed. For wee ſee howe they hang there in the breaſt of the mother and Nurſe, as it were two bottles, hauing nipples and holes made fit for the infants mouth, that hee might take holde of them, and drawe and ſucke the milke that is within the dugges, which are filled preſently after the child is borne, ſo that hee is no ſooner come into the worlde, but hee hath ſuch foode and nouriſhment readie dreſt as is meete for him. For albeit the infant bringeth his teeth with him from his mothers wombe, yet becauſe they are hidde within the gummes, and are not yet come foorth, hee muſt haue ſuch meate as needeth no chewing, but may bee ſucked, which GOD hath prouided for him. Wherein wee haue a woonderfull teſtimonie of the care hee hath ouer vs, and what kinde of Father and cheriſher hee is. For this cauſe *Dauid* had good reaſon to ſay, *Out of the mouth of babes and ſuckelings haſt thou ordeyned ſtrength, becauſe of thine enemies.* For if one conſider the prouidence of God, which dayly ſheweth it ſelfe ouer children onely, there is no Atheiſt, Epicure, or other enemie of God ſo great, which ſhall not bee confounded, conuinced, and conſtrayned, will hee nill hee, to giue glorie to GOD. For before children can ſpeake, euen from their mothers breaſtes, they ſhewe foorth and preache the prouidence of God in prouiding milke for them. But wee ſhall finde it a matter of greater admiration, if wee conſider not onely in what manner they are nouriſhed preſently after their birth, but alſo howe they are nouriſhed in their mothers wombe. For there they are not ſuſtayned by the mouth, nor with milke, as they are after their byrth, but with their mothers owne blood receiued by the Nauill, which is in the middeſt of the bodie. But God hath made ſuch an agreement betweene the wombe in which the little childe is nouriſhed in his mothers belly, and betwixt her breaſts, that that blood wherewith the Infant was fedde before it was borne, preſently after the birth aſcendeth into her pappes, in which, by reaſon of the aboade it maketh there, it becommeth white, and is ſo well heated and prepared, that it hath as conuenient and pleaſant a taſte, as can be put into the infants mouth. And as for the ſubſtance of the milke, there

Of the forme of the pappes.

Pſal. 8. 2.

How children are fed in their mothers belly.

How and whereof milke is made.

cannot be any that is more fitte to nouriſh it or more naturall, ſeeing it is the accuſtomed and vſuall ſuſtenaunce: neither is there any difference, but only in that it is otherwiſe coloured, being ſomewhat changed in taſte & ſauour, as alſo in this, that the infant receiueth it by another paſſage then it did before. Wherefore it is needfull that it ſhould haue a conuenient and pleaſaunt taſte for the mouth that receiueth it: as alſo it is very requiſite that it ſhould bee of that colour which it receiueth in the pappes. For it woulde bee ſtrange to ſee the infant draw blood from his mothers breaſt, to haue his throate full of it, and his mouth bloodie. All theſe things ſhewe well that the Prophets had good cauſe to ſay, that the mouthes of litle infants preach the prayſes of Gods prouidence, and confounde his enemies. For when that foode which God giueth to nouriſh them in their mothers wombe can feede them no more there, it hath pipes whereby to retire to that place in which it may performe the ſame duetie, and that ſo fitly, that if that blood which is turned into milke did deſcend, as it aſcendeth by veynes which paſſe from the wombe to the breaſtes, the prouidence of GOD would not ſo manifeſtly appeare as it doeth. And therefore we ſee by experience, that ſo long as the childe is nouriſhed in his mothers wombe, there is no milke in the breaſts, but after it is borne, the blood that ranne euen vnto the wombe, aſcendeth vpward by veynes, making a good long iourney before it come to the breaſtes. For theſe veynes reach vp hard to the throate on euery ſide, inſomuch that the blood which they carie to the pappes aſcendeth aboue the breaſts, and then deſcendeth into them: to this ende, that through the length of time wherein it abideth in the veynes, it might haue more leaſure to bee the better wrought, and to bee turned into milke, and into that white colour which it receiueth. And the milke is made the whiter, not onely through the aboad which it maketh in the breaſts, but alſo by the meanes of that kernelly fleſh whereof they are compounded: For it is of a whitiſh colour, that it might giue the ſame colour to the milke, whereof the pappes are the veſſels. So that heere wee may the better knowe (as wee touched before) why GOD by his prouidence made the breaſtes of that matter and colour whereof they conſiſt. Nowe wee haue further to note another poynt wherein God hath very well prouided for the comfort of women, as it were a recompence for the paines and trauaile which they haue both in the bearing and bringing vp of their children, namely, that whileſt a woman is withchilde, and giueth ſucke to her infant, ſhee hath not her monethly and vſuall purgations, becauſe her ſuperfluous blood, and that which at other times is an excrement

How the milke is wrought and whited.

excrement and muſt be voyded, is not then any longer a ſuperfluous excrement, (if ſhe be not otherwiſe euil affected in body by ſickenes) but is turned into the foode of the child, whether ſhe beareth it in her belly, or giueth it ſucke with her breaſts. Wherein wee ſee a marualous worke of God. For it is all one as if hee turned poiſon or venim into good meate and nouriſhment, yea into moſt deintie foode, for the vſe of ſuch a delicate mouth and tender nature as an infant hath that is newly borne. Further alſo we will note heere, that ſo long as the infant is in his mothers belly, it is nouriſhed more like to a plant, then to thoſe liuing creatures which receiue their food by their throat. And yet after he is borne, he knoweth wel wherefore his mouth ſerueth before euer he vſed it, without any other Maſter or Miſtreſſe to teach him this skill then the prouidence of God, which ſheweth it ſelfe alſo in other creatures in the like caſe, but not in ſuch euident and excellent manner. We may ſay the like of the breath which the infant receiueth not in [illegible] mothers wombe by his mouth, no more then the meate wherewith hee is fedde, nor yet by the noſethrilles, which are more ſpecially giuen to the body for that purpoſe, but by the nauill which is appointed to be the pipe to conuey both vnto him before he be borne. But the diſcourſe of this matter will fall out more fitly heereafter to be handled at large, when wee ſhall ſpeake of the naturall and internall powers of the ſoule. Wherefore it is time to finiſh the couering of our building, and ſo make an end of the ſpeaches of this dayes worke. Therefore it belongeth to thee ACHITOB, to couer it with skinne and haire, vnleſſe you thinke good firſt to tell vs ſomething of the fat that is found within the skinne.

Whereof womans milke is made.

How and where an infant receiueth breath and foode in the wombe.

Of the fatte and skinnes of mans body and of their vſe: of the haires thereof. Chap. 8.

ACHITOB. Hitherto our intent hath beene, after ſpeach had of mans creation, firſt to erect vp his tabernacle, as it were a drie Anatomy, which is a body conſiſting onely of bones. After wee clothed it with ſinewes, muſcles, ligaments, fleſh, and kernelles, which ſerue it for a garment, or ſtandeth in ſteade of morter or plaiſter for the walles of a building. For in this edifice of mans body, the bones occupy the place of ſtone, which muſt afterward be committed to the Maſon to cauſe them to keepe cloſe together, euery one in his place. But yet we haue to white it ouer, which is the laſt couering, to make it fairer, better poliſhed, and more perfect. For if we conſider it onelie as hitherto it hath beene ſet out vnto vs, we ſhall ſee it but as it were a frame

A ſimilitude.

frame not poliſhed, nor made perfect without: or as it were a bodie without a skinne, which is not very pleaſant to ſight. Therefore wee will now put on the laſt garment, which couereth all the reſt, namely the skinne: but firſt a word of the fatte, which being within, is of great force to preſerue and keepe it.

I will not ſtay heere to declare how and by what meanes the fatte, as alſo the kernels and paps are made of the blood, becauſe our principall ſcope is to ſhew the prouidence of God in the vſe of all the parts of the body, leauing to the Phyſicions that which appertaineth to their office, touching the intire and perfect knowledge of the Anatomy of the body. Seeing then wee are to ſpeake of the fatte that is found in the body, it ſerueth for the defence and preſeruation of thoſe partes that are couered therewith, not onely againſt heate and cold, and other thinges that come from without, which might indammage thoſe partes, but alſo to keepe in naturall heate the longer, by whoſe vertue concoction of meate (commonly called digeſtion) is made in the body. Likewiſe it is very profitable for thoſe partes that are in greateſt and moſt vſuall motion, to ſupple and annoint them, as well to make them more nimble and readie to mooue, as to preſerue them from drying, and ſo conſequently from bruzing and waſting. There is alſo in many places a certaine humour which ſerueth to annoint the ioynts and their ligaments, and the ſmall endes of the griſtles. For moiſture helpeth motion very much, and preſerueth thoſe partes that are mooued, as wee ſee by experience in chariot wheeles. For when the axeltrees are greazed, about which they mooue, they doe not onely turne about more eaſily, but alſo laſt and continue longer: whereas although they were all of yron, yet they woulde weare away and be ſet on fire of themſelues, if they were not annointed and moiſtned with ſome humour. Nowe let vs come to conſider of the couering of mans body. As therefore a man vſeth not one onely garment, but diuers, ſo is it with the body. For firſt hee is clothed with three skinnes, that are great, long and large, with which hee is couered cleane ouer from the ſole of the ſoote to the toppe of the head. The firſt is a little skinne very thinne, which of it ſelfe hath no feeling, being made of the ſecond skinne which it couereth: and this ſecond skinne is made of ſinewes, fleſh, and litle veines, and in ſome places of little arteries, being as it were of a middle nature betweene the ſinewes and the fleſh. Therefore this skinne hath feeling throughout, and is not without blood as the firſt is. There is alſo a third skinne vnder the ſecond, which is more fleſhy, and therefore it is thicker and more ſtrong, vnto which the muſcles cleaue, and through

The vſes of fatte in the body.

Three skinnes of the body.

The firſt skinne hath no feeling nor blood.

through which very thinne arteries and productions of sinewes passe, which tie it with the other skinne. The fatte of the body is betweene these two skinnes, which serue the whole body not onely for a couering, but also for an ornament, especially those that are most without, which in mens bodies stand in steade of that skinne wherewith the bodies of beasts are couered. Besides these three skinnes that couer all the body, there are within, many other particular skins of diuers sortes, to couer the members that are there, which the Physicions call *Membranes* and *Tunicles*, with such other names agreeable to their Arte, to distinguish them one from an other according to each of their offices. For there are many in the head to couer, folde vp, and to containe the inward partes thereof and of the braine: as also in the breast, and consequently in other partes and members within. Among the rest some are like to nettes and coiffes: others resemble little sackes or bandes, acccording as those members are which they are to couer, seruing also for defence vnto them, and to distinguish and separate the partes one from an other. Wee will leaue to the Physicion to number and to distinguish them, and to name euery one by their proper name: and nowe come to consider the last couering which is vpon the body in certaine places, especially vpon the head, and that is the haire, which principally aboundeth in the head, both in men and women, because it proceedeth out of a moyst and soft place. And to the ende it might take the better roote there, the skinne that is vnderneath it, is very thicke and fleshy. The profite of the haire is great, and serueth for many thinges. First, it is the ornament and beauty of the head. For as the face woulde bee euill fauoured and vnsightly, if it were hairy, so contrariwise, the head woulde bee very deformed if it were skinneless, where it is couered with haire: as we may iudge by them that haue balde heades. Therefore because it is the toppe of the building of mans body, God woulde haue it adorned with such a couering: which also standeth him in some steade to defend his braine, and to consume the grossest and most fumy excrements, of which the haires of the head are ingendred, so that they are a kinde of purgation for it. Besides, it serueth for a couering to the head, which it may vse at pleasure, as neede requireth, against both heate and colde. For it doeth not alwayes neede to bee alike couered at one time and in one age, as at an other. Therefore a man may let them growe, or cut them, or shaue them cleane off, as is most commodious for euery one. And when they waxe gray and

Of membranes and tunicles.

Of the haires.

and white through age, they put men in minde of two things. First, that they drawe towards the graue and death, to the ende they might in good time frame themselues thitherward, and if they haue gone astray in youth and forgotten God, that then at length they should bethinke themselues, and consider that they are no more yong, and that they must shortly die: for although it be late, yet better late then neuer. But it is best to follow *Salomons* counsell, who admonisheth yong men to remember God *before the Almond tree flourish:* comparing an olde man that is gray and white with age, to a blossomed tree, by reason of the whitenes of the floures. For when a man flourisheth in this sort, his floures put him in minde that the tree of his body drieth vp, and that it looseth his naturall strength: whereas the floures of trees are testimonies of the vigor that is yet in them to beare fruit. Therfore we are very miserable, if we do not glorify God in our youth, neither thinke vpon any other life then this. For we come farre short of the life of trees, and are not of so long continuance, neither are wee yeerely renued as they are, which seeming to be dead in winter florish and wax greene in spring time, as if they became yong againe. Which thing we are not to looke for in this worlde, wherein we flourish contrary to trees, namely in winter, which is our olde age. Secondly, gray and white haires warneth men to haue such manners as becommeth that age and colour, that they may make olde-age reuerent, according to that saying of the wise man, *The glory of the aged is the gray head.* For such are those ancient men, whome God in his Law commaundeth to be honoured, when hee saieth, *Thou shalt rise vp before the horehead, and honour the person of the olde man, and dread thy God. I am the Lorde.* The same consideration also ought to be in the beard, which is a great ornament to the face, and serueth to distinguish the sexes, and likewise the ages of men: vnto whome they bring authoritie and maiestie. For this cause the auncients did shaue or powle their beardes and haire in the time of mourning and affliction; so that when the Prophets denounced some great aduersitie and desolation, they foretolde that *euery head should be bald, and cut,* and shauen, and the beards in like manner: as it appeareth in the Prophecie of *Esay* against *Moab* and such like. We reade also that *Hanun* king of the Ammonites, shaued off the halfe of the beards of *Dauids* messengers to bring them in derision, whereupon they would not shewe themselues openly to the people vntil their beards were growen. Concerning womens haire, Saint *Paul* testifieth expresly, that God hath given it vnto them to admonish them of the subiection they owe to their husbands, and of that power which they haue ouer them, in token whereof

Good lessons for the gray headed.

Eccles 12.5.

Prou.20.29.

Leuit.19.32.

Of the beard.

Esay 15.2.

2.Sam.10.4.

Of womens haire.

whereof they ought to haue the head couered, especially in the assemblies of the Church. Therefore he saieth, *Euery woman that prayeth or prophecieth bareheaded, dishonoureth her head: for it is euen one very thing, as though shee were shauen. Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be powled or shauen, let her be couered.* And a little after: *Iudge in your selues, is it comely that a woman pray vnto God vncouered? doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.* 1.Cor.11.5,6. Verse 13,14,15

Wherein the Apostle laboureth chiefly to admonish women, that nature hath giuen to them longer haire then to men, and that it becommeth them best to haue it so, to the end they should keepe their heads couered with some vaile and honest couering, for the reasons declared by him: sending them to the schoole of nature to learne of her what modestie and honestie they ought to followe and to shewe in their haire. For indeed this schoole of nature is the schoole of God the creatour of nature, in which he teacheth vs by our owne body, and by the nature thereof, what is conuenient and honest for vs. Therefore God hath not couered some partes of the body with haire for an ornament only, as the beard in men, and haire of the head both in men and women, and for other causes whereof I haue spoken, but also to admonish them to couer that, which they can not discouer without shame and villany, whether it be by deede or worde. Hereupon it is, that not onely those parts of the body that are more honorable and noble, as the head and face, are adorned with haire to giue them greater maiestie, but also places more secret are couered therewith, to teach vs, that the honour wee owe to them is to keepe them couered and hid: and that they dishonour them greatly, and themselues also, who discouer them, not only by vile and shameless handling, but also by infamous and dishonest wordes, as many doe, that alwayes haue filthie speaches of whoredome in their mouths. For that which is dishonest to be seene and to be discouered to the eyes, is also dishonest to bee heard, and to be disclosed to the eares, which wee must keepe chaste, as likewise the eies, the tongue, the mouth, and the heart. Therefore they that behaue themselues otherwise, do as if they meant to despite God and Nature, whome they will not followe as mistresse. Wherefore, when Saint *Paul* sendeth women to the schoole of Nature to learne that lesson which is there taught them, hee openeth vnto vs a great gappe, whereby wee may knowe what Mistresse God hath giuen vs in nature, and what instructions wee may receiue from her, if wee can vnderstand her, and haue the wit to knowe, and to comprehend

The schoole of Nature is the schoole of God.

hend all that shee sheweth vs, euen in our owne bodies and goe no further into her schoole, considering that there is not so little as one haire therein, from which wee cannot take instruction. Howe great then woulde the profite be, if wee coulde consider as wee ought, other thinges that are more excellent, and of greater importance? Nowe that we haue raised vp the frame of mans body from the foundation vnto the very top, we must to morrow by the helpe of God, in continuing our speach of the compound parts of the body, enter into the consideration of those goodly outward members wherewith the head is adorned, and of the senses of the body, vnto which those serue as instruments. Therefore it belongeth to thee ASER, to beginne the handling of such an excellent matter.

The end of the first dayes worke.

THE SECOND dayes worke.

Of the bodily and externall senses, especially of touching: of their members, instruments and offices. Chap. 9.

ASER. They that haue the greatest knowledge in humane Artes, although it be in naturall Philosophie, are not therefore more happy then others, vnles they haue learned to ioyne therewith the knowledge of diuinitie. For albeit they haue greater vnderstanding of the nature of things created by God, then other men that haue not beene conuersant in such studies, yet all their skill, being blinde in respect of true and eternall wisedome, wil profite them nothing, but onely to make them more guiltie before God, and worthy of greater condemnation, then if hee had giuen them no more vnderstanding then beasts haue. And who knoweth not that the felicitie and soueraigne *Good* of man, consisteth not in the knowledge of the creatures and of their nature, but in the knowledge of the Creatour that made them? Therefore wee shoulde labour in vaine to knowe our selues, if it did not leade vs to the knowledge of God: yea it woulde helpe vs nothing at all, but to manifest more euidently our ingratitude towardes his Maiestie, and to aggrauate so much the more his iust and fearefull iudgement vpon our heades. Likewise wee shoulde reape little benefite by our carefull inquiry into the

Wherein true felicitie consisteth.

the matter and forme of the frame of man, whereof wee discoursed yesterday, if it serued not vnto vs for an entrance into a deeper contemplation of the goodly woorkes that appeare outwardly therein, and of those corporall senses that haue their seates and instruments in them. And all this knowledge woulde doe vs little or no good at all, if wee were not ledde thereby to the vnderstanding of the internall senses of the soule, vnto which the former serue as messengers and ministers, as these latter doe vnto the minde and vnderstanding. Therefore in following this order let vs ascend step by step to those things that are most excellent: and although the eye of our minde should dasell whē we draw neare vnto thē, yet we shal gaine greatly, because those things are very great which draw neerest to perfection.

Hauing before compared the composition of mans body to a building, and hauing raised vp all the outward partes of it vnto the verie toppe, it remaineth nowe that wee set on the gates and windowes. When a man woulde signifie that a house is very lightsome and hath ayre enough, wee commonly say that it is well boared or pierced. Which may truely be spoken of mans bodie in respect of those outward members, which God hath fashioned in the head, especially in the face, which hee hath appointed for seruantes to the chiefe bodily senses, whose seruice also is afterward required for the spirituall and internall senses. It is in this part of our building and tabernacle, wherein God causeth the greatest beautie thereof to shine, I meane in the face, which is as it were an image of goodly, orient, and liuely colours, enriched with many excellent workes, not onely in regarde of the skinne and painting, but also of the forme, and of so many goodly and pleasant members as are ornaments vnto it, yea, which are so necessary, that without them all the rest are as it were vnprofitable, neither coulde they preserue and keepe themselues. I speake not yet of those partes that are hidden, and contained within the head, but onely of those members which appeare outwardly, which are in such wise disposed euery one in his place, that albeit they be not farre distant one from another, yet the neere ioyning of them together doeth not cause them one to hinder the office of an other, notwithstanding their diuersitie, as wee see euidently, and shall know more at large by the sequel of our speaches. Hereby doth God admonish vs how wee ought to behaue our selues one toward an other, and dwell euery man within his bounds and limites, not setting one vpon an other, and not incroching vpon any thing that is our neighbours. For as there is spare and rome enough in the head for all the senses and members that are there, and the like in the rest of

Of the beautie that is in the face.

A good instruction for euery one.

the

the body for all the members whereof it is compounded, by reason of the good order, concord & consent that is amongst them: so the earth and the worlde is bigge enough, and hath goodes enough for all, if wee had skill and coulde beare one with another, and be content euery one with his estate and office, and with those gifts which we haue receiued from God, as members of one and the same body. If this good accord and consent were amongst vs, a litle place would please vs: but if we doe otherwise, all the worlde will not be great enough to suffice vs. No riuers, seas, or mountaines will be sufficient to keepe vs within our bounds and borders. Therefore let vs learne of the senses and members of our body, what rule wee ought to keepe one with another. The bodily senses, which God hath giuen to man to bee ministers and messengers to the spirituall senses of the minde, are fiue in number: namely, the sight, hearing, smelling, taste, and touching. To al the members & instruments of these senses, which shal be hereafter declared vnto vs, the faculdie of sense is generally giuen by the sinewes, which haue their originall from the braine, as we haue already touched. So that hereby we see what is the dignitie and excellencie of the head, seeing God hath placed therein the fountaine and spring not onely of all the sences, but also of all the motions of the body, which are wrought by meanes of the sinewes. For we must know that foure things are required in the office and vse of the bodily senses. The first is the power and vertue of the soule, which giueth sense by the animall spirite guided by the sinewes. The second is the instrument being well applied and made fit for his vse and office, by which the soule effecteth her worke. The third is that thing that is to be perceiued by sense, about which the soule exerciseth her office. The fourth is the meane or way, which receiueth the obiect of the sensible qualitie, and carieth it to the instrument. As for example: If the question were of sight, first there must be this power and vertue of seeing in the soule. Next, the eie is necessarily required thereunto: for it is the proper instrument appointed to receiue light. Then there must bee light, without which all thinges are couered with darkenesse and made inuisible. For although the eies by nature are partakers of light, yet that which they haue naturally, and which they carry within them selues, will afforde them as small light as if they had none at all, except they receiue a greater light that commeth from the heauens, or from some light in the body, as from fire, or from a candle lighted, as we see by experience in the night time. Lastly, the meane or middle way is of necessitie required, by which the light is to be brought and communicated with the eye, and that is the aire, through which it passeth,

Fiue corporall senses.

Foure things required in bodily senses.

passeth, as through a glasse or christall or such like bodies, which are not so thicke that they keepe backe the light from piercing through them. For if there bee nothing betweene the eye and the light, and those colours which is must beholde, it can not apprehend and perceiue them. The like is to bee saide of the senses of hearing, smelling, and tasting, as we shall vnderstand better, when wee speake of them hereafter particularly. But as for the sense of touching, it is most earthy of all the rest. Therefore it agreeth with the earth, and is common to all the partes and members of the body that haue sense, although it bee more or lesse in some places then in others. This sense is giuen to the body to discerne the first qualities by, namely, hote, colde, moyst, and drie, from others that accompany them, as heauy, and light, hard, and soft, sower, and sweete, thicke, and thinne: which are compounded qualities, taken from the foure first, of all corporall things are made of the foure elements. Concerning greatnesse, figures, members, motion, and rest, they are common to many of the senses. Thus much for the sense of touching, from which the rest do differ, in that euery one hath his proper sense, which is not communicated with any other. For onely the eyes see, the eares heare, the nose breatheth, the tongue and palate taste. And heere wee haue to consider of the great prouidence of God in many points. First, forasmuch as the body cannot liue without the sense of touching, which hath for obiect the elementary qualities, it is giuen to all liuing creatures in euery part of the body, to the ende, that thereby they might knowe according to the proportion of the qualities, what is profitable or hurtfull to their bodies in the participation of these qualities, and so eschew more easily that which might hurt them. But men haue this sense chiefely in the endes of their fingers, that touching slightly with them, they might make the first triall of all qualities. For if they feele that the thing which they touch, is too hote, or too colde, or that there is some other excesse in the quality which might hurt them, they are admonished thereby, to the end that by a very little hurt, they might auoyde a greater. For a man may better cheape feele a little griefe and that very lightly in the end of one finger, or of many, then in a whole member, or in all the rest of his body. Besides, God hath further prouided for this sense, in that it is not so sharp to feele suddainely and to the quicke, as the sight or hearing, to the end the body should receiue lesse dammage by that which it toucheth if it be hurtfull for it. Now the eyes, because they doe not touch that which they see, nor the eares that which they heare, therefore they can not be so damnified, as the residue of the members may,

Of the sense of touching.

No body can liue without some sense of touching.

which feele not except they touch.

Some members of the body abſolutely neceſſarie to life.

Moreouer, we haue yet to note the prouidence of God herein, that amongſt the members giuē by him to the body, he hath created ſome of that nature, that a man can in no wiſe liue without them: and others ſo, that albeit they be not neceſſary for life, yet he can not liue at his eaſe, and not receiue great hurt if he want them. The members of the firſt ſort are, the braine, the heart, the lungs, the liuer, the ſplene, the ſtomacke, and ſuch like, that are the ſeates of the animal, vital, and natural vertues, without which there could bee no ſtay of life. For after theſe members are hurt or periſhed, farewell life. The other ſort are the eies, the eares, the note, the tongue, the feete, the hands, and ſuch like. For although a man looſe ſome one or many of theſe members, yet he doeth not therefore looſe his life, but hee ſhall ſurely feele the detriment, which ſuch a loſſe bringeth vpon him. And as wee commonly ſay, that *the Oxe knoweth not the valew of his horne vntill he haue loſt it*, ſo wee may with greater reaſon ſay, that no man knoweth of what valew the partes of his body are vntill he want them, or vntill they be ſo hindered that they cannot fulfill their office. Wherefore we ought to pray to God to preſerue them for vs whileſt wee haue them, and giue him thankes becauſe he hath not created vs lame or maimed of any member. And when we ſee any that were borne without them, or that haue loſt them ſince, wee ought to be ſo much the more ſtirred vp to glorifie him, acknowledging it to come from his grace in that he hath dealt better with vs then with them, although we haue deſerued no more then they. Now becauſe we do not ſo, neither haue this conſideration as we ought, to giue him thankes, and to vſe them to his honour and glory, therefore he depriueth vs of them many times, to puniſh this ingratitude, and to cauſe vs to know better the valew of theſe gifts, after they are taken from vs, and that wee haue loſt them, ſeeing we could not knowe it whileſt wee had them, nor yet him that gaue them vnto vs. And by the ſame meanes alſo he would admoniſh and put vs in minde of the dammage we receiue by the defects of our ſoule, by thoſe which wee feele by experience in our bodies. Whereupon wee haue an other goodly point of the prouidence of God to note, in that hee hath giuen vs almoſt all double members, without which we could not liue but with great paine and trouble: to the end that if we loſt one, wee might yet vſe the other, and in ſome ſort ſupplie the loſſe of that which is wanting. For this cauſe hee did not create onely one eye, or one noſethrill, one eare, one arme, one hand, one legge, or one foote, but twaine. This ought to bee well conſidered, that wee might haue the better knowledge of the care

A prouerbe.

An other point of Gods prouidence.

that

that God hath ouer vs, seeing hee hath so well prouided for all things, that hee will not onely haue vs liue, but also furnish vs with all necessary things, whereby wee might liue more commodiously, more easily, and with lesse paine and trouble. And when it falleth out, that some one of these members or both are wanting, God supplieth this defect by maruailous meanes. For sometimes wee see that maymed folkes haue done many thinges with their feete, or with their necke and head, that others could hardly doe with their hands: at least wise they haue done things without handes, that would seeme altogether incredible to such as haue not seene them. And many times wee see dumbe men, whose handes stand them in steade both of tongue and eares. For by the signes and gestures of their handes they signifie their meaning to others, as if they themselues did speake: and vnderstand the minde of others that make the like signes. Yea, there are some that conceiue what others say vnto them, onely by seeing them open and mooue their lippes, so that we must needs acknowledge it as a miracle of God. Now hauing spoken generally of the senses of the body, and specially of touching, as also of their members and instruments, wee must come to their particulars. Therefore AMANA, thou shalt discourse vnto vs first of the eyes, which are as it were the principall windowes of this building which we haue vndertaken to pourtraite and set foorth.

The hands sometimes stand in steade of the tongue and eares.

Of the eyes, and of their excellencie, profite, and vse: of the matter and humors whereof they are made. Chap. 10.

AMANA. It hath alwayes bin the opinion of the Stoics and Academics, that the bodily senses did rather hinder then help to obtaine wisedome: that no man could know or vnderstand any thing: that the senses were feeble and slowe: that sensible things were so small, that they could not be perceiued: or els so subiect to motion, that no certainetie coulde be found in them: that our life is short, and full of opinions and customes: that all was compassed about with darkenes, and hid: and therefore that nothing could be perceiued or vnderstoode, so that men were to professe that they woulde affirme or approoue, of nothing. *Plato* writeth in many places, that wee must beleeue nothing but the vnderstanding, which beholdeth that that is simple and vniforme, and as it is indeede: and that there is no science, but only in those reasons & discourses, which the soule maketh whe it is not troubled with bodily lets, as with sight, and hearing, or with griefe & pleasure. *Eusebius* disputing against this, sheweth that the senses help much towards the obtaining of wisedome: & that when they

The opinion of the Stoics and Academics.

In Phad. & in Tim.

14. de Trepar. Euang. c.

are rightly affected, and in their naturall habite, they neuer deceiue the mind that is attentiue. But wee shall knowe more at large what their profit is by continuing our discourses of the instruments of the senses.

Of the eyes and of their vse.

Let vs knowe therefore, that the eies were giuen of God to men to cause them to see, and to be as it were their watch-towers & sentinels, the guides & leaders of the whole body: as also they are as it were the chiefe windowes of the body, or rather of the soule, which is lodged within it. For it is a most excellent worke of God, whether we consider the matter whereof they are made, & how diuerse or agreeable it is to the office that is assigned them: or the beauty that is in their forme, & in the diuersity of their colours: or the commodity & vse of their motions, and howe they are set in their places, as it were goodly pretious stones laide in some curious piece of worke: & how they are inuironed and armed both aboue and beneath, on the right hand and on the left, with the eye-lids, and the eye-browes, not onely for their protection and defense, but also to adorne, and to make them shew more beautifully. And surely it is not without cause that God hath put such great excellencie in them, and hath created and framed them so artificially. For first, they are the chiefest members of all the bodily senses, whose nature approcheth nearet to the nature of the soule and spirit, then any other, by reason of the similitude and agreement that is betweene them. Therefore by good right they beare rule among all the senses, and all the other members of the body, as being their guides. For they are giuen to man chiefly to guide and leade him to the knowledge of God, by the contemplation of his goodly works, which appeare principally in the heauens and in al the order thereof, and whereof we can haue no true knowledge and instruction by any other sense but by the eies. For without the who could euer haue noted the diuers course and motions of the celestiall bodies? yea wee see by experience, that the Mathematicall sciences, among which Astronomy is one of the chiefest, cannot be well and rightly shewed and taught, as many others may, without the helpe of the eyes: because a man must make their demonstrations by figures, which are their letters and images. I passe ouer many other Sciences, as that of the Anatomy of mans body and such like, which are very hard, yea impossible to bee learned and knowen certainly vnlesse they may be seene with the eie. Wherefore seeing the bodily senses are the chiefest masters of man, in whose house the spirite and vnderstanding is lodged and enclosed, the greatest and first honour is by good right to be giuen to the eies and sight.

The eyes draw neerest to the nature of the soule.

Likewise it is the first mistresse that prouoked men forward to the studie and searching out of science and wisedome. For of sight is ingendred

Sight is our first mistresse.

dred admiration and wondering at thinges that are ſeene: and this admiration cauſeth men afterward to cõſider more ſeriouſly of things, and to marke them better: and from thence it is that men fall to enquire of matters more carefully, and to ſound them deeper. In the ende they come to the ſtudie of ſcience and wiſedome, which is the knowledge of ſupernaturall light, namely of the light of the minde, vnto which, ſcience and doctrine is as light is to the eye, ſo that it contemplateth and muſeth by that, as the eye ſeeth by light. Therefore we haue to note, that it hath pleaſed God the creator of al things tõ ſcatter his light throughout the whole world, & ouer all creatures as well ſpirituall and inuiſible, as corporall and viſible. His ſpirituall light hee hath infuſed into ſpirituall creatures, and bodily light into bodily creatures, to the ende that by this benefite the ſpirites might haue vnderſtanding, and the eyes ſight. So that Angelles and the ſpirites of men, which are ſpirituall and inuiſible creatures, are illuminated by the meanes of vnderſtanding, with that ſpirituall and heauenly light whereof God hath made them partakers: as the bodies of liuing creatures, and chiefely of man are illuminated with the corporall light of the Sunne by meanes of the eyes. For as bodies haue their bodily eyes, ſo ſpirites haue their ſpirituall eyes. For that vnderſtanding wherewith God hath indued them, is vnto them as the eyes are to the body. Wherefore by that they ſee God, who is their heauenly Sunne, and the fountaine of all diuine and ſpirituall light, as bodily eyes beholde the materiall ſunne, wherein as in a fountaine God hath placed corporall light, which he would haue vs ſee and know by meanes of the eyes: which wee ought to acknowledge as a great benefit. For the light is a worke of God woorthy of great admiration, which diſcouereth and ſheweth to vs a great part of nature, and is vnto vs in ſteade of an image of the beſt and moſt excellent natures, which without doubt are lights & ſhining natures. Neither coulde any man poſſibly expreſſe in wordes or teach in any ſorte what the light is, which ſheweth al other things, & what is the beautie & excellencie thereof, vnleſſe the eyes did beholde and know it, & diſtinguiſh it from darkenes. For by meanes of the eyes we may iudge what our life woulde be, if it were buried in perpetuall darkenes, or if man had no inſtrument to apprehend and to receiue the light when it ſh neth. Therefore as God hath created the light to diſcouer and ſhew all things by it, ſo he hath giuen eyes to man, whereby he may apprehend & receiue it. To this ende he hath made them of a matter that is partaker of light, and meet to receiue it, that by the agreement of nature that is betweene them & the light, they might enioy it, and by the

Of ſpirituall eyes & ſpirituall light.

What the light is.

ſelfe ſame meanes they might be meſſengers to the minde to induce and leade it to the conſideration of the diuine light, whereof corporall light is a very ſmall reſemblance: and hereby alſo the mind might knowe that God, *who dwelleth in a light that none can attaine vnto*, is a maruailous light, as holy men knowe by experience when hee ſheweth himſelfe vnto them. For as the eie is like to a glaſſe that receiueth the images of thinges offred vnto it, ſo God imprinteth images of him ſelfe in our mind as in a glaſſe. Wherefore as a glaſſe cannot receiue any image, but of ſuch things as are ſet before it: ſo the image of God cannot ſhine nor be imprinted in the mind of man, vnleſſe he alwayes ſet God before his eies, that he may receiue his image. And as the eie is illuminated by the beames that proceed from the ſunne, ſo the mind is illuminated by the brightnes of the diuine light, in which we conſider the Father in the vnitie of the godhead, as the ſpring & fountaine of al light, & the Sonne, as the beames & brightnes ingendred thereof, & the holy Ghoſt, as a flame proceeding from it, which cauſeth the eie of the mind to receiue it, & to be made partaker thereof. We ſee then how our eyes together with the light admoniſh vs of great thinges, of moſt excellent works of God, and of great ſecrets of ſpirituall & heauenly things, whoſe images he hath imprinted in the light and in our eies, to the ende, that by theſe corporall and viſible images, wee may haue ſome knowledge of thoſe things wherof they are images, which cannot be ſeene & perceiued with corporall ſenſes, but only with the ſpirituall ſenſes of the ſoule. Wherefore wee ought greatly to praiſe God for this goodly gift, both of the light & of the eies, which cannot ſufficiently be valewed. For although it did vs no more ſeruice then it doth to brute beaſts, namely to guide and leade vs in this corporall life, yet we ought ſeriouſly to acknowledge the excellencie of ſo great a gift of God, & how profitable and neceſſary it is for vs. But there is a great deale more in it, by reaſon of the mind and vnderſtanding which God hath giuen to the ſpirit and ſoule of man, as it were ſpirituall eies, to the end there might be an agreement & proportion betweene the & the eyes of the body. For as the eies declare to the mind what they ſee, that it might take knowledge therof: ſo when the mind hath ſeene with ſpirituall eies thoſe images that are offered vnto it by the bodily eies, it cauſeth them to ſee a great deale more clearely, then the eies of brute beaſts do. For becauſe they want minds & vnderſtanding, their eieſight pierceth no further then vnto thoſe corporall thinges which they behold. Wherfore when they ſee the light of the ſunne, they only prepare themſelues to be guided by it, & neuer conſider or looke any further. But man, if he be not altogether brutiſh as beaſts are, ſtayeth not

1. Tim. 6. 16.

The difference betwixt the ſight of men and of beaſts.

not there, but paſſing further he cõſidereth the beauty of the ſunne, & thoſe great benefits which it bringeth with it. And being aſcended ſo hie by the means of corporall light, he aſcendeth euen to the ſpirituall & diuine light, & to God, who is the eternal & infinit Sunne. Man alſo hath ſo much the more knowledge of the nature of corporall light, & of the effects therof, & hath alſo ſo much the more celeſtiall & heauẽly light whereof bodily light is an image, as his mind is illuminated by the word and ſpirit of God. For otherwiſe men ſee litle clearer, & not much farther by the light of the body, then brute beaſts do. Moreouer we made mention in our former ſpeach of 4. things requiſit to ſee by: which alſo are to be vſed in the other ſences. I will only adde a litle of the fourth thing, which is of the meane that receiueth the obiect of the ſenſible quality, & beareth it to the inſtrument. If thoſe bodies that are ſet before our eies, are ſo thicke by nature that the light can not pierce through thẽ, thẽ doth the light appeare vpon them, but not in ſo great meaſure, nor ſo cleare as in the aire & in other bodies, as in glaſſe, chriſtal or ſuch like that are not ſo thicke, that they wil hinder the light frõ piercing through them. This part of light that is vpon thicke bodies, is called colour, which is of diuers ſorts, according to ỹ mixture of light & darknes that is in them. For firſt there are 2. kinds of ſimple colours, by mingling of which together al other colours are cõpounded. The one is white, which hath moſt light in it of all others, and therfore wil take any other colour. Thẽ there is black colour, which hath leaſt light in it: & therfore it wil take no other color. Now according as theſe 2. kinds of colors are mingled together, al other colours, being infinit in nũber, are cõpounded, taking their diuerſity & difference, as they haue more white or black mingled in thẽ. For this cauſe ſome are red, others yellow, theſe greene, thoſe skie-color, others gray, or blew, or tawny. In a word, it wold be a difficult matter, yea impoſſible to reherſe al their differences & varieties. But God ſheweth himſelf yet more wõderful in the diuerſitie that is ſeene euen in one kind of colour. For let vs conſider in a medow or garden al the herbs, trees, & plants that are there with leaues & floures, & we ſhal ſee no green in any one of thẽ, which differeth not in ſome thing from the greene of another kind, although they be all greene. The like may be ſaid of their floures. For whether they be white, or blacke, or red, or yellow, or azure, or of any other colour, we ſhal not find one that differeth not in ſomthing frõ others of ỹ ſame colour, but of a diuers kind. So is it with diuers fethers & colors of birds, amongſt which there are ſuch ſundry colours, that a mã cannot tel what certain name to giue thẽ: as for exãple, we ſee about the neck of a Ring-doue. And althogh Painters indeuor as much as lieth in thẽ,

Of colours, and of their nature, varietie, and vſe.

All compound colours made of blacke and white mingled.

counterfaite all theſe diuerſities in their printings mingled with many colours, and howſoeuer, as followers of nature, they come very neere her, yet they can neuer approch ſo neere as to be able to repreſent any colour ſo liuely as ſhe brings it forth. Now if the eies were not capable of light, they could not ſee any colour, nor diſcerne one from another: and if they could not ſee colours, they ſhould ſee nothing. For nothing can be ſeene but by meanes of colours, no more then it may bee ſeene without light, of which thoſe are made. And as the eyes cannot well ſee if they haue not as much light as is needefull for them; ſo if they haue too much, and more then they want, they will ſee a great deale leſſe: or if it be very great, they will be dazeled, and as it were blinde. Therefore it muſt be diſpenſed vnto them by iuſt meaſure and proportion according to their capacitie: and then through the reflexion of thoſe thinges which it diſcouereth vnto them, it imprinteth their images in them, as the image of a ring is imprinted in ſealed waxe. Now hauing ſpoken of the principall vſe of our eyes, if I ſhoulde enter into a more particular conſideration of their nature, I knowe not almoſt at which ende to beginne. For there is nothing, either in the matter of which they are made, or in their forme, compoſition and vſe, howe ſmall ſoeuer it be, which is not able to caſt all men into great admiration. For firſt, if you aske after their matter, they are compounded of three ſortes of humours, of which the one is like to water, the other to glaſſe molten, or to the white of an egge, and the third to yce or chriſtall: and therefore they take their names of thoſe things which they reſemble. Concerning the Chriſtalline humour, it is not ſo thinne, but more firme then the other twaine, much like to waxe melted. Neuertheleſſe it is a great deale more cleare and more gliſtering then both the other: ſo that there is the ſame difference betweene theſe three humours, and that which may bee ſeene through them, which is betweene chriſtall, glaſſe, and water, and that which a man may ſee through them. The Chriſtalline humour is giuen to the eye to impart light vnto it: therefore it is in the eye, as it were a little round chriſtall glaſſe, very gliſtering. And although the other twaine are very bright, ſo that the light may paſſe through them, as it were through water and glaſſe, yet they haue no light of themſelues, as the chriſtalline humour hath, which coulde not receiue that light which it doeth from without, if of it ſelfe alſo it were not partaker of light, and if by that participation which it hath, there were not in it a naturall agreement with the other. The other twaine are ioyned vnto it not onelie to nouriſh and moyſten it, that it drie not too faſt, but alſo to helpe to preſerue it, and to moderate

Nothing ſeene but by colour.

Of the matter and humours of the eyes.

Of the Chriſtalline humour.

moderate the vehemencie both of thoſe ſpirites and colours that might hurt it. Nowe becauſe theſe humours are liquide and ſoft, they had neede of fitte veſſelles to keepe euery one in his place appoynted, for the executing of their office. The chriſtalline humor is in the middeſt of the other twaine, becauſe it is the glaſſe of the eye, which receiueth the light, and the images of thoſe things that by the light are diſcloſed vnto it. Therfore it hath behind it that which reſembleth molten glaſſe, or the white of an egge, which is not altogether ſo ſoft and liquide, as the other before that reſembleth water. Thus hath God diſpoſed them according to that naturall cõuenience which is betweeue them, that they might be ſo knit one to another, as is meeteſt both for them and their vſes. And being all ioyned together, they ſerue to fill vp that hollow place within which the eyes are incloſed: ſo alſo the other partes, and namely the fat, whereof they are well prouided, ſerueth not onely to fill vp voyde roome, but alſo is appointed to this end, that the eyes might reſt them more at eaſe, and be moyſtened the better. In all which things great wonders of Gods prouidence appeare moſt cleerely: namely, in this, that the humors are ſo diſtinguiſhed, euery one keeping his place without mixture or confuſion, as alſo in this, that the chriſtalline humour, which is partaker of light, and which ought to receiue it, is ſo well compaſſed about and fortified on all ſides. For this cauſe it is more firme then the other, that it might both keepe and diſtribute better the light which it receiueth, and alſo preſerue it ſelfe, and helpe the other humors that are ioyned vnto it, which being as it were Nurſes vnto it, doe in like manner helpe it againe. Moreouer, wee are greatly to maruaile at the prouidence of God, in conſidering the coates and skinnes of the eyes, their forme and motions, their diuers colours, and the ſinewes whereby they receiue ſight: the diſcourſe of which matters, I lay vpon thee, ARAM.

How the humors are placed.

How Gods prouidence appeareth in the eyes.

Of the tunicles and skinnes of the eyes: of their forme and motions: of their ſundrie colours: of the ſinewes whereby they receiue ſight, and of other partes about the eyes. Chap. 11.

ARAM. If we would ſtand to conſider of all thoſe things that are worthy of admiration, but in one eye onely, aſwell in reſpect of the matter, as of the forme, and meanes whereby they receiue the vertue of ſeeing, and performe their duetie, as the Phiſicions ſhewe theſe things in an Anatomie, a man might make a very great booke thereof, as likewiſe of all the other members. For there is no member ſo little, wherein there is not moſt exquiſite arte, and wherein a man may

not

not see maruellous workes of Gods prouidence, so that I shoulde bee wonderfully abashed to see any Phisition proue an Atheist, if he haue neuer so litle knowledge of the nature of mans bodie, and of the composition and Anatomie of the partes of it, were it not that God punished them with the like iudgement that he hath done other great Philosophers, whome he casteth into a reprobate sence, because through pride and ingratitude, they abuse that knowledge of naturall things, which he hath giuen them. Let vs learne therefore to know the Creator by the knowledge of the creatures, and let vs look vpon the workmaster in the excellencie of his works. And now to this end, according to our intent, let vs with the eyes of the minde, behold the eyes of the body, seeing they looking vpon all things, yet cannot see themselues.

Of the tunicles and skinnes of the eyes.

Nowe as we haue perceiued, that God hath disposed the matter and humors of the eyes according to that office whereunto he hath assigned them, so he hath appointed tunicles or coates which are little skins, in which they are contained as it were in their vessels, and compassed about with them as it were with litle bands, to keepe them vnited and close together, and to preserue them, that they mooue not forth, and runne out, and withall to bee vnto them a sure defence. These skinnes according to their offices and vses are disposed one after another, and interlaced between the humors of the eyes, according to that agreement of nature which they haue, both amongest themselues, as also with those humors which they serue, and which in like sort serueth them, to the end that neither the one nor the other should easily receiue hurt. And amongst those fiue seuerall tunicles, which there are of them, according as the Phisicions and Anatomists distinguish them, one is very slender, like to a smal spiders web, or to a very litle fine white skinne, that is betweene the partes of an onion. Then there is another that is like to a litle threede: and the third resembleth in colour the stone of a redde grape, I meane the outward side of it. They are named by the Grecians and Latines according to the similitudes and likenesse of those things which they resemble. But the chiefest, strongest, and hardest of them is like to a slender and cleere horne, I meane that horne whereof Lanterns are made, but that it is not so hard and thick by a great deale: and by reason of the similitude which it hath with horne, it is called by the same name. This hath God created in this sort, both that it might bee a stronger defence to all the humors of the eyes, and also that it might serue for the light which they are to receiue, through which it shineth, as the light that is in a Lanterne besides the horne of which it is made. There is yet another white skinne, which serueth to keepe in the whole eye vnto the

Fiue tunicles.

head,

head, in the place aſſigned for it: and this is the firſt, as that like the ſpiders webbe is the laſt, and then the other are placed betweene theſe in the ſame order that I haue named. Heerein appeareth the woorke of God, namely his prouidence is to be well marked in this, that he hath not placed the eyes ſo farre out in the face and head, as hee hath done the noſe, eares, and lippes, but more inward as it were in holes and litle dennes, by reaſon of the humors whereof they are compounded, to keepe them ſo much the more faſt and cloſe together, becauſe they are liquide. Therefore they are ſhut vp in their holes, as the water of a Well is in that place where it is gathered together. For this cauſe the Hebrewes often vſe the ſelfeſame word to ſignifie both the eyes and fountains. Next, God hath created thē of a round forme, both becauſe it is the faireſt, moſt ſeemly and moſt perfect, as alſo becauſe it is moſt moueable, and eaſieſt to turne and returne on euery ſide, as the office of the eye requireth. For ſeeing they are giuen to man and to al creatures for the direction of the whole bodie, and of all the members thereof, they ought not to be ſo faſtened in the place where they are, that they can neuer looke but one way, nor ſtirre themſelues on any ſide. Therefore God hath appointed to euery eye ſeuen muſcles, both to keepe them firme and ſteady, as alſo to cauſe them to remoue and turne vpward and downward, on the right hand & on the left, croſſewiſe and round. And as the round forme is moſt perfect, ſo it is moſt fit for the office of the eyes, to the end they may ſee all things better, and comprehend all ſorts of ſhapes better then if they were flat, or hollow, or ſquare, or of ſome other faſhion beſides round: as a man may judge by the diuerſitie of looking-glaſſes, and of their figures and makings, according to the variety of which, they repreſent diuerſly thoſe things whoſe images they receiue. Now becauſe man, as alſo all other creatures goe forward, and not backward or ſidewiſe, therefore God hath not placed the eyes either in the hinder part of the head, or on any ſide thereof, but before. And although the eyes be moueable and made to turne on euery ſide, yet they neuer turne cleane backward, but onely ſidewiſe, ſo farre as they can ſee and behold well. For they haue nothing to looke vpon within the head, but only without. Therfore they haue this aduantage beſides, that being ſet in that place which is aſſigned vnto them in the head, they may turne from one part to another, and ſee, not onely on the right hand and on the left, but alſo behinde, by that motion which the head hath from his ſinewes by meanes of the necke: which motion the head ſhould not haue, if it were ſeated vpon the ſhoulders without a necke: and this is another commoditie of the necke, whereof we ſpake not before.

A teſtimonie of Gods prouidēce.

Of the forme of the eye.

Of the muſcles of the eyes.

Now

Nowe before wee goe any further in the diſcourſe of thoſe partes that are about the eyes for their defence & preſeruation, it ſhalbe good for vs to conſider here of the goodly painting, and varietie of colours that are in them. For firſt wee haue a white colour, which couereth the greateſt part of the eye: next that goodly ſmal circle, which is round about the eye: then the apple of the eye, which the Hebrews call the daughter of the eye, being in the midſt of it, as it were a little glaſſe, wherein a man may alwayes ſee ſome image, as it were in a glaſſe when one looketh into it. This little circle is called by ſome a *Crowne*, and by others a *Rainebow*, becauſe of the diuerſitie of colours that are ſeene in it: which are not all alike in all men. For ſome haue this circle more black, others more gray, others more yealow, or more redde. Moreouer, beſides the ſinewes of thoſe muſcles that are giuen to the eyes to moue them euery way, eche of them hath one proper vnto it ſelfe, whereby the life and vertue of ſeeing is communicated vnto it from the braine, by meanes of the ſoule that giueth life to all the bodie. Therefore theſe ſinewes differ from all the reſt, in that they are not ſolide, but hollow within, like to little water pipes, to carry vnto the eyes the ſpirites of ſight, which are as it were a little flame of light, whereby they receiue from the brayne, life and vertue of ſeeing.

Of the viſuall ſinewes.

Next we are to conſider how God hath placed them neere the noſe, to the end they may purge alſo by that on eche ſide, aſwell as the other humours of the braine. Therefore there are kernels hard by them in the head, which ſerue both to moyſten and to water them according as they haue neede, by reaſon of their burning nature and perpetuall motion, and alſo to retaine and ſoke in humours, leaſt they ſhould deſcend and fall downe vpon them too faſt, and ſo hurt them. Beſides this commoditie, the noſe in his place is vnto both the eyes in ſteade of bulwarks, and ſo alſo are the bones which cloſe them in on euery ſide, and the balles of the cheekes, which are higher then the holes of the eyne, that they alſo might ſerue to defend them. Moreouer, God hath further armed them with eyeliddes, which ſerue them both for ornament, and are alſo in ſtead of gates vnto them, hauing muſcles to open and to ſhut them, eyther wholly or in part as neede ſhall require, both for ſight, for ſleeping and waking, and for defence. And beſides the eyebrowes wherwith God hath couered them aboue the liddes, there are little haires growing at their brimmes, which God hath not giuen in vaine. For firſt, they ſerue to direct the beames of the ſight, that they may ſee more directly: next they ſerue for defence againſt little flyes, againſt duſt, moates, and other ſmall things that might enter in, and trouble them. Moreouer, they ſerue for ornament, as it were ſome pre-

The vſe of the kernels neere the eyes.

Of the eyelids & of their haires.

tie

tie border round about them. And because the haires of the eyelidds haue an other office then those of the eyebrowes, therefore they are otherwise disposed: for they are not so thicke, nor mingled one within and aboue another, as the hayres of the eyebrowes are, but they are raunged and set all in ranke, euen orderly one by another. And as for the eyebrowes, they doe not onely serue to set forth the eyes, that their beautie may the better appeare, but also to defend them against the raine, against the sweate of the head and forehead, and other things that might descend and fall vpon them if they had not this to stay the. And to this purpose we see the agreement which they haue with the nose on eche side, and how the prouidence of God hath made them like to a halfe circle, or a halfe moone, or a little arche, or els after the fashion of a little penthouse, to the end that the sweat and raine might haue an easie course and descent on both sides, and not runne into the eyes. And because they should not hinder in steade of helping, God hath created them of that nature, that they growe not like the haire, beard, or nailes, but continue alwayes at one stay. What then wil those women say for themselues, who take so great paines in twitching and plucking off the haire of their eyebrowes, to the end they should not be so thick or great as nature hath made them. For they thinke it greater beautie when they are shorter and thinner. But in this, as in all their paintings and prankings they doe not only lift vp themselues against nature, as though they would worke her a spite, but also behaue themselues as if of set purpose they meant to reproch God for creating the as he did. Now in speaking of the eyes, let vs beware that we be not so blind, as that we cannot see that thing by them, which they teach vs, or take no heede of that which they shew vnto vs. For the consideration of one of them alone, or of one eyelid or browlidde onely, ought to teach vs to open and to lift them on high, that they may search out and contemplate him that created them, and hath giuen them vnto vs: euen to him who saith, *I that formed the eye, shall I not see?* Therefore we ought to be afraide, least our eyes be giuen vnto vs as Iudges, to conuince vs of our ingratitude towards God their and our Creator, and to condemne vs. For there are but too many miracles to be seene of his almightie power in their creation, & too many witnesses of his prouidence towards vs, to make vs more then ashamed and confounded. We haue yet another point to bee noted touching their situation, which causeth a certaine proportion and agreement to bee betweene the heauens and the head, and betweene the eyes of the great & little worlde, and those of the body and soule. For it is most certaine, that they could not be placed more conueniently, then in the highest part of

The vse of the eyebrowes.

Against the pride of women.

Psal. 94. 9.

Of the proportio betweene the heauens and the head.

of al the bodie, as it were in the higheſt towre, ſeeing they are to ſerue all the other members in place of Warders and Watchmen, and of guides and leaders. Therefore *Salomon* had reaſon to call them *the Lookers out by the windowes*. For the holes of the head in which they are placed as it were Looking-glaſſes, are their windowes through which they ſee and behold. We may alſo ſay aſmuch of the apple of the eye, which looketh within his litle circle, as it were by a window. For this cauſe, as God hath placed the ſunne, moone, and all the reſt of the lights aboue in the heauens: ſo he would that there ſhould bee ſome proportion betweene the heauens and the head of man, and betweene thoſe goodly lights aboue named, and the eyes that are created to receiue light from them, and to be that in man who is the litle world, which the ſunne, moone, & other lights of heauen are in this great vniuerſall world. Therefore foraſmuch as the eyes are as it were the images of theſe goodly bodies and celeſtiall glaſſes, they occupie the higheſt place in this bodie of the litle worlde, as the lights doe in the great bodie of the world, whereof they are as it were the eyes, to giue it light on euery ſide. For this cauſe alſo the eyes are more fierie, and haue more agreement with the nature of fire, then any other member that belongeth to the corporall ſenſes. And as they are in a high place, ſo they are admoniſhed thereby of the place vnto which they ought to looke, according to that which *Dauid* ſaith, *I lift vp mine eyes to thee that dwelleſt in the heauens.* In all theſe things we ſee a goodly harmonie and agreement betwixt the great and the litle world, the like whereof we ſhall alſo finde betweene the worlde and the ſpirituall heauen, whoſe ſunne and light is God, and betweene the eyes of the ſoule and of the mind. Therefore Ieſus Chriſt ſaid very well, *The light of the bodie is the eye: if then thine eye be ſingle, thy whole body ſhalbe light: but if thine eye be wicked, then all thy body ſhalbe darke. Wherfore, if the light that is in thee be darknes, how great is that darknes?* So that the eyes being as it were the lanterne, lampe and flame of the whole body, they could not haue a more apt place, or more conuenient for their nature, then that where God hath placed them. The like alſo may be ſaid of the ſpirituall eyes of the ſoule & of the mind. For God hath lodged the vnderſtanding and reaſon in the braine of man, as it were in a high towre, in which it ought to raigne as a Queene and Princeſſe, and guide vnder her lawes all the affections and actions of men, as the eyes guide all the members of the body. And when God, who is the ſunne and light of the world, & of the ſpiritual heauen, reacheth out his beames to theſe eyes of the ſoule by his eternall Sonne, and giueth them life, vigour and vertue by his ſpirite, then is the minde wel lightned,

Eccles. 12. 3.

The eyes drawe neereſt to the nature of fire.

Pſal. 123. 1.

Matth. 6. 22. 23

The agreement betweene the eies of the ſoule and thoſe of the body.

ned, and then doth ſhe happily and to her proper end direct al the parts of the ſoule. Now for the concluſion of our ſpeech, ſeeing wee haue ſpoken largely enough of the eyes of the bodie, and of their nature, beautie, and excellencie, and what goodly images of the ſpiritual eyes they repreſent vnto vs, let vs yet a litle better acknowledge the greatneſſe of their Woorkmaſter, by conſidering apart the matter whereof they are made, I meane by it ſelfe and without the woorkmanſhip: as if we ſhould now behold their ſubſtance without that diſpoſition and forme which he hath giuen them. What is an eye pluckt out of the head but a litle clay and mire? as indeed it is the matter whereof it is made. Now what a wonderfull thing is it, that God hath ſo appropriated it, as to make ſuch a goodly piece of woorke thereof, and ſuch faire inſtruments for the ſeruice of men? And therefore our Sauiour Ieſus Chriſt meant to repreſent this diuine woorke, when *hee made the blinde to ſee by putting clay vpon his eyes*. Let vs therefore vſe their ſight, which is ſuch an excellent gift of God, to behold his workes, and thoſe goodly images of the diuine nature, which on euery ſide, and continually are before our eyes: and let vs beware that wee feede them not with the ſight of prophane and diſhoneſt things, leaſt they ſerue to poyſon the minde and ſoule, whereas they ought to become meſſengers, to declare vnto it honeſt & healthful things. For he that doth otherwiſe is woorthy to haue, not onely his bodily eyes put out, and pluckt out of his head, but alſo the eyes of his mind, that ſo he may be blinde both in body and ſoule, as it commonly falleth out to many. But let vs follow our matter propounded touching the ſenſes, and their members: and ſpeake vnto vs, ACHITOB, of the eares, and of their compoſition, offices, and vſe. Iohn 9.6.

Of the Eares, and of their compoſition, offices, and vſe. *Chap. 5.*

ACHITOB. The wiſedome of God is ſo great, & he prouideth ſo wel for al things by his prouidence, that he neuer doth any thing in vain: inſomuch that there is nothing whatſoeuer in all nature, which hath not his proper vſe, and which is not compounded of matter and forme agreeable thereto, for the inſtruction of men. But foraſmuch as men are rude of vnderſtanding, and by reaſon of their natural corruption eaſily turned aſide from the chiefe ende of their being, namely, the contemplation of celeſtiall and heauenly things, in place whereof they betake thēſelues to ỳ care of thoſe things ỳ are earthly & corruptible, it commeth to paſſe, that hauing eyes and eares, they neither ſee

nor

nor heare any ſpirituall thing, ſo that their very light is become darkneſſe. And then how great may we thinke the darkenes to be in thoſe partes that ought to be guided by the that are capable of light? Therefore as we haue learned, that the eyes are the firſt guides and houſhold maſters that God hath giuen to euery one, and the firſt authours and inuentors almoſt of all artes, ſciences, and diſciplines, becauſe by their ſight we know the light, colour, greatnes, figure, number, ſituation, and motion of bodily things, both neere and farre off: ſo now we are to know, that the hearing and the eares are very conuenient for one man to communicate his knowledge with another, as if one ſhoulde powre wine or water out of one veſſell into another. But they are eſpecially giuen by God to men, that they might ſerue to receiue the doctrine and inſtruction of wiſedome, as we may perceiue if we conſider diligently their nature and vſe.

The ſituation of the eares.

The eares then, in mine opinion, are alſo as it were watchmen ouer the whole body, aſwell as the eyes. For it is not onely required, that a watchman ſhould ſee, but alſo that he ſhould both heare and ſpeake. Therefore are the eares placed harde by the eyes on eche ſide, aſwell for an ornament to the head, as for the commoditie and vſe of the whole body. For that place is fit for them that they may ſo much the more conueniently receiue thoſe ſounds that come vnto them, and cauſe them to heare, euen as the eyes receiue the light, which cauſeth them to ſee. Therefore as God hath diſpoſed the matter whereof it pleaſed him to make the eyes, and hath giuen them ſuch a forme as agreeth beſt to that office, which hee would haue them performe, ſo hath he done in regard of the eares, as alſo of all the other members of the body. For this cauſe hee hath made them of griſtles, which are a great deale harder and more firme then either fleſh, kernels, ſinewes, or ligaments: but yet nothing ſo hard as the bones are, as we haue already learned by that which was ſpoken before. Beſides, neere about the place where the eares are, he hath ſet the hardeſt and firmeſt bones that are about the head. Therefore they are called ſtony bones by reaſon of their hardneſſe, and of their naturall agreement with ſtones: whereby the eares are ſtrongly fortified, and that very agreeable to their nature and office. As for their forme, it is halfe round, and very well compaſſed. They are alſo doubled in about the ends, as if nature had wrought them about with litle ledges turned in of the ſame matter, in moſt excellent and decent maner. And amongſt all liuing creatures God hath giuen vnmoueable eares to none, but only to man, and to an ape: for the reſt can moue them vp and downe. And as for this externall and eminent part of the eare that appeareth without, it it ſer-

Of their making.

Of their forme.

The eares of men and apes only are without mouing.

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ued onely to beautifie the head, the vse of it were not to bee despised. For it is euident by such as haue their eares cut off, how deformed and vnseemely the head would bee to looke vpon, if it were not decked with that part of the eares planted there by God for their greater ornament, as it were two goodly bruches. Heereof it is, that those men haue this part cut off, who are to be made deformed and infamous for some notorious offence. But besides the honour and ornament, which this part of the eares bringeth to the head, it serueth also to couer the brayne which is next to the eares, least it should bee hurt. And to the ende that they might not bee easily bruzed, or broken, nor yet hang downewarde, they are, as I haue saide, of a gristly substance, as are all those partes that are bare and appeare outward, and which are in daunger to receiue iniuries and discommodities from without. Likewise this outward growing of the eares bringeth a double commoditie with it to the rest of that member. The first is, that it keepeth backe the rayne and sweate of the head, and much filth that might enter into the eares, if those places were flatte, and had nothing but the holes of the eares without these bulwarkes. Therefore their forme is made so, that they ascend and bende vpward without, but are hollowe within. The other is, that it helpeth much for the better receiuing in of the soundes that are brought to the eares by the ayre, because thereby the soundes are better conueyed vnto that place, which is properly appoynted for the hearing. For this cause the eares are not pierced straight outright, but their holes are made winding in, like the shell of a snayle, whose forme they represent, so that one cannot thrust straight foorth so much as a litle threede, or the bristle of a hogge. For if they were boared outright, many inconueniences would befall them. The first is, that the soundes woulde not be conueyed in so well, as they are in places that bend and giue backewarde, where they haue rebounds, which causeth them to stay and sound better. The second is, that the eares should receiue ouer-great sounds and too thick, and so being more confused, they could not bee discerned and vnderstood so well. Againe, as too great light doth not onely dazell the eyes, but hurteth them withall: so ouergreat soundes would marre the instrument of hearing, if they were not distributed and compassed according to the capacity therof. For there must alwaies bean answerable and apt proportion between the sense, the thing subiect to sense, and the meane by which the sense is made. Hereupon it falleth out oftē, that many bec ome deafe by hearing ouergreat soundes, whereof wee haue experience in Smithes, amongest whome many are thicke of hearing, because their eares

Of their vse.

Why the eares are made winding inward.

are continually dulled with the noyse and ſound of their hammers and anuiles. The like oftentimes happeneth to thoſe that deale with artillery, by reaſon of the continual vſe and greatnes of the ſound. Moreouer wee muſt note, that there is a very litle hole in ech of theſe ſtonie bones, in which the hearing is properly made, and within which alſo there are three very ſmall bones, whereof the one is called an anuile, the other the hammer, becauſe they are made almoſt of the ſame faſhion, ſo that a man would ſay, that nature had framed a little anuile and a little hammer to make ſoundes, and to cauſe them to be heard. The third ſmall bone was founde out by certaine Phiſicions and Anatomiſts, and being boared in the middeſt is faſhioned like to a litle ſtirrope, and is alwaies leſſe then any of the other twaine. Phiſicions that write of Anatomie make no mention of this laſt, or if any ſpeake of it, they are but fewe, and of late time. And in deede it is a harde matter, euen for them that are moſt skilfull and expert, to look vnto all how diligent and able ſo euer they be in Anatomie, eſpecially in the view of many inſtruments, & of their ſundry parts, which are ſo ſmall, that hardly can we diſcerne them with our eyes if we look not very narrowly vnto them, and that after we are tolde thereof before. As for theſe ſmall bones whereof I ſpeake nowe, and namely the third, a man may perceiue them better in a dry Anatomie, and in ſome skull that hath nothing but the bare bones, then he ſhall in a whole bodie. Therefore the skilfulleſt Phiſicions and Anatomiſts confeſſe, that the body of man hath ſuch woonderfull arte in it, that euery day they finde ſome newe thing in it, which was not obſerued by any in former times. But let vs returne to our ſpeech concerning that which remayneth of the compoſition of the eares. Beſides theſe litle bones, there are two ſmall skinnes full of nerues, which holde and binde theſe bones in ſuch wiſe, that they are as it were a litle tabour ſtretched out in that place. Theſe ſmall skinnes haue their originall from thoſe ſinewes, by which the vertue of hearing proceedeth from the brayne to the eares. For after the ſounds are made in the ayre, they are caried to theſe skinnes, and then heard and diſcerned by them. Hereupon they are made hollowe, to receiue the ſoundes that come from without, hauing a nature that agreeth very much with the ayre, as the eyes do with the fire, I meane in reſpect of their vertue which is burning and gliſtering, albeit their ſubſtance bee moyſt. Therefore as the eyes iudge of light and colours, and by that meanes bring great pleaſure and profite to men: ſo the eares iudge of ſounds and of the voyce, of notes, harmony, and of melodies, whereby man receiueth commoditie and delight. And

Of the place of hearing.

Three ſmal bones in the eares.

Of two skinnes within the eares.

What profite and pleaſure is receiued by the eares.

if

if there were but the ſundry notes of birdes, what ſolace doeth hee receiue by it? But beſides, how many inſtruments are there of moſt excellent and melodious muſicke, what voyces and pleaſant ſongs, framed very cunningly, and with great grace and harmonie by the arte of muſicke? For we ſee by experience, that this ſcience is giuen of God to men, that it might be chiefly dedicated to their eares, to the end that by the ſounds & ſongs which they heare, they might be ſtirred vp to praiſe God the giuer of them. Therefore *Salomon* not without good reaſon called them *the daughters of ſinging or of muſicke*, because of the delight which they take therein, and alſo becauſe this whole arte, and all ſongs and melody would bee vaine and vnprofitable to the life of man without hearing. But aboue all, the chiefeſt profite that the eares bring to men, is by the meanes of ſpeeche, whereby they communicate one with another all their conceiptes, imaginations, thoughtes and counſailes, ſo that without them the whole life of man would bee not onely deafe, but dumbe alſo and very vnperfect, as if man had neyther tongue, mouth nor ſpeech. And on the other ſide, ſeeing man hath alwayes neede of doctrine and inſtruction, albeit all the other bodily ſenſes helpe him therein, neuertheleſſe, none is ſo fitte or more ſeruiceable to this purpoſe, next to the eyes, then the eares. Wherefore if *Salomon* for the cauſe aboue rehearſed, called them the daughters of ſinging, a man may alſo call them the daughters of diſcipline and of knowledge. For as man hath nothing more proper then ſpeech, whereby hee letteth others knowe what hee hath in his minde and heart, ſo hee hath nothing more fitte then that, to teach all thinges by, whoſe doctrine is alreadie begunne by meanes of the other ſenſes, but principally of the eyes. For the other ſenſes together with the ſenſe of ſeeing, are as maſons, that lay the firſt foundation of the frame of doctrine, and afterwarde ſpeech buildeth vpon this grounde-woorke: which it cannot doe, if it bee not holpen by the eares and by hearing, which agree with the voyce pronounced by the mouth, whereby ſpeech is ſent and conueyed to the eares, that it may bee hearde and vnderſtoode of them.

Eccles. 12. 4.

How doctrine is learned.

Thus after the knowledge of things is found out, and artes begunne by meanes of the ſight, after the ſame manner that was declared before by vs when wee intreated of the eyes, then the ſenſe of hearing teacheth a great deale more, both greater matters and ſooner. For wee receiue and vnderſtande in a ſhort ſpace, that which our maſter who teacheth vs, hath obtayned and prepared in a very long time. For howe many thinges muſt wee ſee,

The benefite of Lectures.

and what bookes muſt we reade before we ſhall attaine to the knowledge of that, which we may learne by hearing one lecture, at which we ſhalbe auditors onely one houre or leſſe? Let vs conſider then how conueniently and bountifully God dealeth with men in this behalfe, when that thing which is very profitable and moſt neceſſary is made ſo eaſie for them. For nothing is more profitable or more neceſſarie then to learne much, nor any thing more eaſie then to heare much.

Prou.1.5,6. Therefore *Salomon* ſaieth, *That a wiſe man ſhall heare and increaſe in learning, and a man of vnderſtanding ſhall attaine vnto wiſe Counſels, to vnderſtand a parable and the interpretation, the wordes of the wiſe and their darke ſayings.* This alſo is the meanes whereby GOD hath appoynted, that men ſhall learne and vnderſtand his will. And therefore, as we heard that eyes were giuen vnto vs, to this ende eſpecially, that they ſhould contemplate the workes of God, their and our Creator: ſo we ought to know that eares were giuen vs, that before all things we ſhould heare and vnderſtand his voyce and worde, and conſecrate them wholly to that purpoſe: to the end that after the eares of the body haue heard it, they ſhould be the meſſengers to declare it to the eares of the ſoule and minde, to cauſe them alſo to heare and vnderſtand the ſame. For this cauſe, as the aire that entreth into the eares, and bringeth vnto them the ſound made in it ſelfe, when it is ſtricken and moued, moueth the litle hammer of the eares, and cauſeth it to ſtrike vpon the anuile, and ſo maketh a ſound by meanes of the litle taber, through whoſe ſounde the ſpirites of hearing are awakened: ſo God by inſpiration worketh in his Prophets and Miniſters, who receiue his voyce after a diuine manner: and then are they as it were the hammers that ſtrike vpon the anuiles of mens mindes and heartes, by which ſounde the ſpirites of the hearers are awakened and ſtirred vp. But my deſire is, that wee ſhould throughly conſider bette this great ſecrete of GOD that lyeth hidde in nature; namely, the meanes whereby the hearing is made and framed in the eares, which wee cannot ſee or comprehende as it is in it ſelfe. Neuertheleſſe, God giueth vs great light thereunto by the matter and forme of the inſtruments, which he hath made for the hearing. Wherefore ſeeing the eares are framed ſo artificially as wee haue hearde, as appeareth to the eye by their Anatomie, wee cannot doubt but that God would haue their vſe and artificiall compoſition knowen to them that may beholde with their eies the inſtruments of hearing, when they are laid open vnto them, as they are to Anatomiſts, to the end that by the view and contemplation of the, they might iudge of that ſecret worke of nature which God hath wrought

How hearing is framed in the eares.

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in hearing, which cannot bee ſeene with eyes when it is in doing. For we knowe by experience whereto ſerueth a hammer, an anuile, and a taber, and what ſound they make when the one ſtriketh, and the other is ſtricken, and howe that hollow things are more fitte to receiue ſounds, and to cauſe them to be heard better, then things that are ſolide and more thicke. So that when we ſee inſtruments like to theſe in the compoſition of the eares, we may eaſily iudge, that God hath not placed them there, but to doe that ſeruice which may be perfourmed by ſuch inſtruments, to the end we ſhould know the great skill and wiſedome of the Woorkmaſter that made them. Now for the concluſion of our ſpeech, let vs learne, that although our eares did vs no more ſeruice then the eares of brute beaſtes doe to them, and reached onely to the vſe of this life, yet coulde we not ſufficiently acknowledge that good, which God doth to vs by them. But wee muſt make a greater account of this, that by the meanes of his worde, which he will haue declared to our eares, he cauſeth them to ſerue to his honour and glory, and to our owne ſaluation. Therefore let vs apply theſe ſo beautifull and artificiall members, with all the reſt of our ſenſes to their principall ende, yea to the end of all nature, namely, to the glory of their Maker: and let them be deafe, and ſtopped vp againſt all diſhoneſt things that might poyſon them, and ſo conſequently our mindes by them. For that which *Saint Paul* ſaith, That *euill wordes corrupt good manners*, ought to be extended to euery vile, diſhoneſt, and wicked thing which the eares may heare. Wherefore they that abuſe them ſo vilely, deſerue that God ſhoulde pluck them off, and ſtoppe them, and make them altogether deafe, not only their bodily eares, but alſo thoſe that are ſpirituall, as hee maketh them blind according to that threatning which he giueth out by *Eſay*. Now to follow our purpoſe touching corporall ſenſes and their inſtruments, I thinke we ought to intreate of the tongue, becauſe it ſerueth chiefly for ſpeech, whereof we haue already made ſome mention, and for the ſenſe of taſte, in which we muſt be inſtructed. Therfore ASER, declare vnto vs the diuers vſes of the tongue, and what inſtruments are neceſſary both for voyce and ſpeech.

1. Cor. 15. 33.

Eſay 6. 9, 10.

Of the diuers vſes of the tongue: of the inſtruments neceſſary both for voyce & ſpeech: how there is a double ſpeech: of the forme thereof: how the ſpirit of man is repreſented thereby. Chap. 13.

ASER. If wee were onely of a ſpirituall nature as the Angels are, it is certain we ſhould by and by vnderſtand one another, by that

minde & vnderſtanding, whereof we are partakers, as they vnderſtand eche other: neither ſhould we need ſpeech, tongue, eares, or eyes, to heare and ſee by, no more then thoſe natures that conſiſt only of ſpirit, hauing all thoſe things ſpiritual wherby they communicate both with God, & amongſt themſelues. But we can haue no ſueh communicatiõ among our ſelues by the vnderſtanding of the mind & ſpirit only, becauſe of that corporall nature which commeth between the ſoules & ſpirits one of another. Wherfore the helpe of ſpeech, aſwel as of the other external ſenſes, is very requiſite for vs in euery part of life. Alſo becauſe our ſoule, being kept vnder our fleſh as vnder a vaile, vſeth cogitations & diſcourſes, it ſtãdeth in need of ſpeech, of words & of names, by means of which it may vtter & publiſh that, ẏ lieth hid as it were in a deep & darke place, where nothing is ſeene. Foraſmuch therfore as the tongue is the principal inſtrument wherby God giueth ſpeech to mẽ, & without which they would be dombe, & ſeeing alſo it ſerueth the ſenſe of taſte as wel as the roofe of the mouth, it ſhall not bee without good conſideration, if intreating now of this mẽber, & of ẏ vſe therof, we place it in the order of our diſcourſes, betweene the inſtruments of hearing, whereof we ſpake before, and thoſe of taſte, of which we will ſpeake hereafter, for the agreement it hath with them both.

Three vſes of the tongue,

God hath giuen ẏ tongue to man not for one vſe alone, but for many: & namely for three at the leaſt, which are all very neceſſary for ẏ life of man. The firſt is to frame the ſpeech: the ſecond, for the taſte: the third, to helpe to prepare the meate that is chewed in the mouth for the nouriſhing of the body. And becauſe the firſt is the nobleſt of all, and giuen to man onely, whereas the other twaine are common to him with beaſts, I wil begin with that: whereunto this may be added, that becauſe of the conueniencie it hath with the hearing, and with the eares, theſe two matters will agree the better, beeing ioyned in order one after another. Next we will handle the other vſes that appertayne properly to the ſenſe of taſte & to the nouriſhing of mã. Now we haue firſt to note, that God hath placed many inſtruments in the body without which ſpeech could not be well pronounced & expreſſed. For firſt, ſpeech could not be without voyce, for the which God hath created many inſtrumẽts ẏ are all neceſſary for that purpoſe, as namely, the weſell of the throate, the windepipe, the throte, the lungs, the breaſt, and certaine back-running ſinewes appointed therunto by reciprocal motions. All theſe partes helpe onely to make the voyce of man, without any framing of ſpeech, except it be the weſell of the throte, which is a litle fleſhy and ſpongie bodie, in figure like to a pine-apple, hanging at the end of the palat, whoſe vſe is manifold. For it ſerueth firſt to ſtay

The inſtruments of the voyce.

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the aire from ruſhing in ouer faſt & violently into the lungs, & from entring in too cold & ouer ſodainly vnto them. Then it ſerueth alſo to diuide & diſtribute the aire when it aſcendeth from the lungs, ỳ it may be the better ſcattered & diſperſed into al parts of the mouth. And by this means this inſtrument faſhioneth the voyce, & cauſeth it to yeeld a ſound, & ſo prepareth it for the tongue, that it may be articulated and framed into ſpeech by ỳ ſame. Therfore beſides the weſel of the throat which ſerueth for theſe two vſes, there are fiue other inſtrumẽts which in regard of this preſent matter ſerue only to frame ỳ voice into ſpeech, that otherwiſe would be but a confuſed voyce. The firſt is the tongue, which hath the chiefe place among the reſt: then the palate, the teeth, the lips, and the noſe. For although a man may ſpeake when hee hath not all theſe parts perfect, yet his ſpeech wil not be well framed if hee want any one of them, as we ſee by experience in them that haue loſt their teeth, or their lips, or the roof of the mouth, or that haue their noſe cut, ſtuffed, or otherwiſe troubled. For this cauſe the Hebrewes name their letters, ſome gutturall, becauſe they are pronounced more in the throat: others, dentall, becauſe a man cannot wel pronounce thẽ without the teeth: and ſo they call others, labiall, that is, letters of the lips: and others, letters of the palat, becauſe they cannot bee well expreſſed without thoſe parts of the mouth. The like is in all other languages, albeit they doe not diſtinguiſh their letters by ſuch names. Now in ſuch varietie of inſtrumẽts made for the ſeruice & vſe of one only thing, we ought to acknowledge the great nobility and dignity of ſpeech, with which God hath indued & honored man aboue al other creatures. For he hath not giuen it to any of them, but to him only, & by that he hath put a difference betweene him & the beaſts, as alſo by reaſon and vnderſtanding, whereof he hath made him partaker, & in reſpect wherof he hath giuen him ſpeech, which is as naturall vnto him as reaſon, which is the ſpring head thereof, and from whence it proceedeth, as a riuer from his fountaine. For how could men make known their counſailes & thoughts without ſpeech? And what good ſhould they receiue by that ſenſe & vnderſtanding which God hath giuen them more thẽ to beaſts, if they had no more ſpeech then they haue, wherby to make it known? And to what purpoſe would ſpeech ſerue them, if they knew not what to ſay? And what ſhould they haue to ſpeake, if they had no more vnderſtãding & reaſon then other liuing creatures haue? Were it not ſufficient then to haue a cõfuſed voice only as they haue? Therfore alſo we ſee how God hath ioined theſe two things together, graunting ſpeech vnto man, becauſe hee hath created him partaker of reaſon and vnderſtanding. And hauing depriued beaſts of the one, hee hath

The vſe of the weſel of ỳ throte.

Fiue inſtruments requiſite to frame the voyce into ſpeech.

Of the dignitie of ſpeech.

alſo depriued them of the other, ſo that they are partakers neither of reaſon nor ſpeech. For this cauſe *Eccleſiaſticus* hath ioyned theſe things together, ſaying, *That God hath giuen to men counſell, and tongue, and eyes, eares, and an heart to vnderſtand, and ſixtly, he gaue them a ſpirite, and ſeuenthly, he gaue them ſpeech to declare his woorkes. Hee filled them with knowledge of vnderſtanding, and ſhewed them good and euill.* Whereby he teacheth vs plainly, what is the right & true vſe of ſpeech, to what end it is giuen to man, and from whence it ſpringeth. For he placeth counſell in the firſt place, and next the tongue. Againe, after the heart and ſpirite, he placeth ſpeech, that we might know who is their meſſenger. Whereupon we may conclude, that the one is giuen for the other, and both to glorifie God, by ſhewing foorth his works and marueilous actes. To which effect *Baſil* the great ſaith very well, that God hath created vs and graunted vs the vſe of ſpeech, to the end we might haue the ability and meanes to lay open one to another the counſels and thoughtes of our heartes, and to diſtribute amongſt vs that which is in euery one, by reaſon of that communicable nature in which we are created. For the heart ought to bee in man as a ſecrete treaſurie, or as a larder or pantry in a houſe, out of which all things neceſſary for the vſe thereof, and for the maintenaunce of the whole familie are dayly taken. The heart alſo is like to a ſeller or garner, wherein counſels and thoughts are locked and cloſed vp, and the tongue is like to the ſteward who draweth out and diſpenſeth whatſoeuer is to bee diſtributed. For as wee ſaide in the beginning of our ſpeech, our ſoule vſeth thoughts and diſcourſes, which cannot bee declared ſo long as it is incloſed in this tabernacle of fleſh, without ſpeech, wordes, and names, by meanes of which, ſhe bringeth foorth and publiſheth that which was incloſed and hidden in the ſecrete cloſet of her vnderſtanding. And ſo wee ſay, that there are two kindes of ſpeech in man, one internall and of the minde, the other externall, which is pronounced, and is the meſſenger of the internall, that ſpeaketh in the heart. Therefore that which is framed in voyce, pronounced in ſpeech, and brought into vſe, is as a riuer ſent from the thought with the voyce, as from his fountaine. For before the thought can vtter any outward ſpeech by meanes of the voyce, firſt the minde muſt receiue the images of things preſented vnto it by the corporall ſenſes. And then hauing receiued them by the imaginatiue vertue that is in it, reaſon muſt diſcourſe to knowe and to conſider of them well, and to ſeparate or ioyne things according to that agreement or difference, that concorde or diſcord, which they may haue amongſt them. Next, it is neceſſary that iudgement ſhould follow

Eccluſ. 17. 5, 6.

Baſil, in ſermon.

Two ſortes of ſpeech in man.

The degrees by which we come to ſpeech.

follow this diſcourſe, to make choiſe of, and to followe that which it ſhall iudge to be meete and conuenient, and to reiect and ſhunne the contrary. Laſtly, all muſt be vttered by ſignifications apt and conuenient for euery thing: ſo that when the minde hath giuen ouer to the office of the vocall inſtruments, that which it hath compriſed and reſolued vpon in manner aforeſaid, the ſame is manifeſtly declared outwardly by the aire framed into voyce, I meane by the mooning of the articulate and diſtinct voice, whereas before it was hid and couered. Now when this voice and ſpeach is pronounced with the mouth, as it is inuiſible to the eyes, ſo it hath no body whereby the hands may take hold of it, but is inſenſible to all the ſenſes, except the hearing, which neuertheleſſe cannot lay hold of it or keepe it faſt, as it were with griping hands, but entring in of it ſelfe, it is ſo long detained there whileſt the ſound reboundeth in the eares, and then vaniſheth away ſuddenly. But albeit the ſound and the voyce paſſeth ſo ſodainely, as if preſently it flew away hauing reſpect to the outward ſpeach, neuertheleſſe the internall ſpeach remaineth, not onely in the ſpirite, heart, and thought that ingendred it, not being in any ſort diuided, cut off, or ſeperated, but alſo it filleth all the hearers, by reaſon of the agreement that is betweene the ſpirites and mindes of men, and the ſpeach that is bred there, and becauſe it differeth not much from the minde, and from the thought where it firſt beganne and was bred. And thus the thoughtes and counſailes of the minde and ſpirite are diſcouered and manifeſted by ſpeach. So that al voice is not ſpeach. For the name of voyce generally taken comprehendeth all ſounds and things which bring any noiſe to the eares. Neuertheleſſe it is more properly and ſpecially attributed to thoſe ſounds, which all ſortes of liuing creatures are able to make with their throat to ſignifie any thing therby. But man onely hath articulate and well diſtinguiſhed ſoundes: vnto which, birdes of all other beaſtes approch neereſt, ſo that euen many of them are taught in ſome ſort to frame mans voyce: but it is without vnderſtanding. And becauſe that inſtruments of muſicke do after a ſort imitate the diſtinct voyce of men, wee attribute voyce to them: although the ſounds which they make be more without iudgement and vnderſtanding then that of beaſts. But in men, voyces framed into wordes are ſignes and ſignifications of the whole ſoule and minde, both generally and ſpecially, namely of the fantaſie and imagination, of reaſon and iudgement, of vnderſtanding and memory, of will and affections. Wherefore it is an eaſie matter to iudge by his ſpeach howe all theſe partes are affected, namely, whether they bee ſound, or haue any defect in them. For if a man be dull witted, or haue

What voyce is.

Speach repreſenteth all the partes of the ſoule.

haue his fantaſie and imagination troubled, and his memory ſlowe and heauy, he ſhall haue much adoe to ſpeake that which he thinketh and conceiueth in mind, and haue as we vſe to ſay, but a bad vtterance. Which thing alſo may happen to good wits, either for want of exerciſe and vſe, or through ſome defect that may be in the body, or in the inſtruments of the voice, or becauſe the matter whereof they ſpeake may be profound, obſcure, and difficult, ſo that a man cannot eaſily find words fitly to expreſſe the nature of it, as the woorthineſſe thereof requireth. Which reaſon oftentimes maketh wiſe and skilfull men ſlowe to ſpeake, becauſe they know what a hard matter it is to vtter in good ſort that which is to be ſpoken, in ſo much that they had rather keepe ſilence, then ſpeake ill or vnproperly. But a light-head, and a cocke-braine that is void of this conſideration, wil thinke hee hath a more ready wit. For he wil ſpeake before he ponder or diſcourſe in his minde. So that whoſoeuer hath not a ripe and ſtayed reaſon, nor temperate and ſetled ſenſes, hee can not haue his wordes ſet in good order, nor his ſpeaches well knit and agreeing one with another, as we haue example heereof in children and fooles. And if a man haue reaſon and iudgement ready at hand, but not ſtayed and pithy, hee may well prooue ſome great babbling pleader, but not eloquent. For hee onely is to bee accompted eloquent, who can conceiue well in his ſpirite and minde that which he ought to ſpeake, and then is able to expreſſe it well, both by apt wordes, and by ſentences that are well tied and knit together. We ſee then how the voyce and ſpeach of man lay open his whole heart, minde, and ſpirite. But the voyces of beaſts haue no ſignifications but onely affections, I meane ſuch as are in men, and which the Grammarians call Interiections, becauſe they are not framed into ſpeach, nor well diſtinguiſhed as others are. Nowe if wee vnderſtand all theſe things well, they may help very much to inſtruct and confirme vs in the doctrine of the Trinitie of perſons, of the Vnitie of the Godhead, and of the eternall generation of the Sonne of God, who is his diuine and euerlaſting word. Likewiſe they will cauſe vs to conceiue more eaſily, how this heauenly and eternall word, namely, Ieſus Chriſt, is the Image and Character of God, the expreſſe and ingraued forme of his perſon, as it is in the Epiſtle to the *Hebrews*, and not in ſhadow or painting. For the glorie, maieſtie, and vertue of the Father is alwaies hid from vs, but only ſo farre foorth as it ſheweth it ſelfe ingraued in his ſonne and in his word, as the image of the minde appeareth imprinted and ingraued in the ſpeach that is vttered. And as the internall word bred in the minde departeth not from it, neither is ſeperated, and yet it imprinteth

Who is to be accompted eloquent.

Hebr. 1.3.

Of the image of the heauenly word in the ſpeach of man.

imprinteth an image thereof in the mindes of the hearers, to whom it is declared: ſo the diuine and eternall worde begotten of the Father, is alwaye reſident in God, and yet imprinteth his image in the heartes and mindes of men, to whome it is manifeſted by thoſe meanes which hee hath appointed for that purpoſe. Thus you ſee a gappe laide open into theſe high and great ſecrets of God, which wee ought to marke well, following ſuch phraſes of ſpeach as are taken from humane things, and vſed by the ſpirit of God in the holy ſcriptures, to the end wee might more eaſily vnderſtand them. Wherefore if there were no other reaſon, this were ſufficient to induce vs to conſider more diligently the excellent worke, and great prouidence of God, which appeareth in the framing of the voyce and ſpeach of man, and in the nature and vſe thereof, and in thoſe members and inſtrumentes of the bodie, which ſerue to that purpoſe. Therefore AMANA, let this matter be the ſubiect of thy diſcourſe.

Of the agreement which the inſtruments of the voyce and ſpeach haue with a paire of Organes: what thinges are to bee conſidered in the placing of the lungs next the heart: of the pipes and inſtruments of the voyce. Chap. 14.

AMANA. When we conſider diligently all the inſtruments created by God in the body, as well for the miniſtery of the voyce, as of ſpeach, we ſhall finde amongſt them all thinges requiſite in the beſt and moſt perfect inſtrument of muſicke that can bee, to make a good harmony: and we ſhall know, that no Organs are ſo wel made, or diſpoſed in ſuch good order for the compaſſing of their ſound and melody, as the inſtruments of the voyce and ſpeach of man are. And by the conſideration of this concordance, wee are admoniſhed alwayes to haue the ſame thing in the mouth which wee haue in the thought, to the end that from ſuch an agreement, as it were in euerie part of an Organ and of an inſtrument of muſicke, there ſhould proceede a good harmony and pleaſant melody. For if there ſhoulde be diſcord betweene the heart, the tongue, and the ſpeach, the harmony could not be good, eſpecially before God the Iudge of moſt ſecret thoughts, no more then the harmony of a muſicall inſtrument quite out of tune would be pleaſant in the eares of men, & namely of good Muſicions, who can iudge beſt of concords and diſcords.

There muſt be an harmony betwixt the heart and the tongue.

Firſt then wee muſt note, that the breaſt, necke, and head are as it were the inſtrument and the body of the Organs, within which they

are

are put and incloſed, and by which they are ſuſtained: next, that the lungs are as it were their bellows to blow them. Therefore it is made of two pieces ioyned together, like to a paire of bellowes, to drawe in and to thruſt forth the aire, and to helpe eche other in reſpiration and breathing. Wherein we muſt call to minde howe needeful it was, that the backebone and breaſt, and the building of the ribbes ſhoulde bee framed in that ſort that we heard before, that they might ſerue to this vſe, & make roome for theſe bellows to inlarge themſelues, and to do their duetie. Wee ſee alſo what their nature is, what motion they haue, and from whence they receiue it. For God hath created them of that nature, that they moue and remoue of themſelues, by the vertue of the ſoule and life in the body, without which they woulde bee voyde of motion, and coulde not do their office, as we ſee in dead bodies. And becauſe the lungs are the bellowes that blowe winde into the inſtruments of the voyce, without which it coulde not bee made, therefore they are lodged next to the heart, ſo that they couer it, to this end that men ſhould be admoniſhed, that their voyce and their ſpeach is the meſſenger of their heart: and that for this cauſe the heart and the mouth, and the voice and ſpeach which proceede from them, alwayes ought to conſent and agree together. For it would be great diſſoluteneſſe, if the heart, which ought to be the originall and fountaine of the ſpeach, ſhould thinke one thing, and the ſpeach, which is the meſſenger of the heart ſhould vtter and declare another. For before the tongue and mouth ſpeake, or ſpeach be framed in them, it muſt firſt be conceiued and bred in the heart and minde, and then brought foorth and pronounced by the tongue and mouth. Therefore *Elihu* ſaieth to *Iob*, *I pray thee heare my talke, and hearken vnto all my wordes. Beholde now, I haue opened my mouth, my tongue hath ſpoken in my mouth. My wordes are in the vprightneſſe of my heart, and my lips ſhall ſpeake pure knowledge.* We ſee heere, how *Elihu* ioyneth the heart with the mouth, the tongue, the palat and the lippes, all which are inſtruments of the ſpeach, as we heard before. Therefore there muſt alwayes be a good & general agreement betweene al theſe things. This good cõcord beginning in our ſelues, according to euery mans particular place, ought to ſtretch it ſelf generally to al, that we may al agree together, as the ſpirite of God ſo often exhorteth vs thereunto in his holy word. And therefore it calleth them, *men of double hearts, and double tongues*, that are not vpright in heart, nor true and certaine in word. Our Lorde ſaieth, *that of the abundance of the heart the mouth ſpeaketh, and that a good man out of the good treaſure of his heart bringeth forth good thinges, and an euill man out of an euill treaſure bringeth foorth*

Of the nature of the lungs.

Why the heart and ſpeach muſt agree together.

Iob 33.1,2,3.

Iam.4.11. pſal.12.2.

Matt.12.34, 35. luk.6.45.

euill

euill things. For as the tree is knowen by his fruite, ſo ſpeach maketh manifeſt both the heart and mind of a man. Therefore hee ſhall be a great deale better knowen by his ſpeach, then by the ſight of his face. For his face doth not ſo wel lay open to the eyes his heart, mind, & maners, as his ſpeach diſcloſeth thē to the eares: as we may iudge by that which we learned to this effect in the former diſcourſe. Therefore before the bellows of the lungs blow to frame afterward voice & ſpeach in the tongue and mouth, the draught muſt be firſt drawne and framed in the hart, that the tongue & mouth may repreſent and expreſſe it afterward: otherwiſe they will ſpeake to no purpoſe, but onely giue teſtimony, that there is litle wiſedome & vpright affection in the hart. Hereof it is, that *Salomon* ſheweth oftentimes, that a wiſe mans toong is not lightly ſet on worke without the direction and counſaile of the heart and mind, whoſe ſeruant and meſſenger it ought to bee: but a foole powreth forth al his mind at once. For he vttereth al that commeth in his mouth, and ſpeaketh before he hath conſidered what hee ought to ſay, ſo that his words are ſooner ſpoken then thought vpon.

The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lippes. Faire words are as an hony combe, ſweeteneſſe to the ſoule and health to the bones. The wiſe in heart ſhalbe called prudent: and the ſweeteneſſe of the lippes ſhall increaſe doctrine. Prouer. 16. 21, 23, 24.

A wiſe man concealeth knowledge: but the heart of fooles publiſheth fooliſhneſſe. Prouer. 12. 23.

A foole powreth out all his mind: but a wiſe man keepeth it in till afterward. Prouer. 29. 11.

There are many ſuch like places in the *Prouerbs*, which I coulde alleadge to this purpoſe. And wee know what is commonly ſpoken when a man ſpeaketh of a good affection and in trueth, that hee ſpeakes from his heart: but if hee be knowen to be a lyar, craftie, and deceitfull, we ſay that he ſpeaketh not from his heart. Which is as much as if one ſhould ſay, that the ſame thing is not in his heart, which he hath in his mouth. Although in truth when thoſe ſpeaches are thought vpon before, ſuch contrarieties are found as wel in the heart as in the tongue and mouth. For if they were not firſt in that, they would not be in the tongue, which is the meſſenger of the heart. This is the cauſe of that double heart which we ſaid was in wicked, cloſe, and diſguiſed perſons. You ſee then what wee haue to note, both in regard of the bellowes that blow the Organs of mans body, & alſo of the player that ought to blowe and direct them.

Of the pipes and inſtruments of the voyce.

Now let vs ſpeake of the inſtruments and pipes into which the winde & breath of theſe bellows doth enter, & giueth motion & conuenient ſound to euery one of them. They haue bene named all vnto vs before. Wherefore we haue to conſider of that pipe which is called the rough Artery or wind-pipe, which is made like to a flute, and in regard of the

Of the wind-pipe

matter,

matter, is of the nature of a gristle and of skin. It was necessary that it should be of such matter, because it is to moue when it receiueth in, or giueth out the aire, and to be inlarged or restrained as need requireth. Needful therfore it was that it should be compounded of such skins as are easie to moue, & to open, & shut, and which might serue for soft & tender ligaments. And bicause the voice cannot be framed, if the aire whereof it is made, be not beaten backe with some thing, it was in like maner requisite, that some gristles should be mingled therewith, and linked together: as it was needful for the eares to be made winding in, that the aire might rebound the better, and receiue the sounds, as wee heard before. For this cause it is called a rough artery, as wel in respect of the matter whereof it is compounded, as of the figure. For it is made after the maner of small circles and rings, placed in a ranke one by another throughout the whole length thereof, like to the taile of a Creuis: and that with such moderation, that it is thicke, slender, and drie, according as neede requireth to make the voyce of a reasonable bignesse. If it be too drie, it maketh the voyce shrill and hard to bee pronounced: as experience sheweth in burning feauers, and in great droughts. Againe, the pipe thereof is larger beneath then aboue, and so lesseneth vpward where neede is, like to the pipe of a Bag-pipe, to the end that the blast should neither be too slow and weake in ascending, nor yet ouer hastie and sodaine. For if it be slowe and languishing, it will turne to wind without any noise and sound: and if it be hasty and sodaine, it will breed sighes in stead of voyce: as it falleth out to them that are diseased and weake whose breath is short, and to old men, who haue small vertue of respiration, and much lesse of singing. Therfore some expound that place of *Ecclesiastes* where it is said, that *all the daughters of singing shalbe abased*, of the voyce of olde men, and of the instruments which breede and pronounce it, and of their vertue and strength: although others will haue it to be vnderstoode of the eares. But it may be referred to them both. Now the principal instrument of the voice is in y head of the rough artery, namely in that place which is commonly called the knot or ioynt of the necke, or *Adams* morsel, being fashioned likest to an Almaine flute. I abstaine frō speaking more specially of the rest of these pipes & instruments, which are only quils to receiue the blowing of the lungs, as also of the 3. gristles, which make the distinction of the voice, and namely that in the midst, which in forme is like to that end of the bag-pipe that is put into the mouth, or like to the lips of certain pots made to powre out wine, or of olle pots and such like things, as we may see in Apothecaries earthen pots.

From whence proceedeth the change of voice in sickenes.

Eccles 12.4.

The Anatomists call it Latinx.

Besides,

Beſides, in the midſt of that griſtle, there is a deepe ſlit or cleft called *glottis*, that is, a litle tongue, becauſe it is the proper inſtrument of the voyce, & hath both the ſides inlarged or cloſed vp by muſcles proper to that vſe and purpoſe. As touching the griſtle before, it is faſhioned like to a litle ſhield, ſo that a man may both ſee & touch it in the neck. That which is behind, is of the faſhion of a ring which is put vpon the thumb. And as theſe griſtles are dilated & opened, or preſſed & ſhut by their muſcles, eſpecially both the ſides of that cleft whereof I ſpake euen now, ſo do they make the diuerſities of voices. For as when they are opened, they make the voice big and obſcure, as it were the baſe in ſinging: ſo contrariwiſe when they are preſſed, they make it ſmall, cleere, and ſhrill, like to the countertenor: and as they are more or leſſe reſtrained or opened, ſo they make diuers notes of the voice, as the tenor, the meane, & ſuch like. And becauſe the pipes cannot make this variety of voyces in this cleft, therefore there are chinkes which ſerue for the ſame purpoſe. In this ſort then, this inſtrument of y voice, which is placed in the top of the Artery and called *Larinx* by the Phyſicions, being aided by griſtles and their muſcles, and by that litle tongue whereof I ſpake not long before, together with theſe chinkes, frameth of it ſelfe as many ſundry voices and notes, as al the pipes and flutes of a paire of Organs being ſet together, and furniſhed with all ſortes of pipes, both great, ſmall, and meane. Wherein wee ſee a wonderfull prouidence of God, whether wee conſider the inſtruments named by vs, or the place that containeth them. For the arterie, which commeth vp from the lights to the throat, occupieth but one part of the necke: and yet it doeth as much alone, taking it whole with the other inſtruments of which I haue ſpoken, as a whole paire of Organs. For in a paire of Organs there muſt be many pipes, ſome great, ſome ſmall, and others of a middle ſort that are greater or leſſer as it falleth out, according to the diuerſity of notes for which they are made, becauſe they can not be either inlarged or reſtrained, ope or ſhut, but as they are firſt framed. Therfore there needeth as many of each ſort as the parts of Muſike are diuers, and as there wanteth variety of notes to fill euery place and to furniſh both the baſe and the meane, the tenor and the countertenor. But, as might be gathered by our ſpeach, the pipe and inſtrument of the voyce is made of ſuch a faſhion, that when a man is diſpoſed, he may inlarge it for the baſe, and then reſtraine it for a countertenor, or elſe open and ſhut it in middle ſort either more or leſſe to make the tenor or the meane, & to cauſe the voice to aſcend & deſcend according to thoſe notes & tunes which he would haue it make, and that by the meanes before touched.

How the voyce is made great or ſmall.

A teſtimony of the prouidence of God.

The

The like may be done in ſpeach. For as euery one is diſpoſed to lift vp or to depreſſe his voyce, to inlarge or reſtraine the pipes and inſtruments thereof, he may ſpeake either higher or lower, bigger or ſmaller, or clearer, and ſet what ſound, tune, and accent he pleaſe vpon the ſpeach, which he will pronounce. Wherefore we may very well ſay, that euery one carrieth about with him and within him ſelfe very faire and ſtrange Organes, vpon which he may play at all houres at his pleaſure, either in ſinging or ſpeaking: yea they are ſo whole and perfect, that they want neither the bellowes, nor the croſſe-beame, nor the cordes, nor the hollowneſſe for ſound, nor the ſeate, nor the poſtes, nor the porters, nor the bearer of the keyes, nor the table whereon they are ſet, nor the Organ pipes. For al this is in a few ſmall inſtruments which diſcharge their dueties, yea they are more perfect in man then in any artificial Organs. And if any Organ-maker could, I will not ſay make ſuch, but onely counterfaite them, and make as many ſundry ſounds and tunes with one pipe, as others do with many, all men would greatly admire ſuch a workeman and his worke, eſpecially Organiſts and Muſicions that vnderſtoode the Arte of Muſicke. How much more then ought wee to admire that great and diuine Organiſt, that hath made thoſe goodly Organs of mans body, and giuen them ſuch a good ſound? And how greatly ought wee to deſire, that we may be the true temples of God, and good Organ-players therein, to cauſe theſe faire Organs to ſound againe, and to ſing and preach his praiſes by them? For I doubt not but that theſe are the true Organs, whereby he will be praiſed and glorified by vs. But there is yet a great deale more to be conſidered of this matter, of which both this and the former diſcourſe hath bin made. For theſe Organs being prepared as I haue ſet them in ſight, haue nothing more then the ſound of the voyce, as it were an inſtrument without ſpeach. Wherefore we muſt now make a ſpeaking inſtrument, which hath not his like neyther in all the workes of nature, neyther in all humane and artificiall workes. This Arte and office belongeth properly to the tongue, of whoſe nature & vſe, and of the excellencie, & vtilitie of the Art it hath, which is ſpeach, thou ARAM ſhalt giue vs ſome profitable inſtructiõ.

Faire Organs within euery man.

Of the tongue, and of the nature and office thereof: of the excellencie, and profite of ſpeach which is the Arte of the tongue: what is to be conſidered touching the ſituation thereof in the head, and neere the braine. Chap. 15.

ARAM. The Ancients being deſirous to extoll eloquence very much, propounded the image of an Orator, as it were of one that ſpake

ſpake of gold, who in ſpeaking drew out a golden chaine, which comming from his tongue was faſtened to the eares of a great many men that heard him, whereby he drew and led them after him whither he would. Thus they compared the ſpeech and eloquence of an Orator to a chaine of golde, becauſe of the vertue and power which it hath with men, being able to keepe and ſtay them, to moderate their affections, & to guide and gouerne them eaſily without force & violence, as if one ſhould leade them tyed with a chayne, whome they would voluntarily follow not being conſtrayned, but onely of their owne good will, which neuertheles ſhould be ſo drawen that it coulde not reſiſt. As indeed that perſwaſion which proceedeth frō ſpeech draweth the willes and affections of men, with a ſweet and pleaſant kind of violence, which they follow with great deſire, and cannot gaineſay it. Now this arte and office belongeth properly to the tongue, of which we are now to ſpeake. *The praiſe of eloquence.*

The tongue then is a fleſhy & muſcly member, but ſoft and like to the ſubſtance of a tad-ſtoole, being full of ſinewes, arteries, & veines. For it had need haue good ſtore of ſinewes, both becauſe of thoſe ſundry motions which it hath neceſſarily, as alſo for the ſenſe of taſte and of touching, which agree to the nature thereof. Likewiſe it had need of many arteries, that ſo it might haue great abundance of ſpirite and heate, by reaſon of the diuerſitie of motions which it hath. And to the end it ſhould not want nouriſhment, it hath in like maner great plentie of veines: and that it ſhould not drie vp through continual mouing, it hath humidity to wet and moyſten it. Whereupon we ought to note well the prouidence of God in this, that although ſpittle be but an excrement and ſuperfluitie, which partly diſtilleth from the braine into the throate, and partly is ſent vp thither from the boyling ſtomacke, yet it is not vnprofitable, becauſe it wetteth and moyſteneth the tongue. For being very drye it is more ſlowe in mouing, as wee ſee by experience in them that are ſubiect to great drought. Therefore God hath prouided a remedie for that inconuenience, by meanes of two fleſhie kernels like to ſponges, on eache ſide one at the roote of the tongue, which are commonly called *Almonds*, becauſe they are faſhioned like vnto them: theſe through paſſages ordayned for that purpoſe, moyſten all partes of the mouth. Moreouer, the tongue is tyed to a forked bone with many muſcles by two branches, which holde it vp as it were two neere pillars, and that with ſuch a counterpoyſe, that it can moue and remoue it ſelfe equally on eche ſide. For if it were tyed by one branch only, it could not keepe it ſelfe vpright, but ſhould go croſſewiſe only from one ſide. But God hath prouided very wel for *The deſcription of the tongue.* *Of ſpittle, and the profite thereof.*

that: and if wee did knowe and consider it well, we are admonished thereby, that speach pronounced by our tongue ought first to be wel weighed as it were in a ballance, to the ende it decline not, or turne on any side more then it ought, but hold it selfe vpright, and directly followe reason. Moreouer, it can not easily be declared, by what Arte the tongue stretcheth foorth it selfe so diuersly by the meanes of muscles, and how it hath so many sortes of motions from all sides, so ready, and so sodaine, and for so many thinges as it hath both to speake and to doe. But it is farre more difficult, yea impossible to tell the causes, howe a man can by the tongue frame so many sortes of wordes and so diuers, which are as it were the markes and paintings, not onely of all visible thinges, but also of all things inuisible, and of all the thoughts of man. For if wee woulde intreate of any matter one with another, we knowe already by that which hath beene spoken, howe it can hardly be done without speach, as also that we cannot speake without certaine wordes and names to name and signifie those things by, whereof wee minde to speake. For if wee haue no wordes and names to make them knowen by, we must alwayes haue the things themselues present, that wee may point at them with the finger, which is impossible. And although it were so that wee had them alwayes before our eyes, yet that were not sufficient. For wee should be forced to speake to the eyes by signes, and yet wee coulde neuer without comparison inuent so many signes, nor counterfait and imagine so many thinges with all the senses and members of our body, as the tongue alone woulde affoorde vs by meanes of speach. For it giueth a name to euery thing. Therefore it is able to make the natures of things knowen, and to set before vs as well things absent as present, inuisible as visible, spirituall as corporall. In a worde, God hath giuen this benefite to man, by meanes of the tongue and the eares, that they can represent one to another, and cause each other to knowe and vnderstand as well diuine things as humane. And although God made this diuersity and confusion of languages amongst men, to punish them for their arrogancie and ingratitude, neuertheless hee hath so prouided for this euill, that hee hath manifested the more his great goodnesse towardes them, and the riches of his eternall prouidence, by that knowledge of so many sundry tongues which hee hath giuen them, and chiefely that by them his Gospell might be published. And if this benefite of God be worthy of great admiration, ought wee not also to maruaile much at this, that such a varietie of sounds proceeding out of the mouth of man, can be comprehended in so small a number of letters, whereby so many sortes of words,

Our speach ought to be vpright.

The profit of speach.

Gene. 11.7.

Actes 2.3,4.

A miracle of letters.

wordes, and ſuch diuerſe languages are expreſſed? By this meanes alſo, wee ſee that ſpeach, which can not bee perceiued by any of the ſenſes but by the eares, is made as it were viſible, ſo that by the helpe of Letters a man may ſpeake to the eyes, and not ſee them, as hee may alſo to the eares by meanes of the voyce. And although voyce and ſpeach flie into the ayre as if they had winges, inſomuch that a man can neyther beholde them with his eyes, nor ſmell them with his noſe, nor holde them with his handes, neuertheleſſe ſpeach is kept ſtill before the eyes, and may be called backe when a man will by meanes of writing, and by the benefite of letters. Yea, it may be ſent to them that are abſent, and as farre as one will, that they may vnderſtand it, euen to them alſo that are not yet borne. For wee ſee how our predeceſſours teach vs after their death by their bookes and writings, and howe by this meanes their wordes are not onely viſible vnto vs, but alſo as it were immortall. Wherefore the leſſe we can conceiue howe this may bee done by the tongue and by letters, the more ought wee to wonder at this great worke of God in man, praiſe him for it, and giue him thankes. Nowe albeit the eye of our vnderſtanding dazell, and can not wholy comprehend this worke of God, neuertheleſſe we ſee this well enough, that the tongue doeth ſo helpe to frame the voyce into ſpeach, and to make the diuerſitie of wordes whereof ſpeach is compounded, as the hand and fingers of the Organ-player who toucheth the Organs, and of the Muſicion that playeth vpon an inſtrument of muſicke whatſoeuer it be, ſerueth to cauſe the ſound thereof to be heard. For although, when one bloweth the Organs, the pipes thereof will yeelde diuers ſounds and tunes, if they be open, according as they are either great or ſmall, long or ſhort, wide or narrowe, as we haue ſaide: yet theſe ſoundes will be but confuſed, without harmony and melody, if the Organiſt doeth not play with his handes, thereby to diſpenſe as neede requireth that winde and breath which is to be diſtributed into the pipes, and if hee touch not the keyes of the Organs according to thoſe tunes and notes, which hee woulde haue the pipes to make, following the Arte of Muſicke. And this we may ſee yet more plainely in a bagge-pipe. For although it ſoundeth by reaſon of the winde, within the leather bagge, which receiueth and keepeth it as it were a little ſacke, yet it alwayes yeeldeth foorth but one ſound, without diſtinction and harmony, vntill the Minſtrill play with his fingers vpon the holes of the pipe that belongeth vnto it. Therfore as there is great difference betwene a ſimple confuſed voice, & that which is diſtinct &

The benefit of letters.

The difference betweene voyce and ſpeech.

artificiall, ſo is there betweene voyce and ſpeech. So that when the tongue hath receiued the winde and breath, which aſcendeth vp from the lunges by the rough artery, and is faſhioned into voyce by the meanes afore mentioned: then it formeth the ſame afterward into diſtinct ſpeech by ſuch an arte and ſcience, as none can vnderſtande, much leſſe expreſſe it, but GOD onely, who hath giuen it to the tongue, in which conſiſteth the chiefe dignitie thereof. For it is that ſcience, which is the mother of eloquence, which men haue in ſuch great admiration: and becauſe of this, the artes of Grammer, Logike, and Rhetorike haue beene publiſhed by the beſt learned men. For all theſe three Artes are ſpecially appoynted for ſpeech: the one to make it proper, pure & nete, namely, Grammer: the other, namely Logike, to knit well together all diſcourſes made by ſpeech, and all ſentences in them, according as they agree among themſelues, depend and follow one another, and are grounded vpon good reaſon: Thirdly, Rhetorike is ioyned vnto them, to adorne and poliſh ſpeech, to make it more ſignificant and very eloquent: ſo that whereas Logike maketh ſpeech as it were a ſimple picture, that hath nothing but bare draughts, which ſerue to make it whole, and furniſhed in regard of euery part and lineament thereof, Rhetorike maketh it not onely as it were a picture well ſet foorth with faire and liuely colours of all ſortes, but alſo adorned and enriched with goodly hilles and dales, and ſuch like paintings, that it may ſhewe better, and bee made fairer and pleaſaunter to beholde. Wherefore as there is great difference to looke vpon betweene theſe two pictures, ſo is there of ſpeech in reſpectes of the eares, as it is propounded eyther more plainely and ſimply, or more decked and garniſhed. For this cauſe, ſeeing God hath vouchſafed vs ſo much honour as to giue vs ſpeech, eſpecially to prayſe and glorifie him with our tongue, and to benefite the common ſocietie of men, we muſt not be content onely to ſpeake, but we muſt ſtudie to ſpeake well, in fit ternes, and wiſely, to the glorie of God, and to the good and profite as well of our ſelues as of them that heare vs. This cannot be done but by the knowledge of God and of his word, without which all the Logike & Rhetorik of men is but vaine babbling. But when the one is ioyned with the other, & the artes that teach men to ſpeak elegantly are applied to this purpoſe, then is ſ vſe therof very good & worthy of great cõmendation. Therfore we muſt all acknowledge our ſelues to be as it were Organ-pipes, hauing of our ſelues neither ſound, nor voyce, nor tongue, nor mouth to ſpeake of God, & of his works as we ought, and to praiſe and glorifie him, but only ſo farre forth

The vſes of Grãmer, Logicke, and Rhetorike.

We cãot ſpeake wiſely without the knowledge of God and his worde.

foorth as hee being the Organ-player bloweth within, and inſpireth vs by his holy ſpirit, giuing vnto vs wiſedome and tongue and mouth, and vertue in ſpeaking. Now heere wee muſt not onely call to minde what we haue already ſpoken of the cauſes, why the lungs, which is one chiefe inſtrument of the voyce, and without which it cannot bee made, is placed ſo neere the heart, but alſo wee muſt conſider how e neere the tongue, and the other inſtruments of voyce and ſpeach next vnto it, are vnto the braine, wherein is the principall ſeate of the ſpirit, and which is chiefly aſſigned to the minde of man, and to that part of his ſoule that is moſt diuine. For ſeeing God would haue the tongue to be the meſſenger, and as it were the Interpreter of the ſpirite and minde, and of all the thoughts thereof, that men might teach one another both the knowledge of God his worſhip, and of all other good things, and ſeeing hee would haue ſpeach to be the bond of humane ſocietie and of that communication, which men ought to haue one with an other, therefore it was very requiſite, that being the inſtrument of ſpeaking it ſhoulde be neere the braine, which is the lodging of all the internall ſenſes, of which, if God will, wee will intreate heereafter in their place. For as all the externall ſenſes doe carry to the internall, and the bodily to the ſpirituall, whatſoeuer they perceiue by ſenſe according to their nature and office, thereby to admoniſh and inſtruct them, that they may thinke and iudge thereof and lay it vp in memory: ſo the internall and ſpirituall ſenſes carry the ſame things afterward to the tongue, that it might declare and make them knowen to thoſe, vnto whome they would communicate their minde and cogitation. Hereof it is, that the tongue is oftentimes taken for doctrine, and for all ſpeach both good and euill: in which ſence *Salomon* taketh it when he ſaieth, *The tongue of the wicked ſhall periſh.* And Saint *Paul* calleth *ſpeaking with the tongue*, when one vſeth ſpeach that is not vnderſtoode of the hearers: and *ſpeaking with the ſpirite and with vnderſtanding alſo*, when ſuch a language is vſed as is vnderſtoode of euery one, and which ſerueth to the edification of them that heare it. Therfore the tongue muſt not ſtirre, nor the mouth open it ſelfe to ſpeake, before it haue receiued a commandement and charge from reaſon, which is the Lady and Miſtreſſe thereof, to guide and gouern it, whoſe meſſenger and ſeruant it is to giue notice of that which the reaſon and minde would haue knowen. Wherefore it is very conuenient that the lady and miſtreſſe of the tongue ſhoulde haue her lodging ouer and neere about her, and not to be farre from her, to the end ſhe forget not her ſelfe, nor attempt any thing without a commandement from reaſon. So that as before wee gaue the heart to be

Why the tongue is placed neere the braine.

1.Cor.14 3, 14,15.

The miſtreſſe of the tongue.

the gouernour, guide, and counsailour of the tongue: so nowe we appoint the braine as lord and master thereof, to the end it should haue a good guide both aboue and beneath it. For no member in al the body hath greater neede. Therefore S. *Iames* calleth the tongue *a fire, yea, a world of iniquitie, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.* Such are the fruits of an vnbridled tong that is misled & ill gouerned: as cõtrariwise it is an excellent treasure in man, when it is moderated & vsed wisely and soberly, and in time and place conuenient as need requireth. For al these things God giueth vs good instructions in the matter and composition of this member. For first, he doth not content himselfe in giuing to man but one only tong for so many offices as are assigned vnto it, whereas many other members are double, and yet serue chiefly but for one thing: but also hath made it tender, soft and pleasant, & tied it fast with many bands, as it were so many small cords and threeds, to restraine and bridle it, to the end it should not runne ouer or be too forward, and that it should not bring forth bitternes in steade of sweetenes, nor pricke & hurt any body. Therefore it is made blunt on euery side, not sharpe or forked, like to the stings of scorpions & other venimous beasts. Moreouer it hath the gummes and teeth, with which it is enuironed and closed in on euery side as it were with a quick-set, & with a strong rampire to keep it fast shut within the bounds & limits therof, as it were within a caue. Besides, it hath lips as it were gates to open vnto it, or to shut it vp and muzzel it, lest it should take too much licence. Therefore seeing God doth gard the tong so on euery side, he giueth men to vnderstand that they ought not to abuse it, and teacheth them what care they ought to haue of this litle member, seeing that of al the outward mẽbers, none is so hid, couered, cõpassed about, & locked vp with such a naturall couering & inclosure, as that is. And to end our speach, we know, that whẽ ỹ heart & mind, which ought to be ỹ guides & gouernors of the tongue, shalbe reformed in puritie and true knowledge of God by his grace, there wil be nothing but good speach & all truth in the tongue, to the setting forth of the glory of his diuine Maiesty, and to the profit of euery one according to the duetie of true charitie. But if the mind and heart be euill, and blinded with errour and ignorance, they will bring forth like fruits and speeches. Nowe hauing discourssed at large of the first office of the tongue, which consisteth in framing of the speach, we must consider of the other two vses thereof, which are in tasting, & in preparing meat that is chewed in the mouth for the nurishment of the body. Therefore, thou shalt begin, *Achitob*, to discourse of these two offices, & of those instrumẽts, which serue the tongue to this purpose.

Iames 3.6.

Why the tongue is so fashioned and fenced on euery side.

Of

Of the office of the tongue in tasting, and in preparing meate for the nourishment of the body: of teeth, and of their nature and office: of the conduite or pipe that receiueth and swalloweth downe meates. Chap. 16.

ACHITOB. The more we consider the worke and prouidence of God in the composition of mans body, the more wee shall marualle at it, and daily finde therein new matter and occasion to glorifie his name. Before we considered therof, as of the frame of a house: now we shal see it as it were a towne or city that hath Milles & Ouens, and Artificers of all arts & occupations. And, which is more wonderful, we shall perceiue such industry in many of the members, that oftentimes one alone will serue for many offices, for the due performance where- One member may serue for many offices.
of mans reason woulde require many members: and yet God hath so well prouided therefore, that one alone doeth better discharge them, and with lesse trouble then many together could doe. Which may euidently be knowen by those vses and offices of the tongue, whereof we are yet to intreate.

One, and that the chiefest reason why the tongue is fitly placed in the head neere the braine, was declared vnto vs in the former speach: now we must note others, especially why it is necessary that it shoulde be in the mouth, as likewise in the head. For the tongue could not haue satisfied any one office committed vnto it, if it had bene placed barely and openly in the face, as the eyes, nose, or eares are. And seeing it was requisite to haue it couered, it could haue no better couering then the mouth, as may be prooued by many reasons. The first Why the mouth is the fittest place for the tongue.
is, that seeing it is the instrument of speach, which must be holpen by many other partes to haue it well framed, as we heard before, it was to be lodged in a place where it might haue neare at hand all instruments needefull for that seruice. Nowe this vse of speach is proper to the tongue of man onely, and not to that of brute beasts: but to the other twaine following, are common to man with beasts, namely the sense of taste, for which God hath appointed both that and the palat: for which cause it was requisit also that it shoulde be neare the braine, and in the head, as the other instruments and members of the senses are, as also in the place appointed for this preparation of bodily foode. For it must first iudge of tastes & discerne between good & bad meat, The office of the tongue.
and betweene good and bad drinkes, to the end, that whatsoeuer is good for the nourishment of the body, may be kept, and that which is bad, reiected: and that afterward, which is the last office, it may help the teeth & mouth to chew the meat, and so to swallow it down.

For the iawes and teeth are as it were the ſtones of the mill, which ſerue to prepare the meate for all the body. Wherefore as there are two ſtones in euery mill, namely, one beneath, which abideth alwaies ſtedfaſt, and turneth no way, and another aboue, which alwayes turneth about to bruze and grind the graines of wheat that are between them: ſo in the mil of mans body there are two iawes like to two milſtones, of which the one is alwayes firme, and the other mooueth. But there is this difference betweene theſe and milſtones, that the neather iawe onely mooueth, which is true, not onely in man, but alſo in all other liuing creatures, except in the Crocodile, who in this poynt quite differeth from all other liuing creatures that haue iawes and teeth. Nowe God hath ſo appointed this motion of the milſtones of mans body not without good reaſon. For ſeeing the braine is ſo neare, and that there are ſo many goodly members in the head aboue the vppermoſt iawe-bone, it were to be feared, that the continuall and great mooning thereof would ſhake them, and bring them into ſome inconuenience. And that the iawes might bruze and breake whatſoeuer is put betweene them, as the ſtones of the mill grinde the graines of corne, the teeth are planted in them to ſerue them in this worke. And in ſteade of winde or water, which driue artificiall milles about, this naturall mill of which we ſpeake, hath his muſcles and ſinewes to mooue it, and to ſet it aworking when neede requireth. For this cauſe *Salomon*, meaning to ſhewe the defect of teeth in olde age, and what ſmall ſtrength olde men haue to chew their meate, ſaieth, *that the grinders ſhall ceaſe becauſe they are fewe, and the doores ſhall be ſhutte without by the baſe ſound of the grinding*. Theſe doores are the lippes, becauſe they ſerue the mouth, and the mill which is within them. For we vnderſtand by the mouth, all that is from the lippes vnto the throat and winde-pipe, wherein not onely the mill of mans body is contained, but alſo as it were a part of the bake-houſe, in which the meale that is grinded is to be kneaded, and ſo made ready for the ouen, that afterward it may be baked in the ſtomacke, which is as it were the ouen and kitchin of the whole body to dreſſe meate for it, wherewith all the members thereof are to bee fedde and nouriſhed. For foode can not nouriſh the body if it ſtill continue ſuch as it is put into the mouth, vnleſſe it bee better prepared and dreſſed in ſuch ſorte, that it may eaſily bee turned into the ſubſtaunce of the body that receiueth it. As then the iawes and teeth are the mill and milſtones, which bruze and turne to meale the wheate that is put betweene them, that is to ſay, all kindes of meates, both hard and tender, for the nouriſhing of the bodie: ſo we may ſay, that the tongue

Of the mill of mans body.

Eccles.12.3,4.

Of the kitchin of the body.

in

in this reſpect playeth the miller, and ſerueth in ſtead of a hopper, into which thoſe graines that otherwiſe would skatter from betweene the milſtones are put that they may be ground. For when the meate falleth on any ſide from betweene the teeth, the tongue ſerueth to ſend it backe againe, that it may be well chewed, and not auoyde the grinding of the iawes and teeth. Thus wee dayly come to greater knowledge of ſtrange inſtruments in the body of man. For we heard before what Organs and what kinde of muſicall inſtrument God hath made in him for the voyce and for ſpeech: now wee may ſee how there are within him, a mill and a miller, a bakehouſe and a kitchin. Hereupon we ought to thinke, that the Maſter and Maker of theſe, hath not created them that they ſhould be idle, as though he had giuen them nothing to grinde, or to bake. For he is no ſuch workmaſter as to make any woorke, and not to ſet it awoorking, or to leaue it vnfurniſhed of things neceſſary: neither any ſuch maſter or Lord, but that he can eaſily doe it. Wherfore although there are as many of theſe milles and ouens, as there are not onely reaſonable creatures, but alſo beaſtes, and although he hath vndertaken to maintaine them alwayes, euen from the creation of the world vntil the conſummation thereof, yet hee neuer wanted matter to ſet them on worke when it pleaſed him. Hereby we may know whether we haue a rich father or no, and what cauſe we haue to feare that he will leaue our milles and ouens emptie, although we had many houſes full of them, as in deed we haue in our ſelues, our wiues and children, ſo long as we acknowledge him to be ſuch a one, and that we yeeld obedience vnto him, as becommeth his children. But we haue further to note, that as our mill is not without a Miller, and ſuch tooles as are neceſſary for him, ſo the Ouen and Kitchen haue their Baker and Cooke. For firſt, the teeth doe not onely ſerue for a mill, but they diſcharge ſome part of a Cookes office, becauſe the more they chop the meate, and chew it well, it is the better prepared for the ſtomack to bake it ſo much the ſooner. Therefore we ſay commonly, that the firſt preparation and digeſtion of meate is made in the teeth. For this cauſe God hath giuen a great number of them to man, and hath made them of bone, and diſtinguiſhed them into ſundry ſorts, according to that office whereunto he hath aſſigned euery one of them. For right afore there are foure aboue, and as many beneath, that are broade, ſharpe, and cutting, which are called *Inciſorie teeth*, becauſe they are apt to diuide and to cut the meate as a knife doeth: and theſe haue but one roote. Then there are other twaine on each ſide, commonly called *Dogge-teeth*, becauſe they reſemble the teeth of dogges, which are broade towardes their roote, but ſharpe and pointed

God miniſtreth food to all creatures.

Of teeth, and of their diuers kindes.

poynted aboue: and these also haue but one roote of a reasonable length. Their office is to breake the meates and other things, which by reaſō of their ouer great hardnes could not be cut by the first. Next, the other teeth are appoynted to bruze very small those meats, which haue alreadie passed through the former, euen as milstones bruze wheate. Therefore they are sharpe, broade, hard, and great, and haue more rootes then the other. And because of the similitude which they haue with milstones, they are called by the same name both of the Grecians and Latines, as also *iaw-teeth* and *grinders*. All teeth are planted in the iawe-bones by meanes of the gummes, beeing fastened within them as it were nailes, so that they cannot easily bee moued, shaken, or plucked out. And although bones naturally haue no feeling, yet teeth are very sensible, by reason of certaine braunches of small soft sinewes which enter into their substance. For this feeling is necessary for them, both because they are bare and not couered with flesh as other bones are, as also for the meates sake and for taste as they that in some part are seruiceable to the taste, aswell as all the other parties of the mouth. Thus you see how the teeth serue at one time both for a mill and a cooke, together with the tongue and the rest of the mouth. Againe, the tongue serueth for a baker, hauing this office layde vpon it, to gather the meate together after it is well grounde and chewed, and to fashion it round like to pilles or small loaues that are yet but dough, to this ende that it may with more ease be swallowed downe. Wherein it dealeth like a baker, who first fashioneth his bread into loaues. Next it playeth the part of a baker and of a peele both together, as that which setteth in the meate, and causeth it to descend into the stomacke, which is the ouen wherein it must bee baked, that afterwarde it may nourish the whole bodie. For this cause it was neceſſarie that the tongue both in breadth and length, should bee answerable to the whole mouth in such sort, that it might touch all partes of it to discharge so many offices. Wee see then that mans bodie is not onely like to such a frame of a house as wee considered of before, but also like to a great Citie, wherein there are milles and Ouens, and Artificers of all occupations.

The tongue like to a baker,

Now vpon this that hath beene discoursed touching this last vse of the tongue in preparing and swallowing downe meate, wee must further note, that as there is a pipe that reacheth from the lungs vnto the mouth for respiration, and for the breath of the voyce, as hath beene declared vnto vs: so there is another from the stomacke vnto the same place, properly called the *Gullet*, which the Physicions common-

Of the Gullet or Weazand,

commonly call by the Grecke name ἐσοφαγος: whose office is to cary the meates and drinkes into the ſtomacke. And as the other pipe is in the former part of the necke, that it may goe right to the mouth to drawe in the aire, ſo this ſecond is behinde in the necke, that it may keepe more heate in it, and it is longer then the firſt. Neuertheleſſe, many thinke that there is but one pipe for breath and for meate and drinke: as there are ſome alſo, who albeit they know well there are twayne, yet they ſuppoſe that the one is for meate, and the other for drinkes, that the lightes alſo might bee moyſtened thereby. Yea, there haue beene skilfull and great Philoſophers, who ſeeme to haue beene in this errour, or at leaſtwiſe haue diſputed thereof. But becauſe GOD hath ſo diſtinguiſhed theſe paſſages, and that the firſt is the breathing pipe, for the reaſon vttered before, this excellent Woorkemaſter hath made another litle inſtrument, called *Epiglot* by the Phyſicions, made of a griſtly matter, reaſonable harde and faſhioned like to a little tongue that is of a triangle forme, or like an yuie leafe. This inſtrument ſerueth to couer the pipe for breath, at the very toppe of Larinx, as it were a couer of a potte. It ſerueth the pipe to this vſe, not to keepe euery thing out of it, but to ſuffer no meate or drinke, or any other thing to enter in in any ſuch quantitie as might hinder breathing and reſpiration. For a litle thing will ſtoppe a mans breath and ſtrangle him, as appeareth in thoſe whome Hiſtories affirme to haue beene ſtrangled, ſome by a litle haire, others by a ſtone of a grape, ſome in ſupping vp milke, and others by ſuch like trifles. Yea, many times wee haue experience of this perill when wee eate and drinke, if neuer ſo litle meate or drinke enter into this paſſage. Therefore God teacheth vs two things thereby: the firſt is, vpon what a ſlenderthreed our life dependeth, ſeeing ſo litle a matter is ſufficient to depriue vs of it. The other is, to admoniſh vs how quiet and ſober we ought to be in eating and drinking, not gluttonlike, and alſo in ſpeaking, when we take our refection. For then is the danger greateſt, if wee ſpeake whileſt wee eate: becauſe wee cannot ſpeake without voyce, nor haue voyce without breathing, nor breath without opening this litle couer. And becauſe the breathing pipe is formoſt, the meate & drinke muſt needs paſſe ouer this litle tongue, as it were ouer a litle drawe bridge. So that if this ſmall couer were lift vp and opened, in ſtead of going beyond the pipe of breathing, it would enter into it. But it muſt not bee ſo faſt ſhut vp, but that breath may alwayes iſſue out, and that ſome thinne humour and liquor may enter in, to moyſten and ſupple both the arterie and the lungs: otherwiſe

Of the *Epiglot* or litle tongue.

Good leſſons for euery one.

wiſe potions appointed for that purpoſe by the Phyſicions, were vaine and vnprofitable. Hauing nowe ſpoken ſufficiently of thoſe inſtruments which are ſeruiceable to voyce and ſpeech, and of all the proper offices of the tongue, it wilbe thy part, ASER, to morrow, to take in hande againe, and to purſue our matter of the ſenſes, and of their inſtruments, and firſt to inſtruct vs what the ſenſe of taſte is, and what the palat is that ſerueth it.

The ende of the ſecond dayes worke.

THE THIRD DAYES worke.

Of the ſenſe of taſte giuen to the palat: what taſtes are good to nouriſh the bodie: of the diuerſitie of them: of hunger and thirſt, and of their cauſes. Chap. 17.

ASER. It is wonderfull that God cauſeth all things whatſoeuer they be to ſerue his worke in ſuch ſort, that nothing is in vain, idle or vnprofitable: wherof we haue alreadie ſeene many teſtimonies in our former diſcourſes of the leaſt partes of the bodie. But which is yet more woonderfull in his prouidence, hee hath created, made and diſpoſed nothing throughout all nature without great order, excellent meaſure, and moderation in all things: which gaue occaſion to the firſt Philoſophers to call the whole frame of the world, *Mundus*, which is as much to ſay, as an *Ornament*, or *a well diſpoſed order of all things*. Whereby God would haue vs eſpecially learne to knowe, how greatly order pleaſeth him, and how he abhorreth all diſorder and confuſion, and how greatly he deſireth, that men after his example, ſhould obſerue meaſure and moderation in all their workes. Hereof wee may haue a goodly inſtruction in this place, if weconſider how all the ſenſes, and namely, the taſte with thoſe ſauoury reliſhes that agree with it, receiue their ſtrength, vertue and nature from all the elements, according to that agreement, which their nature and offices haue with them: as alſo what pleaſure wee take in the reliſh of all things, when it agreeth with our taſte: and contrariwiſe how it troubleth vs, when it is vnpleaſant and not agreeable to our taſte.

Yeſterday

Yeſterday we diſcourſed of the corporall ſenſes, and of their members and inſtruments: whereupon we ſpake of the tongue, both becauſe of the agreement it hath with the eares by reaſon of ſpeech, as alſo becauſe it is the inſtrument of taſte together with the palat, which is the vpper part of the mouth, made like to a pretie vaute, and to a little heauen. Therefore *Iob* ſaid, *Doeth not the eares diſcerne the wordes, and the palat taſte meate for it ſelfe?* And again, *The eare trieth the words, as the mouth taſteth meate.* The ſenſe of taſte then is that ſenſe, whereby the mouth iudgeth of all kindes of taſtes, which are many in number. And this is a notable gift of God, in that he hath giuen ſuch reliſhes to meates and drinkes, whereby not onely men, but alſo all liuing creatures can preſently know by their taſte what things are good to eate and drinke, and what are otherwiſe. For if God had not giuen the ſenſe of taſte to all liuing creatures, that they might iudge thereby of all meates and drinkes, what would their life bee? But wee are to know this thing further, that men iudge by their taſte, not onely of ſuch things as may ſerue to nouriſh them, but alſo of medicines. For Phyſicions knowe the qualities of herbes and ſimples more by their taſte, then by any other ſenſe: afterward by this knowledge they iudge eaſily of their natures and proprieties, and for what remedies and vſes of phyſicke they wil ſerue. Therefore this iudgement of the taſte is very neceſſary for the life of man, eſpecially for the nouriſhment of all liuing creatures: becauſe all things which the earth bringeth foorth are not good to feede them. For ſome things are diuers from nouriſhment, as earth, clay, wood and ſtones: other things are altogether vnſauery, and haue no taſte, and ſome haue but a very litle. But God hath prouided a remedy for this, by the meanes of ſalt, and of ſundry ſortes of ſawces and ſpices, whereby they may be made to haue a pleaſaunt taſte. There are ſome things alſo, which are cleane contrary, either by reaſon of their euill taſte, as gall and wormewood, or els becauſe of the hurt which they may bring with them, as thoſe things that are venimous, and very poyſon. But God hath very well met with this inconuenience both by this gift of the ſenſe of taſting, and alſo by putting into ſuch things as might hurt either mã or any other liuing creature, a certaine qualitie, which we call reliſh or taſte, that is contrary and very vnpleaſant to the ſenſe of taſting: as likewiſe hee hath giuen to thoſe things that are healthful and good to nouriſh, a reliſh that is agreeable and pleaſant vnto our taſte. This is to be vnderſtoode if our taſte bee not corrupted, either by ſickneſſe, or by ſome vnbrideled appetite: the like is to be ſaid of the ſpittle, which beſide the vſe before named, hath this alſo, that it helpeth the taſte. Wherefore if it bee already infected

What the palat is.

Iob 12.11. & 34.3.

Of the prouidẽce of God in the varietie of taſtes.

The ſence of taſte neceſſary for Phyſicions.

Another vſe of the ſpittle.

fected with ſome euill taſte, it will not well receiue others, but will cauſe euery thing to be of the ſame taſte wherewith it is infected and corrupted. Now thoſe things are moſt ſauoury, and haue the beſt reliſh, that haue in them the beſt mixture of heate and moiſture, which two qualities make the reliſh of things, and without which we ſee that all extreme colde and dry things haue no ſmacke or taſte, as flaxe or towe, and drye wood, or water that is very pure. In other thinges, thoſe that haue more moiſture then heate, haue their taſte leſſe ſharp, ſo that according as heat and humidity are tempered together, the diuerſitie of taſtes is framed. For if humidity doth not exceede and ſurmount earthy dryneſſe, or both of them be conſumed by heate, there is no taſte. So that as all bodily thinges are compounded of all the elements, and differ one from another, according as they haue more or leſſe of the elements, ſo is it in taſtes. For this cauſe this ſenſe of taſte anſwereth to the element of water, and holdeth moſt of the nature thereof: as the ſenſe of touching hath more affinitie with the earth, to the ende it might agree better with thoſe thinges that are to bee felt thereby. For the vigor and ſenſe thereof ought to be cloſe together and throughout, and ſuch as taketh faſter holde then any of the reſt. So likewiſe the ſenſe of ſight agreeth with the fire, and that of hearing with the aire, as wee haue alreadie touched it. And as for the ſenſe of ſmelling, it agreeth both with the fire and with the thicke ayre, becauſe ſmelles are ſtirred vp by heate, as ſmoke is by fire, which afterwardes are by the meanes of the ayre caried to the ſenſe of ſmelling, whereof wee will ſpeake heereafter.

How the ſenſes agree with the elements.

But let vs goe on with our diſcourſe of taſting, and of ſuch things as are apt to nouriſh the body. For wee cannot liue without the helpe of many things: amongſt which, meates and drinks are chiefeſt: becauſe that as hunger requireth meate, ſo thirſt deſireth drinke. Wee muſt therefore vnderſtand, that this ſoule and life which is called *Vegetatiue* or nouriſhing, and which is common to man with all other liuing creatures, hath two principall inſtruments in the body, namely heate and humiditie: of which, heate is firſt and chiefe, belonging properly to the vertue of nouriſhing: next, humiditie is ioyned to heate, that it may feede and preſerue it. For life is preſerued in the body by heate, which is the chiefe inſtrument thereof: ſo that as ſoone as heate is gone, it becommeth ſtarke dead. And becauſe this heate would eaſily and quickly conſume it ſelfe, if it were not nouriſhed and maintained, moyſture is ioyned vnto it in liuing bodies, as it were a bridle to keepe it back, to the end that life might be prolonged, which

Of heate and humiditie the preſeruers of life.

otherwiſe

otherwiſe woulde faile preſently after it were forſaken of heate, as heate alſo would decay, if it were not nouriſhed and preſerued by humiditie, which it neceſſarily requireth. For heate draweth humour vnto it ſelfe, and ſucketh and drinketh it vp: likewiſe humour refreſheth heate, and ſlaketh the vehemencie thereof: all which wee may plainely ſee in a lampe. For let vs compare the light of a lampe with life, and then let vs conſider, whether this light can bee preſerued without fire, and whether this fire can continue any long time and not bee extinguiſhed, vnleſſe it haue two thinges. The firſt is matter, as namely the wicke of the lampe: which matter cannot bee firme, if it haue no dryneſſe in it whereof fire may take holde. For fire beeing hote and drie, cannot haue any fellowſhip with coldeneſſe and humiditie, without ſome middle qualitie agreeable to his nature. On the other ſide it will ſoone conſume the drie matter, on which it lighteth, if the vehement heate thereof bee not abated and tempered by ſome humiditie, which both reſiſteth the dryneſſe, and alſo by the coldeneſſe it hath, moderateth the heate of the fire. Therefore wee ſee, that the matter of the wicke of a lampe cannot continue long beeing once lighted, if it be not greaſed with ſome tallowe, or ſome humide matter to preſerue both that and the fire of which it receiueth light. For when it is burnt out, the fire alſo dieth with it through want of nouriſhment that might mainteine it. But it is not ynough although the fire haue meet matter to nouriſh it. For they muſt be ſo well wrought and mingled one with another, that there bee neyther too much nor too litle of eyther, but as much as neede requireth. For if there bee a great deale of wicke and but a litle oyle and tallowe, it will endure ſo much the leſſe while: and if there bee too much oyle or tallowe in reſpect of the wicke, it will ſlake the fire ouermuch, yea it may be in ſuch great quantitie, that it will put it quite out. But if due proportion bee kept betweene the cotton and the oyle or tallowe, the fire will preſerue it ſelfe verie well, and giue a goodly cleare light. The like is done in our bodies. For if they were without naturall heate, there woulde bee no life in them: and if this heate had not meete matter to preſerue it ſelfe within them, it woulde quickely bee extinguiſhed. Nowe ſeeing it muſt bee nouriſhed and mainteined, this cannot bee done vnleſſe it haue ſome ſolide and firme matter, which cannot be conſumed ſo quickly, but that it may preſerue it ſelfe ſometime. Againe, foraſmuch as there is no matter ſo ſolide and firme, which is able any long time to reſiſt the fire that conſumeth all, if the violence thereof be not moderated, this matter muſt

A comparison betweene a lamp and mans body.

of

of neceſſitie be moiſtened. Here then the meate, which is moſt ſolide, ſtandeth in ſtead of match or weeke to this naturall fire, from whence proceedeth life to the body: and drinks are as it were oyle in a lampe, to moyſten the meate, to the end that this fire ſhould not conſume it ſo quickly. And becauſe it muſt alwayes be kept burning, (otherwiſe the light thereof, which is the life, will die together with it) it muſt haue new matter continually miniſtred vnto it, as it were to a fire that cannot alwayes continue kindled in the chimney and not goe out, if it be not preſerued by wood or coale, or in a candle or lampe, if it haue not alwayes cotton, or weeke and oyle, or ſome other tallowy and moyſt matter. Therefore wee ſee that when either of them beginneth to fayle, another is put in to ſupplie the place of it. And thus as fire and the light thereof are mainteined in a lampe or candle by meanes of that nouriſhment they haue both in the weeke and in the tallow thereof: ſo life and that naturall fire which giueth life to the bodie, are mainteyned by that food, which they receiue ordinarily in eating and drinking. The meate then in mans bodie, is to nouriſh and preſerue the naturall heate thereof, as the weeke is in a candle or lampe: and the moyſture which it receiueth by drinke, is vnto it as the oyle and tallowe. For this cauſe if heate bee ſtronger in a man, he ſhall feele thirſt, which is an appetite and deſire of that which is moyſt and colde, that is, of ſuch qualities as are contrary to the fire, which is hote and dry. For the moyſture muſt be confirmed & ſtrengthened to moderate the burning heate, as it is when oyle is powred into a lampe. And if both heate and moyſture conſuming eche other, beginne to waxe faint and to fayle, they muſt both bee holpen, that they may gather more ſtrength: as when we put not onely oyle, but weeke alſo into a lampe. And this is the cauſe of hunger, which is a deſire of that which is hote and moyſt. But there is difference betweene the humiditie required in hunger, and that which is required in thirſt, becauſe the moyſture deſired in thirſt is more thinne and leſſe earthie, then that which is required in hunger. And if the moiſture be increaſed ouer much, ſo that the heate decreaſeth and languiſheth, and conſequently the appetite to meate and drinke and to receiue nouriſhment, decayeth, it muſt be reſtored againe by phyſicke. For although all nouriſhment be as it were phyſick to the body, neuertheleſſe, there is this difference, in that foode repaireth the whole perſon and all the body, whereas phyſicke repaireth onely the inſtruments of the body, which are to ſerue for nouriſhment. For this cauſe food is alwayes neceſſary for all, at all times, and in all places: but beſides that all ſtande not in neede of phyſicke, they that want it, vſe it but at certaine times

The cauſes of thirſt and hunger.

Of phyſicke, and the cauſes therof.

as neceſſitie requireth. For if thoſe members that ſerue to nouriſh the body be well diſpoſed, and diſcharge their office ſo well, that all the partes of the bodie receiue due nouriſhment, and the whole body bee healthie and ſound, there needeth nothing but ordinary foode to preſerue the body, and to keepe it in good health. But if any member be weakened, and doeth not his duetie well, eſpecially any of thoſe that ought to ſerue to nouriſh the whole bodie, it muſt be reſtored again to ſtrength by the meanes of phyſicke. Nowe albeit the ſenſe of taſte whereof we haue preſently diſcourſed, be not ſo apt to teach, eſpecially, the knowledge of ſpirituall and diuine things, as the ſenſes of ſeeing and hearing, of which we haue ſpoken heretofore: yet we may receiue much good doctrine thereby. For as the body cannot liue except it haue ſuch corporall foode as agreeth to the nature thereof, ſo the ſoule cannot liue if it haue not that knowledge, which God hath appointed for it. And as life is kept in the body by heate, which is the chiefe inſtrument thereof, ſo the life of our ſoules conſiſteth and is preſerued and increaſed by heate, namely, by the loue & charity of God, without which it cannot liue that life that is agreeable to it owne nature. For the ſoule that is ſeparated from the loue of God, is dead in reſpect of the true and bleſſed life, ſeeing God liueth not in it, nor it in God. For this cauſe this loue muſt be alwayes nouriſhed and mainteyned therein by the celeſtiall and diuine moyſture, agreeable to the nature thereof. Wherefore as it is of a heauenly and celeſtiall nature, ſo the foode thereof muſt be anſwerable thereunto. This foode therefore cannot be had but of God, who is the life of the ſoule, as the ſoule is the life of the body: and the meanes which he hath appointed to miniſter this food vnto it, is his heauenly & eternall word, and thoſe ſpirituall graces which he communicateth vnto vs thereby. But let vs follow our matter ſubiect of corporall ſenſes. And ſeeing we haue intreated of the meanes wherby the body is nouriſhed, we ought to conſider more particularly of thoſe things that are meet and conuenient to mainteine and preſerue the body of man, and ſee how God prepareth them to this end: in which thou ſhalt inſtruct vs, AMANA,

Inſtructions from the ſenſe of taſte.

Of helpes and creatures meete for the preſernation and nouriſhment of the bodie: how God prepareth them to ſerue for that purpoſe: of their vſe. Chap. 18.

AMANA. God being carefull ouer the welfare of his creatures that haue life, hath put in them a deſire to preſerue themſelues, to the ende they ſhoulde followe after ſuch things as are profitable

for their health, and ſhunne that which is hurtfull and contrarie vnto it. Nowe this preſeruation conſiſteth eyther in the equalitie of heate and moiſture, nouriſhers of life, or els in an inequalitie that may eaſily be reduced and brought to an equalitie by that which we eate and drinke. For if there bee ſo great exceſſe of heate or moyſture that the one conſumeth the other, death followeth neceſſarily: if there be no exceſſe of either, but a good equalitie, the body is very well affected. But it is very hard to finde a bodie ſo tempered. And although ſuch a one might be found, yet it could not long continue in ỳ eſtate, but that it would quickly change, as we may iudge by that which we haue learned in the former diſcourſe. But when this change doeth not bring with it ſo great exceſſe and inequalitie, but that it may be kept vpright by nouriſhment, the body is neuertheleſſe well diſpoſed, vntill ſuch time as the exceſſe is greater then can bee repaired by foode. For then if foode will not ſerue the turne, wee muſt haue recourſe to phyſicke: and if the inequalitie be ſo great, that by the helpe of phyſicke no remedie can be found, there is no other naturall ayde to be had.

The equality of heate and moyſture preſerueth life.

Nowe this inequalitie that approcheth ſo neere to equalitie, is very pleaſaunt, as that which is the pricke and procurer of naturall pleaſures, neceſſarie for the life of man to incite him to deſire them, and as it were the ſawſe to make them toothſome. For if there were alwayes equalitie, wee ſhoulde neuer be affected with hunger or thirſt, nor with any appetite to eate or drinke. And if this appetite were not, wee ſhoulde not haue thoſe pleaſures, which wee receiue by meates and drinkes, and by their diuers taſtes and reliſhes. So that wee ſhoulde not haue ſuch a notable teſtimonie of the goodneſſe and bountifulneſſe of God towardes vs, and of his care, as wee haue by the ſenſe of taſte which hee hath giuen vnto vs. Wherein alſo he admoniſheth vs in ſuch ſort of our mortall nature through the neceſſitie wee haue of foode for the preſeruation of our life, as that withall hee ſupplieth this want and neceſſitie, that wee may the better know and taſte the ſweetneſſe of his loue towards vs. For, whereto would thoſe creatures ſerue that are good for our nouriſhment, if we had no vſe of them? And how could wee vſe them, if we ſtood not in neede of them? Therefore ſeeing the matter ſtandeth thus, it appeareth euidently, that wee are nouriſhed by ſuch things as are familiar and like to our nature, and are healed by things contrarie to that which hurteth vs. For the nearer any thing approcheth to our nature, the ſooner it is conuerted into it. So that amongſt thoſe meates that are familiar vnto vs, they nouriſh beſt

Of the inequality that is in the nature of the body.

A teſtimonie of the great prouidence of God.

that

that draw neereſt to our nature. For this cauſe babes newe borne that are litle and tender, haue milke for their foode, which is very meete for them by reaſon of the agreement that is betweene it and the matter whereof their bodies are made. For, as wee haue alreadie heard, the milke is made of the ſelfe ſame blood wherewith they were nouriſhed in their mothers wombe, and whereof they were before ingendred and conceiued: foraſmuch as the parents ſeede, of which they were framed, is deriued from their owne blood. Wherevpon it followeth, that the matter of their bodies is of the ſame ſubſtance: and ſo that food which draweth neereſt vnto it, is moſt natural and meete for them. For this cauſe we ſaid before, that all things are not ſeruiceable for meate, drinke and nouriſhment, but thoſe only that haue a nature agreeable thereto, and that for the reaſons ſpecified by vs. Here then we muſt call to minde that which we haue already touched elswhere, namely that ſeeing the body of man is compounded of all the elements, it is therefore needfull that the nouriſhment wherewith it is to be preſerued & vpholden, ſhould participate of all the elements, to the end that all & euery part of a mans body ſhould be maintained & preſerued by ỳ which is like to it ſelfe. Therfore God hath wel prouided to this purpoſe, as we ſee in the matter wherof our bodies are made. For we haue heard what differẽce there is according to the ſundry parts and diuerſity of members in the body: & yet the whole matter of thẽ all is taken from the ſubſtance of the ſame elements, and the difference betweene them commeth of this only, that ſome parts participate more of ſome elements, & others of other elements. Hereof it is, that the hardeſt parts of the body, as the bones, are moſt earthy: and ſo conſequently of all the other partes, as they haue eyther more or leſſe of all the elements and of their qualities. For this cauſe all the parts and members of the body muſt haue food agreeable to the nature of the elements whereof they participate, according to that portion of matter which is in euery one of them. Wherein we ſee a goodly teſtimonie of the bond and agreement that is among all creatures, yea in all nature it ſelfe, together with the correſpondencie that euerie creature hath with it like. Therefore if wee want ayre for breathing, wee drawe it in euen as it is of it owne nature, together with thoſe qualities which it bringeth with it ſelfe. If wee deſire drinke, onely to refreſh and to moyſten the bodie and the meate it taketh, pure water ſerueth that turne, which is common drinke for all creatures, and ſufficient for the whole life of man, although there were no other. But God hath giuen this aduantage to men aboue beaſts, that beſides this drink cõmon to them both, they haue others,

What meate is fitteſt for infants.

From whence commeth the different ſubſtance of our members.

Men haue more varietie of drinks then beaſts.

not onely more pleasaunt to their taste, but also more forceable to nourish them. For if the question bee of taking sustenance eyther by meate or drinke, we must haue such meates and drinkes as are more firme then the ayre and the water, and which are able to sustayne the body according to it owne substance and nature. For as the water and the ayre, whereof the bodie is made, could not consist in the composition thereof, but woulde slide and fall away, if they were not intermingled with some other matter that is more earthie and solide, thereby to keepe and knitte them together: euen so, if foode consisted onely in liquide and moyst things, that had no other substance of more earthie and solide qualitie, in which the vertue of heate might remaine, and which might bee conuerted into the greatnesse and massinesse of the bodie, the liuing creature would alwayes haue an appetite, and neuer leaue eating. Therefore God hath so framed those creatures, which he hath giuen to man for meate, that whatsoeuer is earthy therein doeth not still retaine the nature of the earth, as if it were nothing but simple earth: and so likewise that which is of the nature of fire, or of the water, or of the ayre: but all is so well mingled and tempered one with another, that the taste and sauour thereof is pleasaunt and fitte for all the partes of the bodie, that are to bee nourished. And according as the qualities of the elements are mingled one with another, so the meates and drinkes compounded of them, haue their sundry tastes together with their other qualities. For if God had not so prouided for it, man could haue no taste therein: and if he tasted not, he would haue no appetite, and so could neither eate nor drinke. And if hee coulde neither eate nor drinke, he could not liue, as wee may iudge by that which wee haue alreadie hearde. Nowe as hee cannot liue without eating and drinking, so it is requisite that he eate and drinke with that moderation, that he take in no more meate and drinke then he ought to doe. For if he take too litle, he cannot be sufficiently nourished: and if hee take too much, in stead of being satisfied, he shalbe burdened, and in stead of preseruing his life, hee will kill himselfe. Therefore it is verie necessarie that euery one shoulde alwayes obserue great sobrietie, otherwise God will correct our riot, our gluttonie and drunkennesse. But the danger that commeth by not keeping a mediocrity, is a great deale more to be feared on the one side then on the other. For there are but fewe that breake not square oftener in eating and drinking too much then to litle. Nowe to ende this speech, wee haue farther to gather such good instructions as all men haue in those things which God hath giuen them for nourishment, yea in their mouth

We must eate neither too much nor too litle.

The chiefe end of foode.

mouth also, to the end to render vnto him honour, glorie and prayse. Whensoeuer beastes doe eate, their tongue serueth to feede them, no otherwise then that of men doeth helpe them: but they prayse not God with that tongue which serueth to nourish them, because he hath not giuen them that gift of speech, wherewith he hath endued man, and that for the cause which we haue already heard. For as a fountain cannot be without a riuer, so a riuer cannot be without a fountaine. For this cause seeing reason, of which God hath made man partaker, is as it were a fountaine in him, and speech as the riuer that issueth from it, the Grecians expresse both reason and speech with one and the same worde, which Saint *Iohn* also vsed, when speaking of the Deitie of Iesus Christ, he said, *In the beginning was the worde, and the worde was with God, and that worde was God*. For as all the woorkes of God are perfect in their kinde, so hee maketh nothing without cause, and which hath not his vse. So likewise he giueth nothing to any creature, but withall he giueth the instruments and meanes which it ought to vse, thereby to be made seruiceable as the thing it selfe requireth. Heereof it is that hee gaue not speech to beastes, because hee made them not partakers of reason, without which speech would stande them in no steade: so that it woulde haue beene a superfluous woorke of GOD. Therefore seeing it is so, God requireth not of beastes that they should by speech praise him with their tongue, as he requireth it of men, vnto whome hee hath giuen the meanes to performe it. For beastes haue neyther reason to vnderstande what is spoken, nor speech to vtter any thing thereby, whereas man hath both the one and the other. He hath both the fountaine, and also the riuer that runneth from it. Wherefore when hee sitteth downe to meate, and whilest hee is taking his refection (to which vse his tongue serueth him, according as we heard before) and when hee riseth from table, truely he is much more brutish then any brute beast, if with the selfe same tongue he doeth not prayse and glorifie God, acknowledging as he ought the goodnesse of that celestiall Father, that giueth him that foode, and that nourisheth him. If he doe otherwise, hee looketh no more from whence the meate commeth vnto him then doeth the hogge, who with his snowte alwayes towardes the earth, feedeth vpon the akornes that are vnderneath the Oakes, and neuer looketh or considereth from whence they fall. Yea, the hogge doeth a great deale better discharge his duetie in praysing GOD then such men doe, that eate and drinke as brute beastes without giuing thankes to God for the benefites hee distributeth amongest them. For hee prayseth God in his kinde, as all

Iohn 1.

Vnthankful men are like to hogs.

other creatures doe in theirs, according as the kingly Pſalmiſt teſtifieth in many places of his Pſalmes. Neither doeth God require more of them then he hath giuen vnto them. But ſeeing he hath giuen more to man then to all other viſible and bodily creatures, he requireth ſo much the more of him, and that very iuſtly. For as it is written, *To whome much is committed, more ſhalbe demaunded of him.* Luke 12.48. Wherefore man is not onely too too inexcuſable, but more vile and ſauage then any brute beaſt, if his tongue ſerue him no farther at the table for the prayſing of God thereby, then if (beaſtlike) his ſnowte and noſe were in a cratch or manger. For howe ſhall the foode in the vſe thereof bee ſanctified by the worde of God and prayer, if hee take it after that ſort? And if it bee not ſanctified vnto him by that meane, as *Paul* teacheth, hee vſeth it not as the childe of GOD, but as a theefe and a very prophane man. For as *Euery creature of God is good when it is receiued with thankesgiuing*, 1. Tim. 4.4. ſo it is defiled to the filthie, not through any fault of the creature, but of ſuch as abuſe it like to Infidels. But all they abuſe it that giue not thankes for it to the Creator. Wherefore as euery thing is cleane to the cleane, that haue their heartes purified by the worde of God which they haue receiued by faith, ſo nothing is cleane to the defiled and to infidels. But if theſe men of whome we ſpeake, bee vnworthy to be taken for men, yea, to be compared with hogges, then whom they are much more vile and deteſtable, wee may eaſily iudge what is to be ſaide of thoſe that doe not onely not prayſe God or giue him any thankes, but which is woorſe, blaſpheme, and as it were deſpite him in lieu of recompenſing him for the benefites they haue receiued of him, which is vſually done by gluttons, drunkards, and ſwearers. What ſhall wee ſay of ſuch men, but that they deſerue rather to bee called madde dogges then men? except wee had rather call them children of the Deuill, whoſe inſtrument, tongue and mouth they are. And as for thoſe that ceaſe not to prattle and babble about vaine and vnprofitable matters, and that take delight in backbiting and ſlandering euery one, wee may with good reaſon compare their tongue to the clacket of a mill. For ſeeing euery one of vs carrieth a mill in his mouth, as wee ſhewed before, theſe men may truely boaſt that their mill is better furniſhed with all kinde of inſtruments then others are. But they are not the more to bee eſteemed for that, but rather the leſſe, for the reaſons which wee haue alreadie hearde. And when they adde to their clacking euill ſpeech and backebiting, infecting all tables where they come with their tongue, they may well bee compared to dogges that doe

Food muſt be receiued with thankegiuing.

Some more like to madde dogges then men.

not

not onely barke but also bite. But it is time to draw the last draught of the pensill vpon the face of mans bodie, by considering the sense of smelling with the member that belongeth vnto it: wherein we looke to be instructed by thee, ARAM.

Of the Nose, and of the sense of smelling, and of their profite and vse: of the composition, matter, and forme of the Nose. Chap. 19.

ARAM. Forasmuch as beautie is a grace that proceedeth of the proportion, agreement and harmonie of things, it is then very seemely in mans bodie, when it followeth nature onely, and is without any blemish or defect. Nowe this beautie consisteth in foure thinges, namely, in figure, in number, in greatnesse and in situation. For the members of the bodie are well or ill coloured according to the disposition of the matter. And the correspondencie of the members one towardes another, aswell in the number, as in the length and greatenesse of eache of them well compassed and proportioned together, is one cause also of beautie: as likewise the placing of euerie one of them in his proper place, most conuenient and agreeable to his nature and vse. For if any thing bee wanting of all these thinges in any member of the bodie, there is deformitie in stead of beautie. What beautie is, and wherein it consisteth.

But if wee consider onely the beautie of the head and of the face thereof, whereof wee discourssed yesterday, wee shall not finde any one member that hath not singular beautie in it, and that agreeth not very fitly with the rest, being of so good proportion and measure, and hauing such a great and excellent grace, that a man may truely say that the whole woorke hath in each part thereof so great perfection, that nothing can bee added or taken away, nothing can bee wished to make it more faire, profitable, excellent or perfect then it is in it owne nature. To the setting foorth of this beautie, the nose, whereof wee are to speake, serueth very much, yea so much, that hardly any member in all the face or head so disfigureth a man, or maketh him more deformed then the nose, if it bee euill fauoured, disfigured, or taken cleane away. But besides this beautie, which it bringeth to a mans head, we are to knowe, that it is very seruiceable to the whole bodie, and chiefly to the brayne lodged in the top thereof, as it were the Lorde and Master: that as it giueth motion and sense to all the members, so it might bee compassed about with all the senses, as it were with seruitours & men of garde. Therefore as it hath The nose is very seruiceable to the braine.

neere about it, the eyes, eares, tongue, and palat, which are the instruments of seeing, hearing and tasting: so the nose is needfull to serue the sence of smelling. Neither is it placed so neere the sense of tasting without the great prouidence of God. For there are many things in nature, which if they be tasted onely are deadly, or at leastwise very dangerous and hurtfull, as appeareth chiefly in thinges that are venimous and poysonfull. For this cause, albeit the sence of smelling bee not altogether so necessary for liuing creatures, namely, for such as are most perfect, as the other sences, so that they may more easily want it, neuertheless GOD hath giuen it them, to the ende it might bee as it were a messenger to the taste to shewe what is good for it and what not, and this chiefly for two reasons. The first is, to keepe men from hazarding themselues through an immoderate desire to eate and drinke, before they haue discerned by the smell of such things as are to be taken, whether they bee profitable or hurtfull for them. The second reason is, to take all suspicion and feare from them, which otherwise might cause them to abstayne from those thinges that are good and profitable for them. And therefore this sense of smelling is neerely conioyned, and hath great agreement with the sense of tasting. For this is a generall rule, that, albeit euery thing that smelleth well hath not alwayes a good taste, yet whatsoeuer a man findeth good to his taste, the same hath also a good smell: and contrariwise, that which is founde to haue an ill relish, the same hath also the like smell. For the taste and smell are giuen not onely for profite, but for pleasure also and delight. Neyther doe those thinges which serue for delectation, alwayes bring profite, but sometime the contrarie, principally through their fault that knowe not howe to vse them moderately. For they are so subiect to their pleasures, that they can neuer keepe measure in any thing, as wee see by experience, especially in these two senses of taste and smell. For as the ordinary meates satisfie not the delicate appetites of men, but they must haue new dainties daily inuented to prouoke their appetite further, and to cause them to eate and drinke more then is needefull, to their great hurt: so men are not contented with naturall odours which nature bringeth foorth of it selfe, but nowe they must haue muskes and perfumes, with infinite varietie of distilled waters and artificial smelles, in regard of which, naturall sauours are nothing set by. And yet if they were vsed with sobrietie, there were no cause of reprehension, seeing all the creatures of God are good, if they be vsed moderately, and as they ought with thankesgiuing. Heereof it is that they are often mentioned

Why the sense of smelling is placed so neere to that of tasting.

Of the agreemẽt of these two senses.

How men abuse these senses.

mentioned in Scripture in the good part. And not to ſeeke farre off for examples, we haue the teſtimonies of the holy Euãgeliſts, as our Lord Ieſus Chriſt himſelfe, who was neither nice nor voluptuous, but the perfect paterne of al ſobriety and temperance, did not reiect nor condemne pretious ointments and ſweete odours, but ſometime permitted the vſe of them vpon his owne perſon. Moreouer, it is certaine, that the *animal* ſpirites in the braine are greatly relieued and recreated by thoſe good and naturall ſmels that are conueyed vnto them by means of the noſe, and of the ſenſe of ſmelling placed therein: as contrariwiſe they are greatly offended by euill odours, yea oftentimes by artificial ſauours, which commonly cauſe rhumes, catharres, and great headaches. For the ſpirits of the head are ſubtile, pure, and very neate, ſo that ſweete ſmelles are good for them, and ſtinking ſauours contrary vnto them. To this end therefore that the braine might receiue this benefit of good odours, God hath placed both the ſenſe and inſtrument of ſmelling ſo neare vnto it: the inſtrument to keep and conuey odours vnto it, the ſenſe to diſcerne and iudge of them. Therefore this ſenſe of ſmelling hath ſome agreement both with the fire and with thicke aire, becauſe ſmels are ſtirred vp by heate, as ſmoke is by fire, which are after carried by meanes of the aire vnto the ſenſe, and receiued and kept by the noſe. Foraſmuch alſo as the braine needeth aire to nouriſh and preſerue the *animal* ſpirites, the noſe in this reſpect alſo ſtandeth it in great ſteade. Therefore God hath created it not only to ſerue the ſenſe of ſmelling, but alſo for reſpiration, that it ſhould be the principall pipe and paſſage, by which both the braine and lungs may draw in or let out breath as neede requireth. For this cauſe the braine doeth ſtretch out and reſtraine it ſelfe: and as by ſtretching foorth it ſelfe it draweth in the aire by the noſethrilles, ſo by keeping it ſelfe cloſe together it retaineth the aire. And ſo the externall aire being drawen in by the noſethrilles, is diſtributed by the cranies that are open in the palat, in ſuch ſort, that the greateſt part is drawen into the lungs, and the reſidue goeth to the braine by the paſſages & holes that leade vnto it. And although the mouth ſerueth alſo for reſpiration, yet the noſe is appointed more eſpecially for that purpoſe, and is much more fit and apte for the ſame. Therefore God hath giuen it both matter and forme agreeable for that office. For firſt concerning the matter, it is not made all of bone, nor all of griſtles: becauſe if it were all of bone, a double inconuenience woulde enſue thereof. The firſt is, that the bones would be in danger of breaking, chiefely about the end of the noſe when it ſhould hit againſt any hard thing, becauſe they would not bend and giue place eaſily, as ſinewes will do. The ſecond

Iohn 12. 3.

How the ſpirites are refreſhed with ſweete odours.

Of the diuerſities of the noſe.

Of the matter of the noſe.

cond inconuenience would be this, that the endes of the noſethrilles could neither open nor ſhut, neither enlarge nor reſtraine themſelues, but would continue alwayes at one ſtay: whereupon two other miſchiefs would follow. Firſt, the noſe could not open and inlarge it ſelfe ſo much as were requiſite many times to drawe in great ſtore of aire to coole and refreſh both the lungs and the braine, eſpecially when they are heated and ſet on fire. For at ſuch a time there is perill of ſtrangling. Secondly, foraſmuch as the noſe is giuen to man that it might ſerue the braine in ſtead of a pipe and ſpowt to purge it of flegmatike humours, a man could not by blowing, cloſe it together and ſtraine it to get the filth out of it, as neede requireth many times. For the humours that diſtill from the braine are not alwaies very liquide & running, but ſometimes ſo groſſe & thick, that a man cannot eaſily purge the braine or noſe, except it be cloſed and ſtrained hard. Thus you ſee two euident cauſes why it was needeful that the noſe ſhould be compounded of griſtles, & not of bones onely, at leaſtwiſe from the middle downward. On the other ſide, if this lower part had beene made of fleſh onely, or of kernelles, or of skinnes, the noſethrilles could not ſo well haue bin inlarged or reſtrained, nor continued ſo open, as is requiſite for the ſeruice of all thoſe dueties and offices already mentioned: beſides that thoſe parts could not ſo well withſtand the inconueniences whereunto they might be ſubiect, if they were of a more tender matter. Laſtly, as it was needefull that one part of the noſe ſhould conſiſt of that matter for thoſe cauſes ſpoken of, ſo alſo it was neceſſary that the vpper part ſhould bee made of bones, not onely to keepe the ſenſe of ſmelling the better, which is in that part, and to be as it were a buckler vnto it, but alſo to ſerue in ſteade of rampires both for the eyes and for the braine. As for the inward parts, there are two noſethrilles diſtinguiſhed one from another by a griſtle which is betweene them both, as it were a little wall to diuide them, to the ende that if the one be ſtopped, the other may alwayes diſcharge the offices aſſigned to them both. And to the end they may more eaſily draw in the aire for the ſeruice as well of the lungs as of the braine, and alſo receiue in the odours, they are larger at the firſt entrance, and after as they aſcend vp they waxe more narrow, and that not without good reaſon of the prouidence of God. For hee hath in a manner taken the ſelfe ſame courſe that he did in the compoſition of the eares, which he made large & wide at the entry, hauing that form, & that hole within, which we heard ſpoken of before, together with the cauſes why. The ſelf ſame reaſon in a maner may be rēdred here. For as it is to be feared, that ouer great ſoundes woulde hurt the eares if they entred in all at once,

How the noſe is in ſteade of a ſpowt to the braine.

Of the noſethrils, and of their parting aſunder.

once, ſo the lungs and much more the braine might be ouer cooled by the ayre that ſhould enter in at the noſethrilles, if it ſhould aſcend vp too faſt at once, too ſodainly, or too vehemently. By reaſon wherof it is requiſite, that it ſhould be retained in ſome ſort, to the ende that by the tariance which it maketh, it ſhould bee heated and better tempered. The like conſideration is to bee had of the vapours and ſmelles in regarde of the braine, not onely of euill ſauours, but alſo of thoſe that are good. For ſome are ſo violent by reaſon of the abundance of heat in them, which falleth out chiefly in ſuch as are moſt excellent, that if they be not diſpenſed moderately, they hurt the braine. This commeth to paſſe in ſome perſons, through the weaknes of their braine. There are others, and namely ſuch as care not for ſweet things, who take no peaſure, no not in good ſmels, ſo that oft times the ſweeteſt & moſt delicate odours are hurtful to their head. Now God hath wel prouided for al theſe things, hauing placed a little bone in the top of the noſe, which is pierced through like to a litle ſiue. Hereupon it is called by the Phiſicions the *ſiue-bone*, or otherwiſe, and that more properly, the *ſpũgy bone*, becauſe the holes therof are not ſtrait, as are thoſe of a ſiue, but ſomwhat ſlopewiſe like to the holes of a ſpunge. And this ſerueth for the better & more cõmodious diſcharging of all thoſe vſes declared by vs, & for the auoyding of thoſe diſcommodities which we haue heard of. Whereunto may be added, that the humors which deſcend from the braine may not fall downe ſo faſt together, but diſtill better by little and little, and the good humours be kept more eaſily from falling downe all at once together with the euill. I paſſe ouer heere briefely the muſcles giuen to the noſethrilles to mooue them, as alſo the nerues, which are ſent from the braine to the ſenſe of ſmelling to bring vnto it the vertue of ſmelling, as the eyes, eares, palat, and tongue receiue from thence their nerues alſo, which bring vnto them that faculties and vertue that is meete for their nature. Wherein wee may further note one goodly point of the prouidence of God, in that giuing motion and ſenſe to euery member of the bodie by the ſinewes, hee giueth a ſpeciall and proper ſenſe to thoſe nerues that are to miniſter vertue and power to euery one of the corporall ſenſes, which the other ſinewes haue not. For there is none that giueth the ſenſe meete for ſight, but thoſe that are allotted to the eyes for that purpoſe. The ſame may bee ſaid of thoſe that are giuen to the eares for hearing, and to the tongue and palat for the taſte, and to the noſe for ſmelling. Now to end this ſpeach, wee are to draw out ſome inſtruction meete for the minde, according as we haue done in our diſcourſes of the other ſenſes of the body. As then wee iudge

Of the ſpungie or ſiue-bone.

Of the muſcles of the noſethrils and of the ſinews of ſmelling.

by

by the nose & sense of smelling which God hath giuen vnto vs, what difference there is betwene a good and a stinking smell, and how the one is pleasant & delightsome, and the other vnpleasant & abominable: so likewise we ought to consider what small pleasure God taketh in the infection and stinch of our sinnes, and how he is delighted with the sweete smell of the iustice and vertues of Christ Iesus, when wee are perfumed therewith, and when hee smelleth the sauour thereof in vs. Therefore whensoeuer, and as often as we feele some stinch and abhorre the same, that euil smel ought to admonish vs of the filthines of our sinnes, and teach vs to haue them in greater abomination then any carrion smell whatsoeuer, and to abhorre our selues when wee present our selues before God, perfumed with such an infernall sauour. For if we turne our faces aside, and stoppe our nose, and euen spit vpon the ground when wee meete with some great infection, shal wee not thinke that God turneth his face from vs when he findeth vs so stinking and infected? Contrariwise, when wee smell some good sauour, it ought to bring into our remembrance the odour of Iesus Christ his sacrifice, and of those vertues that are well pleasing and agreeable in the sight of God, and stirre vs vp with al indeuour to present him with such smels, to the end wee may be of good odour before God and men. Which the holy worde will teach vs, after hee hath giuen vs a spirituall nose whereby wee may attaine to the right sense and smel of that good odour of Iesus Christ and of the Gospel, working in vs the spirit of discretion to discerne truth from lying, that our soules may be refreshed, as the braine is by those good smels that are brought vnto it by the bodily nose, and by the sense of smelling that is therein. Nowe therefore being come to the end of this goodly matter of the fiue corporall and externall senses, me thinks we should profit much by a briefe collection of their vse, and of the commoditie which they bring to men: considering also the diuersitie that is in their faces and visages, in which these goodly organicall instruments of the senses are planted: and how their faces are images and pictures of their heart and mind. The discourse of this matter appertaineth to thee ACHITOB.

Notable instructions for the soule.

Of the vse briefly of all the outward senses for the seruice of man, namely in purging the superfluities and ordures of his body: of the diuersitie that is in mens faces, and of the image of the mind and heart in them. Chap. 20.

ACHITOB. When wee taste some pleasure by considering the workes of God, namely those which wee beare about vs in our nature,

nature, (as indeede ſuch contemplation affoordeth great delight to their ſoules that are not buried in ignorance) we ought to thinke that we haue great occaſions and certaine meanes to conſider, what pleaſure and ioy it would be to ſee and behold the Creator and Workmaſter, who hath made & giuen to man ſuch excellent ſenſes, ſuch wonderful vertues & faculties: what delight ariſeth of hearing & ſmelling only ſome ſmal odour, & of taſting a litle of his prouidence, wiſdome, goodnes, benignity, grace, & mercy much more, whē they are throghly taſted & reliſhed of vs. Which may be performed by them that imploy all care and diligence in meditating in his eternall worde, and in conſidering the workes of his Almighty power, vntill ſuch time as by the diſſolution of this mortall tabernacle of the body, they ſhall haue put on immortalitie to enioy true contemplation, that is, to beholde him face to face, who onely is able to ſatisfie the ſoule with goodnes and felicitie, as the Prophet teacheth vs where he ſaieth, *In thy preſence is the fulneſſe of ioy, and at thy right hand there are pleaſures for euermore.* Pſal. 16. 11. Now then we may know by that which we haue hitherto heard in theſe our diſcourſes, what teſtimonies God hath plāted of his great prouidence in all the partes of our bodies, what care hee hath had and ſtill hath of man, and how he hath giuen him as many corporall ſenſes as he needeth for the vſe and fruition of all thoſe viſible and bodily creatures which he hath created. Of the vſe of the externall ſenſes. For he hath eies, whereby he vſeth and enioyeth the light, and the pleaſure of ſuch diuerſitie of colours as may be ſeene in the world, as well naturall as artificiall and compounded, with the ſundry mixtures of naturall things. Then by the eares he hath the vſe of al kindes of ſounds, and principally of ſpeech, together with the pleaſure of harmonies and melodies conſiſting in the variety of tunes and ſongs, as well of mans voice as of birdes and other creatures, and alſo of inſtruments of muſicke, which are ſo many and of ſuch diuerſitie amongſt men And by means of the noſe and noſethrils he hath the fruition and pleaſure of odours and ſmels ſo diuers in nature, both naturall and artificiall: and by means of the mouth, tongue, and palat he enioyeth and iudgeth of all ſorts of taſtes, which alſo are very diuers, and chiefly of meates and drinkes wherewithal he is nouriſhed. For this good God hath appointed a meane for the preſeruation of mans life, whereunto he hath ioyned pleaſure with profite, if men know how to vſe the ſame with moderation and meaſure, rather to make ſupply to neceſſity then to ſatisfie pleaſures. The like may be ſaide of all the reſt of the feelings and touchings of al the bodily members, of which there is great variety.

But hauing ſpoken ſufficiently of the compoſition of the externall

parts

parts of mans body, and of the outward members, of the natural senses of man and of their vses, we ought to consider also what instructions God giueth by them vnto men concerning their infirmitie. For although the body of man be so beautifull and excellent outwardly as wee haue declared, yet it hath infection within, which of necessitie must appeare and breake foorth outwardly, that it may be purged and vnburdned. For the body cannot reape that profit of the nourishment it receiueth by al the elements, and chiefely of that which it eateth and drinketh, as that it can cõuert & turne al of it into nourishment & substance, & auoyd all those accidents & inconueniences whereunto it is subiect by reason of the infirmity of it owne nature. Therefore it commeth to passe necessarily, that the body is ful of excrements, of much superfluitie & ordure, which would kill it if it were not discharged and deliuered thereof. For these excrements woulde be poison vnto it in steade of nourishment. Therefore the prouidence of God hath so prouided a remedy for the same, that admonishing man of his infirmitie, to the end he should alwayes remember that he is created of clay and earth, & that he shal returne vnto it againe, it hath withal ordained the meanes whereby man should be comforted & discharged of those excremẽts & superfluities which might hurt him. And for this cause there is no member but hath his proper passages appropriated for purgation & seruing in his place, yea euen the noblest members. For I speake not only of those members, which we account most vile, abiect, & shamefull, & which nature teacheth vs to couer & hide, being appointed for the voiding of the grosest, vilest, & most filthy excrements, but also of those that are the excellentest & chiefest in ý head & face, so that there is no part of our body out of which there proceedeth not some infection & filthines. Insomuch that a man may wel say, that our whole body is within as it were a stinking draught or puddle that emptieth it selfe on euery side as it were by sinks & gutters. For if we cõsider it generally, there is no part that is not subiect to sweat, (which oftentimes sauoureth very strongly) and that purgeth not it self by sweating from that superfluitie, which it casteth forth by that meanes. Therefore the prouidence of God hath so wel prouided for this, that the skin hath in it litle holes called by the Physicions, *Pores:* which are so subtill and so small, that they cannot be perceiued by the eie. Through these pores, the superfluities that are euaporated by sweat haue their issue, so that it commeth to passe oftentimes, that sicke persons are cured by this onely remedy, or at leastwise they are greatly comforted thereby. But let vs come to the noblest members in the head, and in the goodliest part of man, which is the face. The eies, eares, nose, and mouth serue for

Of the superfluities that proceede out of the body.

Of the passages meete to purge the body by.

Of the pores in the skinne.

for pipes and ſpowts to the braine and head, to purge it of thoſe ſuperfluities that otherwiſe might oppreſſe it. Wherein wee are againe to conſider of the prouidence of God, and of that care which he hath of vs. For ſeeing the head is the principall member of the whole body, and ſeeing the braine within the head is ſo noble a part, God hath giuen vnto it more paſſages for the purging of it, then he hath done to al the other members. Therefore we ſee what ſtore of flegme doth daily iſſue out by the noſe and mouth, ſo that a man is many times much troubled both in blowing his noſe & in ſpitting. In this reſpect it ſeemeth the noſe maketh the face to looke like a Limbeck, albeit the water that diſtilleth through it hath no very good ſmell, neither is pleaſant to looke vpon, no more is the ſpittle that commeth out of the mouth. As for the eares, they are not without their filth, ſo that they muſt be oftentimes looked vnto and cleanſed, and the waxe that is in them taken foorth: which differeth much from the waxe that is made by Bees. For as Phyſicions teſtifie, this eare-waxe is nothing elſe but the ſuperfluitie of the chollericke humour, which is purged there by thoſe pipes: as they ſay alſo, that the melancholy humour is purged by the eyes, which are many times watriſh and very foule by reaſon of the rhumes and ſundry humours that fall downe vpon them. Whereby we ſee, howe God doeth admoniſh vs on all ſides through the infirmities of al our members, what account we are to make of our ſelues. For if the goodlieſt & moſt noble members, if the pleaſanteſt, moſt delicate, & neateſt parts are ſo foule & filthy, what ſhal we ſay of the reſt that are the baſeſt & moſt abiect, which are appointed for no other vſes then to be as it were the draughts & ſinks of the whole body? But on the other ſide let vs conſider how God by humbling vs on the one ſide, doth yet on the other ſide prouide for our neceſſities by thoſe means of purging which he hath appointed for the body of mã. Where we haue further to obſerue, that there are ſome ſuperfluities & excrements purged from the braine, which are profitable for thoſe members that are aſſigned to be the inſtruments of their euacuation: as we ſee it plainly in that yellow humour that is purged by the eares. For it defendeth them againſt fleas, litle flies and other ſmall wormes and beaſtes, that might otherwiſe enter within them.

Of the ſpowts of the braine and head.

The face compared to a Limbeck.

Good inſtructions for all men.

The profite of eare-waxe.

We haue further to cõſider for our better humiliation, that God hath ſo created al the mẽbers & inſtruments belõging to our corporal ſenſes, as that he admoniſheth vs therby of their nature, & what they can do of themſelues. For there is not one of thẽ, but it is in ſome ſort made hollow, to giue vs to vnderſtand thereby, that they exerciſe their principall & chiefe office by receiuing frõ without, that which belongeth

to their nature, and not by sending foorth any thing of their owne. For when the eies see, they receiue into them the images of those things that are before them. And if they send foorth any thing, it is so farre from helping them to see better, that it hindereth and dimmeth the sight, as we see when men weepe, or when any humour runneth out of their eyes. Likewise our nose hath no sense of the odours, by means of that wind and breath which proceedeth out of it, but when it drawethin the aire with which the odours are conueyed into it. And so it is of the other senses. Whereby wee are taught to knowe the nature of our soule, which can bring foorth no good thing, if it haue not receiued it before of God, to whome shee can giue nothing, but onely receiueth from him. You see then many good lessons, which wee are taught by the instruments of our senses and by our owne nature: but wee commonly passe them ouer and neuer thinke of them at all, or if we muse vpon them sometimes, we say as much indeede, and confesse it in word, but in the meane time we are nothing humbled thereby. Now then we haue bestowed doores and windows vpon the frame of mans body, and may with ease beholde the outward excellencie and shew thereof, in regard of so many goodly workes as are cut out and ingrauen in euery externall part of it. We are by and by to looke vpon the inward furniture, being enriched with all sortes of rare, great, and sumptuous workes. But for the end of our present matter, seeing wee are taught that so many profitable and pleasant senses and members are planted chiefely in the face and visage of man, it cannot be without fruit and great admiration at the prouidence of God, if we consider that amongst so many faces as there are of men, women, and children, a man shall hardly finde two in all the world, that resemble each other so neere, but still some difference will appeare to him that looketh narrowly vpon them. And if there be any so apparant resemblance that a man cannot finde any difference, yet that falleth out very seldome. Neither is this seene only in the whole countenance, but also in the seuerall parts thereof, and namely in the nose, whereof there is so great variety, as that you shall finde very fewe that are like in all points: so that it is to be wondered at, that in such great similitude of faces there is so great dissimilitude. For there is great likenesse in that they are all humane faces, made of the same matter, and hauing the same partes: but yet they are very vnlike in respect of the particular differences, which are in each of them and of their partes. Now if we haue occasion to admire this diuersitie that is among many, what shal we say to the dissimilitude and difference of countenance that is to be seene in one & the same man, as if he had many faces to vse & change

The diuersitie of faces is wonderfull.

The great variety of noses.

Varietie of countenance in one man.

at

at his pleaſure, as we ſee men may change maskes before their faces? It is certaine that there appeareth great difference in the countenance of one and the ſame man, as he is either yong or olde, ſound or ſicke. For as a mans yeares alter, ſo there will be ſtil ſome change in his face, bearing his countenance according to the health or ſickenes that is in him. But I ſpeake not nowe of this diuerſitie, but of another which happeneth to men in all ages, and at all times. For there is great difference to be ſeene in a mans face according as hee is either merry or ſad, angry or pacified, humble and modeſt, or loftie and proude. For if hee be quiet and modeſt, hee will haue a ſweete, milde, and gracious countenance: if hee bee angry, hee will haue a furious face, as though hee were transfigured into a ſauage beaſt, hauing fierie eyes as if hee caſt from them flames of fire: hee will caſt foorth ſmoake at his noſethrilles, as if hee had a fornace kindled within him: his whole countenance will be as redde as if fire came out of it. Therefore it was not without reaſon ſaide of a Philoſopher, that angry and furious men ſhoulde beholde themſelues in a glaſſe, to the ende they might know thereby how ſuch paſſions change their countenance, and how they are transformed thereby and looke hideous and fearefull. And if a man be lofty and arrogant, his viſage will teſtifie the ſame ſufficiently, eſpecially his eyes and eie-lids, which will be lifted vp, as it pride and arrogancie had there placed their ſeate. For if wee denie or grauht any thing that pleaſeth or diſpleaſeth vs, wee declare it by them, ſpeaking by ſignes, as the tongue doeth by woordes. And although pride be conceiued and bredde in the heart, yet it is ſeated on the eye-liddes, where it ſheweth and manifeſteth it ſelfe. For ſeeing it deſireth alwayes to be aduaunced and to be liſt vp aboue all, yea to be alone without any companion, that place is very fitte and conuenient for it, being high, eminent, and apparant. But a proud perſon ought to conſider, that that place is very much declining, to the ende hee may thinke of the danger of falling downe, as they that are in ſome high and ſteepe place where they can take no holde. For it can not bee but that pride will haue a fall, howſoeuer it may ſeeme long firſt. For that ſentence of Ieſus Chriſt is alwayes true, who ſayeth, that *Whoſoeuer will exalt himſelfe ſhall be brought low, and whoſoeuer will humble himſelfe ſhall be exalted.* The eyes alſo do ſpeake and teſtifie of the heart within. For if the heart bee humble, modeſt, chaſte, and well ſtayed, the eyes will be ſo anſwerable thereunto, that their very lookes will declare ſufficiently howe it ſtandeth affected. Contrariwiſe, if the heart bee proude, vnchaſte, looſe, impudent, and laſciuious, the looke and countenaunce of the eyes will openly

The deſcription of an angry viſage.

Of an arrogant countenance.

Pride is ſeated vpon the eie lids.

Matth. 23 12. Luke 14.11.

bewray the same. Also wee say commonly of such as haue lost all shame, that they haue brazen and shameless foreheads. And it seemeth that the French worde *Affronteur*, is deriued from thence, because they that are of that occupation must haue good foreheads, they must be bolde and shameless, like to harlots and murtherers. And as shame is seated and appeareth principally in the forehead and cheekes, so is it a note of impudencie when shame is banished from thence: as that which then possesseth the place assigned to shame and modestie.

The seate of shame.

Therefore the Scripture attributeth a brow of brasse and of yron, a hard forehead, and a strong face to them that are impudent and past grace, to such as are vntractable and rebellious. By these things then we know how the face is the image, messenger, and witnesse of all the affections of the heart, insomuch that it is very hard for him, do what he can, to couer and conceale them. Also it is the image and witnes of a good and euill conscience. For as a good conscience causeth it to appeare ioyfull and open, so contrariwise an euill conscience maketh it sadde and hidden, as it were the visage of a condemned person. We commonly call Physiognomy the Science whereby men iudge of the nature, complexion, and manners of euery one, by the contemplation of all the members of the body, and chiefely of the face and countenance. But there is no Physiognomy so certaine as that which wee haue nowe touched, whereby men may bee easily conuinced of that which they thinke to hide in their heartes, which notwithstanding is quickely descried in their countenances, as if wee read it in a Booke. Nowe it is time to enter into our edifice and building, there to contemplate the internall and spirituall senses, which the soule vseth in her woorkes and operations. But first wee will make the way more easie to attaine to so high a matter, by learning briefely what is the nature, faculties, and powers of mans soule, and what are the sundry kindes of soules, the burthen whereof I lay vpon thee, ASER.

Esay 48.4. Ezech.3.8.

Of the true Physiognomy.

Of the nature, faculties, and powers of mans soule: of the knowledge which we may haue in this life, and how excellent and necessary it is: into what kindes the life and soule are diuided. Chap. 21.

ASER. If God hath shewed himselfe wonderfull in the creation, composition, nature, and vse of the externall senses and members of mans body (of which wee haue hitherto discoursed) both in the

the matter whereof they are made and in the forme giuen vnto them, and in all other things that belong vnto them: no doubt but wee ſhall haue much more cauſe to maruaile at the excellent workemanſhippe of his prouidence in the compoſition, nature, and vſe of the internall ſenſes and members, which lie hidden within the bodie, whereof the ſequele of our ſpeach requireth that wee ſhoulde intreate. For theſe are the principall, by meanes of which the other receiue life, and are kept and preſerued in life. But foraſmuch as the ſoule giueth life to the whole body and to all the members thereof, wee are withall to conſider of the nature thereof, what faculties and vertues it hath, and howe it worketh in all the partes of the bodie, according to that knowledge which GOD hath giuen to men, both by the teſtimonie of his worde, and by the effectes of the ſoule. For neither the bodie nor any member thereof ſhoulde haue any more motion or feeling then is in a blocke or ſtone, if it had no ſoule to giue it life. For this cauſe after *Iob* hath ſpoken of the creation and compoſition of his body, hee addeth, *Thou haſt giuen mee life and grace, and thy viſitation* (that is to ſay thy prouidence) *hath preſerued my ſpirite.* This agreeth with that, which we haue heard before of *Moſes*, where hee ſayeth, *That the Lorde made man of the duſt of the ground, and breathed in his face breath of life, and the man was a liuing ſoule.* Iob 10. 12. Geneſ. 2. 7.

Three ſortes of faculties in man.

First therefore wee muſt vnderſtand that there are in man three kindes of faculties and vertues that worke continually within him and neuer ceaſe: the firſt is commonly called *Animal*, the ſecond *Vital*, the third *Natural*. Of theſe two latter wee will ſpeake heereafter. Concerning the *Animal facultie*, it is diuided into three kinds: the firſt is called *Principall*, the ſecond *Senſitiue*, the third *Motiue*.

Of the animal power.

The *Principall* is diuided by ſome into three kindes, by others into fiue. They which make fiue ſortes, diſtinguiſh betweene the common ſenſe, the imagination, and the fantaſie, making them three: and for the fourth they adde *Reaſon*, or the iudging facultie: and for the fift, *Memorie*. They that make but three kinds differ not from the other, but onely in that they comprehend all the former three vnder the common ſenſe, or vnder one of the other twaine, whether it be the imagination or the fantaſie. As for the *Senſitiue* facultie, it comprehendeth the vertues of the fiue corporall ſenſes, of which wee haue ſpoken before. As for the *Motiue* vertue, it comprehendeth the mouuing of all the outward parts of the body from one place to an other, eſpecially of the feete and legges which is to walke, and of the handes which is to apprehend and to gripe. This mouuing

Of the ſenſitiue.

Of the motiue.

is done by the ſinewes, muſcles, and filaments, as we haue already declared: but not without knowledge and will, as the other that are more properly called *naturall motions*, of which we may ſpeake in their order. And this motion is led by the imagination in regard of beaſtes, but in regard of men, by reaſon. But becauſe we haue already handled at large theſe two laſt powers of the ſoule, namely, the *Senſitiue* and *Motiue*, when we ſpake of the externall members of the body, we wil now ſpeake eſpecially of the firſt, which comprehendeth the internall ſenſes ſpoken of by me euen now, which anſwere to the externall ſenſes, according to the bond, agreement, and communication which the body and ſoule haue together. And becauſe wee cannot know the faculties & vertues of the ſoule, but only by means of thoſe inſtruments whereby it worketh, as we haue ſhewed in our former diſcourſes the nature and vſe of the externall members, and howe the ſoule is ſerued by them: ſo now we will do the like by the internall parts, to the ende that we may the better knowe the nature of the ſoule by her operations and inſtruments, as the labourer that worketh by his inſtruments, and frameth thoſe woorkes that are before our eyes. For the ſoule being of a ſpirituall nature and not bodily, we cannot ſee it in it owne ſubſtance and nature, nor haue any knowledge thereof but by the effectes, by which wee may iudge and conclude of their cauſe, as alſo by thoſe teſtimonies of the ſoule, which the Lorde affoordeth vs in his worde. And although the vnderſtanding of man can not attaine to an entire and perfect knowledge of the ſoule, yet that ſmal knowledge which wee may haue, doeth exceedingly profite end delight vs. For ſeeing it is the moſt excellent creature that is created vnder the cope of heauen, yea more excellent then the heauens themſelues, or any of the celeſtiall bodies, becauſe the ſoule only is endued with reaſon and vnderſtanding, there is no doubt but the knowledge thereof is more excellent, profitable, pleaſant, and neceſſary, yea more worthy admiration then of any other thing whatſoeuer, as that which alwaies yeeldeth profit to the greateſt things that can be. Therfore we ought not to ſet light by that knowledge of it which wee may attaine vnto. For there is in it ſo great varietie, beauty, and harmony, yea it is ſo wel adorned and ſet forth, that no heauen nor earth is ſo wel painted or bedecked with ſuch beautifull, liuely, and excellent images and pictures, as that is. On the other ſide, ſhe is the Miſtreſſe and Authour from whence proceedeth the inuention of all Artes and Sciences, and of all thoſe wonderfull woorkes that are made throughout the whole courſe of mans life. Therefore no man can beholde her or thinke vpon her without great pleaſure and admiration. And ſeeing the

How we come to the knowledge of the ſoule.

The knowledge of the ſoule how neceſſary and excellent it is.

fountaine

fountaine and well-spring of all the good and euill that befalleth vs is in the soule, there is nothing more profitable for men then to know it well, to the ende they may labour more carefully to keepe this fountaine pure and well purged, that all the riuers of their actions and workes may issue and flowe pure and cleane from thence. For that man can neuer gouerne his soule wel, nor be master of himselfe, that doeth not knowe himselfe. If wee desire to knowe what workes wee are to looke for of a workeman, what hee can doe, or what may befall him, what hee is good for, and for what hee is vnmeete, hee must first of all bee knowen what hee is. Therefore that sentence of which we haue already spoken, that saith, *Know thy selfe*, ought heere especially to take place and to bee practised. For it is a harder matter to knowe the nature and qualitie of our soule and of our minde, the vertues and affections thereof, to enquire and consider of it well, and to knowe what may be knowen thereof, as also the diuerse and holow lurking holes, the turnings and windings therein, then to know the bones, flesh, sinews, and blood of our bodies, with all the matter whereof it is made, and all the partes and members thereof. Seeing then wee are to make enquirie of the nature and powers of the soule by the effects thereof, according as I haue already spoken, and seeing the principall effect is the life which it giueth to all liuing creatures, let vs first consider of the difference that is betweene the creatures void of life, and those that haue life in them. Afterward let vs looke into the sundrie sortes of liues that are in liuing creatures, as that which will helpe vs well to the vnderstanding of that wee seeke for. First then wee must note that all creatures are either spirituall or bodily. All they are spirituall creatures that are without bodies, and which cannot be perceiued by any bodily sense, and such are the Angelles both good and bad, and the soules and spirites of men. The bodily creatures are all those that are visible, and that may bee felt and perceiued by corporall senses: amongst which some haue no life, and some haue life. Againe, those creatures that haue no life, differ in two respects; for some of them haue no naturall motion, as stones, metalles, mineralles and such like creatures. Others haue their naturall motion: among which some are mutable, corruptible and subiect to change, others are immutable & incorruptible, continuing alwaies firme in their estate during the course of this world. The water, the aire, the windes and the fire are creatures hauing motion, albeit they haue no life: but they are subiect to corruption, and so are all the creatures that are compounded of the elements, whether they haue life or no. For being made of contrary matters and qualities they corrupt and

The knowledge of our selues very necessary.

The diuision of creatures.

Of creatures without life.

change, not in respect of their first matter and substance, which can neuer perish, according to the testimony of Philosophers, notwithstanding it alter in forme, but alwayes returneth to the first nature. Stones and metalles, albeit they be very hard, yet are they not freed from corruption and consuming through vse. But the celestiall bodies are of that matter and nature, that they moone continually, and yet abide alwaies intire and in their first forme, not being subiect to any change in respect of their bodies, neither do they weare or consume away as other creatures do that are vnderneath them. Insomuch that none of the celestiall spheres are either wearied, worne or spent more with all the labour they haue vndergone by the space of so many yeeres, then they were the first day of their creation. For we must not take it for a change of their natures and qualities, that according to their diuerse course, the sunne, moone, and other planets & starres are sometimes further off, sometimes neerer each to other, that they haue their oppositions, coniunctions, diuerse and different aspects, according to the diuersity and difference of their course and motion. We may say as much of the Eclipses both of the sunne and moone. For the change that is amongst them is not in their owne bodies, substance, & qualities, but onely in regarde of vs and of our sight. Concerning the creatures that haue life, they are for the most part diuided into three kindes: but they that distinguish more subtilly make foure kindes. And because life is giuen by the soule, the Philosophers make as many sortes of soules as they doe of liues, and call them by the same names. They call the first, the *nourishing* or *vegetatiue* soule or life: the second, the *sensitiue*: the third, the *cogitatiue*: & the fourth, the *reasonable soule*, or the soule partaker of reason. Touching the first, there is a kinde of life, that hath no other vertue in the creature to which it is giuen of God, then to nourish and cause it to encrease, and to keepe it in being, vntil this life faile it. The soule that giueth life with these effects is called *nourishing* or *vegetatiue*: & this is proper to al herbs, trees, & plants that are maintained & kept in their kinds by the seeds, or by planting, setting, & such like propagations. The second kind of life named *sensitiue*, is so called, because it giueth not only nourishment and growth, as the first, but sense also and feeling. They that will haue but three kinds, make but one of this and of that which is called *cogitatiue* by them that make foure, who attribute the sensitiue soule to the sea spunges, to oysters, cockles, and to those creatures which the Græcians and Latins call by a name, which in our language signifieth as much as plant-liuing creatures, because they are of a middle nature betweene plants and liuing creatures hauing life and sense, as if they were

The celestiall bodies are immutable.

Of creatures hauing life.

Of the vegetatiue life.

Of the sensitiue.

were compounded of both theſe natures together: ſo that they are more then ſimple plants, and yet are not perfect liuing creatures, as thoſe are to whom is attributed the *cogitatiue* or knowing ſoule. And this is a ſoule and life, which not only giueth whatſoeuer the two former imparteth to the creatures in whome they are, but alſo a certaine vertue and vigour, as of cogitation, of knowledge, and of memorie, that they may haue skil to preſerue their life, and know how to guide and gouerne themſelues according to their naturall inclination. This ſoule is proper to brute beaſtes, whome ſome thinke to be partakers after a ſorte of reaſon, ſo farre foorth as it concerneth things belonging to their nature. But wee will proceede no further at this time in this diſputation: onely let vs note that they which make but three kindes of ſoule or life, doe giue to brute beaſtes that which wee called Senſitiue, comprehending them vnder that kinde of life, vnto which they attribute the ſame vertue and vigour whereof wee nowe ſpake, and which is diſtinguiſhed by others, from that kinde of ſoule that giueth onely ſimple ſenſe vnto the creature. The fourth kinde of ſoule and life is that of men, which hath all whatſoeuer is in the former kindes, and ouer and beſides that (which is moſt excellent) it is partaker of reaſon and vnderſtanding: wherein it agreeth with the life of Angelles, as wee will declare more at large in place conuenient, and ſhew alſo the difference that is betweene them. For this cauſe the ſoule of man giuen vnto him, is commonly called a reaſonable ſoule, as all the former are called by mans agreeing to their nature, as wee haue declared. Therefore ſeeing this kinde of ſoule and life comprehendeth all the vertues and properties of the reſt, it may bee called *Vegetatiue*, *Senſitiue*, *Cogitatiue* and *reaſonable* altogether. But wee muſt note here, that there is great difference betweene the ſoules of men, and thoſe other of which wee ſpake before. For beſide that the ſoule of man is partaker of reaſon and vnderſtanding, with all properties that are in the reſt, it hath that common with the Angelles, who are ſpirites created of GOD to liue a ſpirituall life without bodies, that it is immortall alſo as well as they. But of this immortalitie wee hope (GOD willing) to intreate at large heereafter, as alſo of the creation and proper nature of the ſoule. In theſe two pointes then of vnderſtanding and of immortalitie, the ſoule of man doeth much differre from that of beaſtes. For although they haue a ſoule that giueth vnto them life, motion, and ſenſe, with all other things touched by mee, yet it is not partaker of vnderſtanding, nor of an immortall nature

Of the cogitatiue.

Of the reaſonable ſoule.

The ſoule of man differeth from that of beaſts, in vnderſtanding and immortality.

as the Angelles and ſoules of men are, but it is of a mortall nature, which endeth and dieth with the body. Therefore albeit the ſoule of man hath in it whatſoeuer is in the reſt, beſide that which is proper vnto it aboue the reſt, and that which it hath common with the Angelles, neuertheleſſe it is called onely by the name of that thing which is the principall, chiefeſt and moſt excellent in it: as alſo the like is done with all the other kindes of ſoule and life. But mee thinkes we ought to conſider more fully of that which man hath either common or diuers in his nature from the ſoule of beaſts, and what are the proper actions of the ſoule ioyned with the body, and how it is hindered by the body without any change of nature. For the conſideration hereof will greatly further our knowledge of the internall and ſpirituall ſenſes, of which we are to diſcourſe, that wee may ſtep by ſtep aſcend vp to the higheſt vnderſtanding and knowledge which the minde of man can attaine vnto concerning the ſoule, Let vs therefore heare AMANA of this matter.

Of the two natures of which man is compounded: how the body is the lodge and inſtrument of the ſoule: how the ſoule may be letted from doing her proper actions by the body, and be ſeparated from it, and yet remaine in her perfection. Chap. 22.

AMANA. Albeit the greateſt excellencie of man, which farre paſſeth that of all other liuing creatures, ought to be valued according to the ſoule that God hath giuen him, differing from the ſoule of all other liuing creatures, his body being mortall & corruptible as that of beaſts is, yet there are other points of excellencie in the matter, forme, and vſe of all the partes and members of which the body of man is made, that are not found in any of the other, as wee haue ſufficiently ſhewed in our former diſcourſes vpon this matter. Whereby God would teach vs, that hee hath prepared and built this lodging for an other manner of inhabitant then he built the bodies of beaſtes, euen for a ſoule that differeth farre from theirs. For ſeeing he maketh nothing without good reaſon, or that is without his profit, he ſheweth by the inſtruments prepared for the workeman whom he will ſet on worke, what maner of one he ought to be, & what workes he hath to make. And becauſe hee hath appointed workes and offices for the ſoule of man, which he woulde not haue in the ſoule of brute beaſtes, hee hath giuen to man ſuch members and inſtruments as hee hath not giuen to other liuing creatures. As for thoſe inſtruments which he hath common with beaſts, God hath otherwiſe diſpoſed and placed in his body

The ſoule is the proper inhabitant of mans body.

bodie according to the office euery one hath, as wee may learne by their diſcourſes.

It is very euident, that man is not onely this maſſe and lumpe of skinne, fleſh, ſinewes, bones, and of ſuch other matter gathered altogether in one bodie, whereof we haue ſpoken alreadie, but that there is yet in him another nature whoſe ſubſtance is inuiſible, ouer and aboue this bodily nature which we ſee. For experience ſheweth vs what difference there is betwixt one and the ſame body when it is aliue, and when it is dead. When there is no life in it, none of all thoſe faculties and vertues whereof the former diſcourſe intreated, appeare within it, as we ſee they doe ſo long as life dwelleth therein. And yet then the body is not depriued of thoſe members which it had before death, but keepeth them ſtill, vntill ſuch time as they corrupt and waſte away of themſelues, and finally faile altogether for want of the ſoule and life that ſhoulde preſerue and keepe them ſounde. In the meane time we ſee, that they are without force, and as vnfit for vſe, as if they were not at all, becauſe they want ſoule and life, which giueth them vigour and ſetteth thē aworking. It is very cleere then by death, that the body hath no life of it ſelfe, nor any of thoſe faculties and vertues which life bringeth with it, but that it receiueth them from another nature then from it owne. And this nature is called *Soule*, hauing ſundry offices in man, as we haue alreadie vnderſtood, and will hereafter handle them more particularly and in order. But in the meane time we muſt note, that although the ſoule be not bodily, neuertheleſſe it vſeth a bodily nature and inſtruments which it receiueth from that, for the performance of thoſe workes that are aſſigned vnto it: which the ſoule coulde not doe without ſuch inſtruments as are neceſſary thereunto. For as we heard in the former ſpeech, that among the creatures of God ſome are ſpirituall, others corporall, ſo we are to knowe alſo, that among the ſpirituall creatures, there are two ſortes of ſpirits, of which ſome, namely the Angels, were created to liue a ſpiritual life agreeable to their nature, approching neerer to the nature and life that is in God then any other: not being vnited or conioyned to any bodies that belong vnto them, vnto which they ſhould giue life, as if they were creatures compounded of body and ſpirite. Therefore we call them not by the name of ſoules, as wee doe the ſpirites of men, which God hath created to dwell in bodies, to giue them life, and to be ioyned with them in one perſon made of two natures, to wit, of a ſpirite and of a bodie. Theſe ſpirites, which are alſo called *humane ſoules*, can liue wel enough, and preſerue themſelues in their ſubſtance, hauing life alwayes in them, euen after they are ſeparated from their bodies.

Two natures in man.

Two ſorts of ſpirites.

The deſcription of Angels.

Mens ſoules haue alwaies life in thē.

bodies. But the like cannot bee ſaide of the bodies, which cannot liue, nor be preſerued in their ſubſtance without their ſoules and ſpirites. Therefore Ieſus Chriſt ſayde, *Feare not them that kill the bodie and cannot kill the ſoule: but rather feare him that can deſtroy both bodie and ſoule in hell.* Wherefore albeit wee cannot ſee the ſoule, neyther when it entreth into the bodie, and is ioyned vnto it, nor when it dwelleth there, nor yet when it departeth; yet it followeth not therevppon that it is not at all, or that it commeth to nothing. For the effectes thereof ſhewe vs the contrarie, ſo long as that life which it giueth to the bodie continueth therein. And albeit wee ſee no more effectes of it, when it is ſeuered by death, yet it followeth not therevpon that the ſame thing ſhoulde befall it that doeth to the bodie, and ſo corrupt therewith. For it is ſo farre from corrupting with the bodie, that it keepeth the ſame from corruption ſo long as it is therein. And being ſeparated, no maruaile if it effect no more that which it did in the bodie by thoſe inſtruments which it had, becauſe it hath them no longer.

Matth.10.28. Luke 12.4,5.

The ſoule compared to a cunning workman.

Wherefore in this reſpect it is like to an excellent Woorkeman, who cannot labour in his occupation without ſuch inſtrumentes as neceſſarily belong thereunto. Yet in the meane ſeaſon the Woorkeman continueth alwayes in the ſame eſtate, and hath no leſſe knowledge and arte in him without his inſtruments, then when hee hath them, albeit hee vſe them not when they are away. And although hee enioyeth both his inſtrumentes and his arte, yet can hee not well vſe them, nor perfourme thoſe woorkes which hee hath to make, if they bee not ſounde, but corrupted or ſpoyled, as wee ſee in an inſtrument of muſicke. For if the chaunter or Muſicion bee very expert in his arte, and handle his inſtrument as hee ought to doe, yet can hee neuer deliuer thoſe ſoundes, tunes and harmonie which otherwiſe hee woulde, if his inſtrument were good. And yet that ſhall not hinder the Muſicion from beeing alwayes as skilfull and expert in his arte, as if his inſtrument were very good and ſounde. Likewiſe if a man dwell in a darke lodging, hee cannot ſee ſo well and cleerely, as in another that is very lightſome: and yet hee ſhall not haue ſundrie eyes, but the ſelfe ſame in both places. So that it followeth, that his dimneſſe of ſight in the one lodging rather then in the other, proceedeth not of any defect in his eyes, but of the houſe and habitation wherein hee is. The like may bee ſaide of the ſoule lodged in the bodie, whoſe actions and woorkes therein are much hindered if it bee badly lodged, if any part of the lodging bee

To a muſicion.

To an inhabitant.

not

not good, or if it want those instruments and tooles that are necessary for it. For although it hath the vertue of sight in it selfe, yet it cannot without eyes see those thinges, which by meanes of them it beholdeth. And although it hath in it selfe the vertue to cause the handes and feete to moue, and to set them on woorke according to their office, yet it cannot doe those woorkes by a maymed and lame hande, which it will doe by him that hath both his handes, nor cause a lame creeple wanting a foote or legge, or hauing some defect in those partes, to walke as well as another that hath all these sounde and perfect. And a man may iudge of my speech, by that which happeneth not onely to them that fall into an *Apoplexie*, but also to such as haue some quaume about their heart, so that they faint and sowne, and are for the time as it were dead: and yet afterwarde plucke vp their spirites, and come againe to their former estate. But before they be reuiued, they seeme as though they had no soule in their bodies, because it is not perceiued by the woorkes thereof, as it is when the bodie is well affected. And this is chiefly to be seene in a strong *Apoplexie*, or falling sickneſſe, in which the patient looseth all motion and sense. Wherevpon it hath come to passe oftentimes, that many haue bene buried for dead in that case, who were notwithstanding alive, and some haue recouered and done well afterward, as wee haue many examples both in common experience, and in histories olde and newe. Nowe whilest the soule is thus letted from performing her actions by such inconueniences, who would not iudge, that she were cleane extinguished with the body? Neuertheleſſe afterward when she can vse her instruments, shee sheweth plainely that the fault commeth not of her, but of the instruments that faile her. Therefore when we speak of the soule and of the body, we must put the same difference betweene them that is betwixt a Workman and his tooles, considering the nature of both, and what they can doe both ioyntly and seuerally. For an instrument hath neither knowledge nor force, nor vertue of it selfe, being able to doe nothing alone, but onely so farre foorth as it is set on woorke by some Woorkeman. But there is another reason in the Woorkeman. For although hee cannot vse his arte without those instruments that are necessary thereunto, yet hee hath alwayes abiding within him that arte, power, force, and dexteritie, whereby he woorketh. So that when wee speake of the soule, wee are to consider what shee can doe of her selfe and of her owne nature without the bodie, and what shee cannot doe without it. For we learne in the holy Scriptures, that when Angels appeared to men,

The soule is the workeman, the body, the tooles.

because

becauſe they are ſpirits, and haue no ſpeech like to that of men, as being bodileſſe and wanting inſtruments neceſſary for the framing thereof, therefore they tooke mens bodies to appeare and ſpeake to men in and by them. No marueile then if the ſoule, which is created to vſe the members of the body as inſtruments, ſpeaketh not without a tongue, as it doeth with one, and with the other Organs of voyce and ſpeech. Now foraſmuch as wee know, that the ſoule giueth life, motion and ſence to all the body, and that it hath ſundry inſtruments in the body, in which and by which it perfourmeth thoſe workes for which they were created of God, we are now to conſider what faculties, power and vertue it hath in euery part of the body. For albeit that we cannot aſſigne to the ſoule, eſpecially to the ſpirite and vnderſtanding which is the moſt excellent part therein, any certaine place of lodging, as if it were incloſed within any one part, or within all the partes of the body, neuertheleſſe we may iudge of the nature thereof by thoſe inſtruments whereby it worketh, and by their nature, and by the workes it produceth. And in this conſideration we haue a goodly glaſſe, wherein wee may contemplate God that is inuiſible, making him viſible and knowne vnto vs by his workes: euen as the ſoule is become as it were viſible, and ſheweth it ſelfe to vs by the bodie, in which it dwelleth, and by the workes which it doeth therein. Therefore let vs propound vnto our ſelues this whole viſible world as it were one great bodie, then all the partes as members thereof: next let vs conſider how the ſoule of all this great body, namely the vertue and power of God worketh therein, and effecteth all the workes that are done therein, according to that order he hath ſet therein, as the ſoule worketh in the bodie of man and in euery member thereof. Thus doing, as we know that there is a ſoule in the bodie, and another nature beſide that, which is bodily, and which worketh therein, and this we perceiue by the effects thereof: ſo let vs marke withall by the works done in this viſible world, that there is another nature that effecteth them, which being inuiſible differeth from all this world wee ſee, as that which is farre more excellent, which filleth the whole, and by vertue and power is in all the partes thereof, as a ſoule in a bodie. But in propounding this glaſſe before our eyes, we muſt take heede, that we fall not into their dotage, who haue thought and affirmed that the worlde is the body of God, and that himſelfe is the ſoule thereof. For therevpon it would follow, that God is mortall and corruptible in regard of his body, and that ſome part or other thereof would alwayes corrupt, as we daily ſee corporall things doe. Againe, if it were ſo, God ſhould not be infinite and incomprehenſible as he is: for the worlde doeth

A glaſſe to ſee God in.

The world is not the body of God.

doeth not comprehend and containe him, but he all the world, whereof he is the Creator, and by whom the world is and consisteth. Seeing then the soule is the image of God in man, as the body of man is the image of this great world, in which God worketh as the soule doeth in the body of man, let vs cõsider how God hath distributed the powers, vertues, and offices of the soule in the body, and in euery part thereof, as he manifesteth his glory, and vertue in all this visible world, & in all the partes of it. For first they agree herein, that as there is but one soule in one body, which is sufficient for all the partes and members thereof, so there is but one God in the world, sufficient for all the creatures. Next, if we cannot conceiue howe the soule is lodged in the body, or how it giueth life vnto it, neither yet howe it worketh & displayeth therein the vertues which it hath, but onely so farre foorth as it testifieth the same by those diuers effects, which we see and perceiue in euery part and member thereof, no marueile then if wee cannot with our eyes discerne or comprehend how God is throughout all, filling heauen and earth, how he displayeth his power and vertue, howe he worketh in all his creatures, and how hee guideth, gouerneth, and preserueth them by his heauenly prouidence. For if wee cannot comprehend the creature, nor the nature thereof, how shall wee comprehend the nature of the Creator? And if it be not in our power to know the workes of God wrought in vs, neither the woorkes of our owne soule, how shall we know his works done in the whole world? And if we be not able to vnderstand or comprehend them, doeth it followe therefore that he doeth them not? yet there are many that conclude after that sort. For they beleeue nothing but that which they are able to cõceiue, know, & comprehend by their natural reason. And so, because they cãnot know how ỹ soule being of a spirituall nature is ioyned with the bodie, which is cleane of another nature, nor conceiue howe it is lodged and worketh therein, therefore they must conclude that they haue no soule, which worketh that in them that is there done. For they see not, neither can they shewe howe it worketh by those instruments, which it hath in the bodie, but onely so farre foorth, as they behold the worke. But we shall haue occasion elsewhere to handle this more at large. For this time let vs goe forward with our speech of the powers and faculties of the soule, considering first of the braine, which is the principall instrument thereof, and the seate of the internall senses already mentioned by vs, of which wee are to be instructed particularly.

How the soule in the body resembleth God in the world.

The absurd collection of Atheists.

Of

Of the Braine, and of the nature thereof: of the ſundry kinds of knowledge that are in man: of the ſimilitude that is betweene the actions and woorkes of the naturall vertues of the ſoule, and of the internall ſenſes. Chap. 23.

ARAM. The woorkemanſhip which God hath wrought in the whole courſe of nature, aſwell in the nature of the heauens as of the elements, of liuing things, of plants, mettals and other creatures, doth vndoubtedly containe in it great miracles, and very excellent and euident teſtimonies: which ſhewe plainely vnto vs, that the nature of all things, yea of the whole worlde, commeth not by fortune and at aduenture, but that they were created and ordeyned by a more excellent nature then any can be found in al the world. But there is not a more expreſſe and clearer image of the diuine nature, then in that part of man, wherein are to be found thoſe great and marueilous vertues and properties, which are commonly called *Animales*, as namely the *thought*, *vnderſtanding*, and *knowledge of numbers*, and of *order*, *reaſon*, *iudgement*, *memory*, with the *diſcerning* of honeſt things from thoſe that are diſhoneſt, of good things from bad, together with the *election* or *reiection* of them. Therefore the contemplation of theſe vertues and powers is very neceſſary for vs, that by the knowledge of them wee may dayly learne to knowe GOD the better, by that reſemblaunce and ſimilitude of his wiſedome, which hee hath vouchſafed to transferre and to imprint in mans nature: and that wee might bee induced thereby to glorifie him: and that wee ſhoulde labour to the vttermoſt of our power, to haue this image ſhine in vs more and more, and daily to encreaſe in likeneſſe vnto the paterne from whence it is taken.

Of the *Animall* vertues.

Nowe let vs followe that diuiſion which wee haue alreadie made of the ſundry faculties, vertues, properties and offices which the ſoule hath in the bodie, namely, the *Animall*, *Vitall* and *Naturall*: and that diuiſion alſo which wee made of mans bodie, vnto which many attribute three ſeuerall partes, and call them bellies, the firſt and higheſt of which they place in the head, for the *Animall* faculties and vertues: the ſecond, which is the middlemoſt belly, in the breaſt and ſtomacke for the *Vitall vertues*: and the laſt, from the Midriffe to the ſhare-bone for the *Naturall faculties*. They vnderſtande by the firſt the whole brayne, which they diuide alſo into ſundrie partes, and call them likewiſe *Bellies*, and little

Three bellies attributed to mans body.

little *Bellies*. Wee haue alreadie hearde of the excellencie of the head, of the place and situation thereof, of the goodly outward members wherewith it is beautified, of the bones whereof it is made, and of the couering wherewith they are couered, that the braine might haue his conuenient lodging, and such a one as is requisite for the nature and office it hath: that it might be wel fortified and defended on euery side to preserue and keepe it well, against all outward inconueniences that might come vnto it: and to the end also it might haue neere about it all those seruaunts and senses which it guideth and gouerneth, and all those instruments which it standeth most in neede of, both in regard of the workes it is charged with, as also for the purging thereof. Forasmuch then as it is lodged in the head, we are to know, that as the head hath a certaine agreement with the heauens, and the eyes with the celestiall lightes, as wee haue already touched, so is it likewise with the braine. For it is of a more heauenly nature, and approcheth neerer to the spirituall and diuine nature then any other part of the whole body, as that wherein a man may finde all those excellent vertues and *Animall* powers, of which I made mention in the beginning of my speech, and which are no actions or workes of a brutish nature. Whereof also it followeth very wel, that the Woorkemaster and authour thereof, cannot bee of a brutish nature, without vnderstanding and knowledge of order, of things honest and dishonest, and of good and bad. Which teacheth vs moreouer, that hee greatly esteemeth of the preseruation of nature and of humane societie, & detesteth whatsoeuer is contrary thereunto, seeing hee hath imprinted in man such an image of his diuine nature, as hee would not willingly haue defaced & blotted out. Wherfore, although we cannot throughly know, either the nature of the braine, or the actions thereof, or of the soule which it serueth: yet y which may come to our knowledge will greatly helpe to confirme more & more this testimony of God and of his prouidence, which is already imprinted in our hearts by the light and law of nature. Therfore it were very good and profitable for vs, to consider diligently of that resemblance of God, which euery one of vs beareth in a very small image, that wee may giue him thankes, and referre to their proper ende all those giftes and excellent partes, which he hath placed in our nature. Wee are to note then for the first poynt, that as GOD manifesteth more excellently his diuine nature, and the glorie of his maiestie in the heauens, and in the highest partes of this great visible worlde, then he doeth in other partes more base and terrestriall, as we may easily knowe by the contemplation of them: so dealeth hee with the head and brayne of man, which is as it

Of the braine & of the image of God therein.

The braine most resembleth the heauens.

were

were the lodging of the internall senses already named, which are farre more excellent and noble then the outward senses. For if liuing creatures, and chiefly man, should onely and barely apprehend those things that are before them, without any imagination, thought, or consideration of them, thereby to know how to chuse or reiect them, as they may be eyther profitable or hurtfull, it would not be greatly profitable, to haue them presented to the outward senses. For this cause God hath ioyned vnto them another faculty and vertue, which is much more excellent and wonderfull then is the simple apprehending of them. This faculty and power is giuen for the knowledge of things, and that to the instruments in the brayne, as it appeareth by experience in this, that according as the braine and the partes thereof are well or ill affected, it is perceiued in the internall senses, of which they are the instruments, as wee will expresse more plainely in the sequele of our speech. But concerning this present matter in hand, we are to note, that there are three kindes of knowledge. The first knoweth those bodies onely that are present before it: the second knoweth those also that are absent: and the third those things that haue no bodies. Wee see by experience, that although plants haue a certaine agreement with other liuing creatures, namely in this, that they inioy the same life with them, which we called before the *Vegetatiue* or *Nourishing* life, neuertheless, other liuing creatures haue this more then they, that they know, see, heare, taste, smell and touch, which things are without them: whereas the whole life of plants hath nothing but that which is within them, hauing no sense or knowledge outwardly. Concerning that knowledge, which taketh notice onely of corporall things that are present before it, it is the same that belongeth properly to the external senses, of which we spake before, and which are giuen by God to liuing creatures for their preseruation. For seeing they are bodily natures, and must liue amongst bodies, hee hath endued them with a certaine knowledge of those bodies, to the end they may desire and follow after such things as are agreeable to their nature, and eschewe that which is hurtfull. Now that which is hidden within any thing, is knowen by some outward means. And therfore the bodily senses were giuē vnto thē, to the end that by them they might know whatsoeuer is external, being annexed to the things that are perceiued. And although God hath not giuen to all liuing creatures outwarde senses alike, yet they that are perfect haue all those fiue senses spoken of in our former discourses, by which they are able to perceiue and knowe all outward things, so that nothing can bee found, which is not comprehended vnder the knowledge

Three kindes of knowledge.

Of the first kinde of knowledge common to all liuing creatures.

knowledge of theſe ſenſes. Wherin God hath ſo prouided, that according to mans iudgement we ſee, that all perfect liuing creatures ought to haue iuſt ſo many & not one more or leſſe. For if they had leſſe, they ſhould not be ſo perfect as they are: and if they had moe, they woulde be ſuperfluous and for no vſe, at leaſtwiſe ſo farre forth as our ſinal capacitie could conceiue, leauing in the meane while to the incomprehenſible wiſedome, and infinite power of God, that which we are not able to comprehend. For we owe him this reuerence, ſeeing he alone knoweth all things that are neceſſary and expedient for all creatures.

Of the ſecond kind of knowledge.

Now beſides this outward knowledge of things preſent, we ſee plainly, that there is another knowledge within of things that are abſent. For our owne experience teacheth vs, that euen then when our externall ſenſes are retired and withdrawen from doing their dueties, the imagination, thought, conſideration and remembrance of thoſe things we haue ſeene, heard, taſted, ſmelt, touched and perceiued with corporal ſenſes, remaine ſtill in vs both waking and ſleeping: as it appeareth by our dreames, in which the images and reſemblance of thoſe things which the bodily ſenſes perceiued waking, are repreſented to our internall ſenſes when we are aſleepe. We ſee teſtimonies of ſome part of this knowledge euen in brute beaſtes, which cauſeth them to haue reſpect to ſuch things as they neede: but yet they haue it not as men haue, who haue farre greater knowledge, & moe internal ſenſes then beaſts, as being partakers of reaſon and vnderſtanding.

Of the third kind of knowledge.

The third kinde of knowledge, which is of things that are not bodily, is the principal effect of the vnderſtanding, which lifteth vp all the ſenſes of mã to the cotemplation of the diuinitie, & of the ſpiritual and ſupernatural things: which kind of knowledge is proper to man and to no other liuing creature. Of this knowledge we will intreat more at large hereafter, when we ſhal ſpeake of thoſe principall and moſt noble ſenſes of the ſoule, namely vnderſtanding and reaſon. In the meane time that we may the better know the faculties vertue and office of euery one of thoſe internal ſenſes of which we will intreate, we are to vnderſtand, that the ſoule worketh by them in their places, almoſt after the ſame manner it doeth in the diuers kindes of her naturall faculties and vertues, according to the nature of euery one of them. For this power and vertue which we call *naturall*, and which before we ſaide was the third faculty that continually worketh in man and neuer ceaſeth, is diuided into three ſortes. The firſt is the vertue of *nouriſhing*, the ſecond of *augmenting*, the third of *ingendring*: and theſe haue ſixe other vertues and faculties common to them altogether. The firſt draweth vnto it, the ſecond holdeth faſt, the third digeſteth, the fourth diſtributeth, the

Of the naturall vertue and of the kindes thereof.

fift aſſimilateth and incorporateth, that is, conuerteth into it owne ſubſtance that which is diſpenſed vnto it, and ſo turneth it into the ſubſtance of the bodie that receiueth it: the fixt driueth forth whatſoeuer is ſuperfluous. For the nouriſhment which the bodie receiueth would doe it no good, vnleſſe it had ſome vertue in it to drawe the ſame vnto it ſelfe, as alſo members and inſtruments meete for this woorke, as we will declare more at large by the helpe of God, when we ſhal ſpeake more particularly of this matter. Beſides, it is not enough for the bodie to drawe foode to it ſelfe, but it muſt alſo retaine the ſame. And becauſe the thinges that are taken cannot nouriſh the bodie except they bee turned into the nature thereof, therefore they muſt firſt bee digeſted and prepared by this meanes, as wee vſe to prepare ſuch meates as haue neede of dreſſing before wee eate them. But becauſe they are not ſufficiently prepared by this firſt dreſſing, they muſt bee once againe dreſſed by the naturall heate that is in the bodie, without which neyther the heate of the materiall fire, nor the heate of the ſunne will ſerue the turne, vnleſſe this naturall heate alſo doe his duetie. Nowe after the meate is thus digeſted and prepared, it muſt bee diſtributed and parted to all the members, that euery one may take ſuch nouriſhment as is meete for it. And becauſe the matter is diuers in the whole compoſition of the bodie, as namely, bones, griſtles, ligaments, ſinewes, arteries, veynes, fleſhe and other kindes of matter whereof wee haue ſpoken heeretofore: therefore muſt the food alſo be ſo conuerted in euery member, as that it is to bee altered into a ſubſtance altogether like to euery ſeuerall part it hath to nouriſh. Nowe foraſmuch as all that the bodie taketh in for nouriſhment, is not fitte for that purpoſe, after that nature hath taken that which may doe her good, ſhee reiecteth the reſidue, wich is not onely not profitable, but alſo very hurtfull for her, vnleſſe ſhee did caſt it foorth, and ſo diſcharge and purge the bodie thereof. Nowe let vs ſee howe the like is wrought in the brayne betweene the internall ſenſes and the *Animal* vertues. For firſt there muſt bee ſome facultie and vertue that receiueth the images imprinted in the ſenſes, the knowledge whereof is as ſingle and plaine as may bee, becauſe it is onely of thinges that are bodily and preſent, as I haue alreadie declared. This vertue is called *Imagination*, or the *Imaginatiue* vertue, which is in the ſoule as the eye in the bodie, by beholding to receiue the images that are offered vnto it by the outward ſenſes: and therefore it knoweth alſo the things that are abſent, and is amongſt the internal ſenſes as it were the mouth of the veſſell of memorie, which is the facultie and vertue that retaineth

Of the Animal vertues and powers in the internal ſenſes.

Of Imagination.

Of Memorie.

neth and keepeth whatsoeuer is committed to the custody thereof by the other senses, that it may be found and brought forth when neede requireth. Therefore *Memorie* is as it were their treasurer to keepe that which they committe vnto it, and to bring it foorth in due time and season. Nowe after that the *Imagination* hath receiued the images of the senses, singly and particularly as they are offered vnto it, then doeth it as it were prepare and digest them, eyther by ioyning them together, or by separating them according as their natures require. They that distinguish *Imagination* from *Fantasie*, attribute this office to *Fantasie*: others say it belongeth to the *Common sense*, vnder which they comprehend both the former faculties, because the office thereof is to receiue the images that are offered vnto it, and to discerne the things as they are presented by all the externall senses, and to distinguish them as they doe. Afterwarde it is requisite, that all these things thus heaped together, shoulde bee distributed and compared one with another, to consider howe they may be conioyned or seuered, how one followeth another, or how farre asunder they are, that so a man may iudge what is to be retained and what to be refused. And this office belongeth to *Reason*, after which *Iudgement* followeth, whereby men chuse or refuse that which reason alloweth or disalloweth. For it belongeth to reason to discourse, and memory afterward, as I haue alreadie touched, hath this office to retaine and keepe all. Thus you see the similitude and comparison that may be considered of betweene the actions and workes of the naturall vertues of the soule, and those of the *Animal* vertues in the internall senses: which may greatly helpe vs to the better vnderstanding of that which wee haue alreadie touched before, concerning the spirituall foode of our soules, which properly belongeth to the internall senses. Nowe because all these senses, faculties and vertues haue their instruments in the brayne, before we speake more at large and particularly of their office and nature, wee must see howe these partes are placed in the head, and what vessels and members they haue in the brayne: and this ACHITOB shal teach vs.

Of *Fantasie* and *Common sense*.

Of *Reason* and *Iudgement*.

Of the composition of the Braine, with the members and partes thereof: of their offices, and of that knowledge which ought to content vs, touching the principall cause of the vertues and wonderfull powers of the soule. Chap. 24.

ACHITOB. The actions, faculties and vertues of the soule are so high & obscure, that their excellency far surmounteth ỹ capacity

of our vnderstādings. For we haue no other soule aboue this ỹ effecteth these works, whereby we might see and know the nature hereof, as by this we come to the knowledge of corporall things, whose nature being of lesse excellencie & more base, our soule which is of a more high and noble nature is able to know, comprehend and iudge of them. But because there is no nature in vs more high & excellent then our soule, none can know it as it is, but onely the creator that made it, especially that reasonable part of the soule, wherein the image of God is more liuely, and shineth more clearely then in the rest. Therefore we may in some sort know by this part, facultie and vertue which is the chiefest, what is the nature of the rest, that are inferiour vnto it. But because there is no part in vs aboue that, we cannot perceiue and know how it vseth the internal senses, with their vessels and instruments, as by this wee may iudge of the *Vital vertue*, which it sheweth vnto vs in the heart, and of the *Nutritiue* vertue which it discouereth vnto vs in the liuer, and in other partes and members seruing to these faculties, as also to the vertue of generation. Therefore wee must waite for a more ample knowledge of our selues, chiefly of our soules, and aboue all of that part which is most excellent in it, when we shall by the goodnes and grace of God beholde face to face the creator that created it, and shal behold and know our selues in him, and contemplate him in all perfection and truth. But seeing we vnderstood by the former speech, that all the *Animal* faculties and vertues, and all the internal senses (in the knowledge whereof we desire to be instructed more at large) haue their seates and instruments in the braine, let vs nowe consider howe these partes are placed within the head. And first of all wee must call to minde what wee hearde before of the outwarde partes thereof. As for that which is within, there are hollowe places, called *Little Bellies*, distinguished by distaunce of place, as it were diuers chambers in one building. Therefore there are certayne membranes or skinnes both to distinguish them and knitte them together, as also to preserue and keepe them from all hurt and danger.

The nature of the reasonable part in ỹ soule is hard to be knowne.

Of the litle Bellies of the braine.

Nowe albeit these skinnes haue this office, yet it is much to bee marueiled at, howe this whole frame can keepe it selfe and continue so firme, as it were the roofe of a house or Church, considering that the matter there is great, spongie, and very tender. The first of these skinnes is a thicke couering, which is one of the chiefest skinnes that belong to our body. The substance thereof is thicke, and harder then any other skinne, and therefore it is called the *Harde mother*, because it bringeth foorth and preserueth all the rest.

Of *Dura mater*, or the hard mother.

The

The vſe and profite thereof is to wrap and foulde in rounde about the whole braine, and to keepe it, that whileſt it moueth, it ſhoulde not be hurt with the bone of the head, which is commonly called the skul. For nature vſeth to ſet a meane betweene two contraries, as well to knit them together, as to preſerue both the one and the other. Therefore becauſe the bones of the skull are hard, and the braine is ſoft and tender, God hath placed this couering, which is of a middle ſubſtance betweene them both, and is ſo tyed to the one and the other, that it hangeth as it were betweene both, and toucheth neither of them, but there is ſpace betweene them, to the ende that the motion of the braine might be free without any let or hinderance. The ſecond vſe thereof is, to ſerue for a paſſage to the veines and arteries, for the nouriſhing of the braine and gouerning of the vitall ſpirites. Laſt of all, it ſerueth to diſtinguiſh the whole brayne, firſt into two partes, namely into that before, and that behinde: then into the right ſide and the left. It is of this skinne whereof ſome men thinke *Salomon* ſpake, when he made mention of a *golden Ewer broken in the extremitie of olde age*, and ſo wee expounded it when wee intreated of the marrowe in the chine-bone. Beſides this skinne, there is another named the *Godly mother*, which is fine and very ſlender, wouen of many veynes and arteries, ſeruing not onely for it owne life and nouriſhment, but alſo for that of the brayne. Neither doeth it onely compaſſe and wrap in the braine round about, as the *Hard mother* doeth, but entreth alſo into the bowels and windings thereof, to tie and knit it togither on al ſides. As for the braine, which is the fountaine and beginning of the ſinewes and of the voluntary motion, and the inſtrument of the chiefeſt faculty of the ſoule, namely, the *Animal* and reaſonable facultie, it is greater in man then in any other creature, as that which filleth almoſt the whole skull. I ſay almoſt, becauſe if it filled it full and wholly, the motion thereof could not be perfect. His office and vſe is, to woorke and make fine the *Animal* ſpirite, which is neceſſary for the whole body, and to ſerue as an inſtrument to the facultie of reaſon, which is the chiefeſt facultie and vertue of the ſoule. The firſt part of the brayne retayneth the name of the whole, beeing diuided into two partes, namely into the right part and the left. The hinder part is called the little brayne, and that in compariſon of the other partes. So that when a man conſidereth the whole brayne, hee ſhall finde within the ſubſtaunce thereof foure *Ventricles*, or hollowe places, which are ioyned together by certaine wayes. Nowe although wee cannot ſee with our eyes, nor well vnderſtande and conceiue howe the ſoule woorketh by her inſtruments,

Of the skull.

Three vſes of the hard Mother.

Eccles. 12. 6.

Of *Pia mater* or godly mother.

Of the braine and office thereof.

The diuiſion of the braine.

neuertheleſſe God giueth vs a certain entrance into ſome knowledge thereof by the matter and forme which they haue. And therefore it ſeemeth, that theſe litle bellies of the braine haue ſuch wayes from one to another, to this ende that by them, the ſpirites that are made and imprinted by the ſenſible and intelligible kindes and images, might paſſe and bee communicate one with another. Nowe becauſe they muſt not onely bee well wrought, but alſo throughly cleanſed of all excrements, God hath created thoſe veſſels and inſtruments, in which this woorke is to bee begunne, greater then the others which are to receiue the ſpirites alreadie wrought and almoſt perfected. Therefore the two firſt are the greateſt, hauing their ſituation before, namely on each ſide one, and being in faſhion like to two halfe moones. The thirde is vnderneath them right in the middeſt of the braine. The fourth and laſt is vpon the bending downe of the nape of the necke. As for the two firſt ventricles, they are ſo conioyned the one with the other, that they end in one common pipe or paſſage, like to two paire of ſmithes bellowes. And it ſeemeth that God hath made them of that faſhion, as if hee meant thereby to ſhew vs, that the ſpirite of the ſaide ventricles hauing receiued his forme of the kindes and images propounded vnto it, is caried by this paſſage into the middle ventricle or bellie. I omit to ſpeak at large of many veſſels and inſtruments, which ſerue the brayne for ſundry purpoſes, amongeſt the which there is one, which both the Greeke and Latine Phyſicions call by a name that ſignifieth a *Preſſe*, becauſe the blood is preſſed into it for the nouriſhing of the braine: and another called a *Vault*, both in reſpect of the faſhion and of the vſe. For it is like a Vault or arch-roofe ſet vpon three pillers, and is as it were the roofe and couering of the middle ventricle, that there might bee a more free and eaſie ſpace for the motion of the *Animal* ſpirite that is made therein: and alſo that it might more eaſily ſuſtaine and beare the greate quantitie of brayne, that leaneth vnto eache ſide of it. I omitte alſo other inſtruments, which ſerue in like manner to ſtrengthen and ſupport the partes thereof. There is alſo one inſtrument made as it were of many pieces ioyned together like little wheeles, which is called *Like-worme*, becauſe of the likelihoode it hath with thoſe great white wormes that are founde in rotten wood. It ſeemeth that this piece was placed there, to bee as it were the porter, to ſhutte and open the paſſage of the ſpirites that goe into the hindermoſt ventricle, to the ende they ſhoulde enter therein meaſureable, and ſo auoyde the

Of the *preſſe* and *Vault* in ye head.

Of the *Like-worme* and of his office.

the confuſion of the memorie that is placed there: which otherwiſe would happen if they ſhoulde enter in too ſodainly and too much at once. There is likewiſe a pipe, to euacuate the groſſe and thicke excrements of the braine, aſwell by the roofe of the mouth, as by the noſe: and therefore becauſe it reſembleth a litle baſin, or rather a funnel, it is called by thoſe names.

Of the paſſage whereby the ſuperfluities of the brain are voyded.

Moreouer, there is a pipe that paſſeth from the middle ventricle to the laſt, which is as it were the chariot of the ſpirite, to paſſe from one to another. In all which thinges, and in many others particularly obſerued by Phyſicions and Anatomiſts, in this part of the brayne, wee may note a woonderfull woorkemanſhippe both for the varietie of inſtruments, and for their fitte application to thoſe dueties that are aſſigned them. Wherefore wee may well ſay, that it is in this part of man chiefly, wherein GOD doeth moſt excellent manifeſtly his diuine nature, and the glorie of his maieſtie. And this wee ſhall better perceiue, by conſidering particularly and in order vnto which of the internall ſenſes all theſe partes of the brayne are veſſels and inſtruments, in which the faculties and vertues of the ſoule are contained and doe ſhewe themſelues. But as was ſayde in the beginning of our ſpeech, let vs not heere looke for a ſounde and perfect knowledge of that ſubſtantiall power, whereby the ſoule effecteth ſo many marueilous woorkes by the meanes of theſe ſenſes. For ſo high a ſecrete beeing layde vp and hidde in wiſedome and trueth it ſelfe, cannot fall within the ſmall capacitie of mans ſenſe and vnderſtanding, vntill the light thereof bee purged from that corporall darkneſſe wherewith it is couered and compaſſed about during this life.

None can here attaine to a perfect knowledge of the eſſentiall power of ỹ ſoule.

Neuertheleſſe by a diligent contemplation of that matter, which wee haue noted woorthie of admiration, wee ſhall finde ſufficient wherewith to content our mindes, by cauſing them to looke to themſelues, in reſpect of that which it hath pleaſed GOD heere to reueale and manifeſt two manner of wayes. Firſt, becauſe wee may in ſome ſort take a viewe of nature, by ſearching out therein thoſe thinges, of which ſhee doeth heere ſet before vs very euident teſtimonies: euen thoſe thinges which may bee demonſtrated (although groſſely) according to the capacitie of our dull vnderſtandings. The ſecond way, which is the chiefeſt and moſt ſure, is by that teſtimonie which himſelfe affoordeth vs in his worde. For let vs not thinke that the minde can pronounce any thing for certayne, but as it is directed by the teſtimonie of GOD, ſeeing the ſenſes which

hee hath giuen vs, come short herein, and are not able to ascende vp so high. For the excellencie of this creature, and of the nature thereof is such and so great, that it cannot perfectly knowe and comprehend it selfe, especially where it is of greatest dignitie. So that if wee desire to haue certaine knowledge, whither should we haue recourse in this defect of our senses, but vnto him that is able to certifie vs truely in this poynt. And who can testifie the trueth of the worke, but the Workemaster that made it, and therefore knoweth it better then any other, and all the perfection that is in it? Why then doe wee not yeelde to GOD that honour in a thing not to bee comprehended by vs, which wee doe to men of whome wee are well perswaded in thinges which wee cannot knowe but by their testimonie? For howe manie thinges doe wee beleeue of which wee knowe not the causes, and for which wee haue no other reason shewed vs, but onely the testimonie and authoritie of men, whome wee iudge woorthie of credite, who notwithstanding may themselues bee deceiued, and deceiue others. But GOD cannot bee deceiued, nor deceiue those that giue credite to his testimonie, which hee hath not so hidden from men, but that it is manifested vnto them, yea hee hath chosen some amongst them to testifie the same from him to others. And if it hath pleased him to haue such witnesses amongest them, a man may soone see that hee hath chosen them in whome hee hath caused his image to shine most excellently, and whome hee hath made more like to himselfe, aswell by the reuelation of his holy spirite, in all those excellent graces and vertues wherewith hee hath indued them, as also by those holy and heauenly woorkes which he effecteth by them, whereby hee hath as it were marked them with his seale to giue them authoritie, and to cause them to bee aeknowledged of all for his faithfull witnesses and seruants. If then wee desire to haue certaine and true witnesses in any such matter, where can we finde them sooner then amongest the Patriarkes, Prophets and Apostles, with all those Martyres and other holy personages, whose doctrine and life testifie vnto vs howe farre they differ from other men? But aboue all, howe highly ought wee to esteeme the testimonie of the very Sonne of GOD, who is to bee preferred before all others? Seeing therefore wee haue so many faithfull witnesses, let vs keepe vs to their testimonie, wayting for that perfect light, and more cleare and ample knowledge which shall bee reuealed vnto vs in that heauenly glorie. In the meane time let vs consider howe wee are able to comprehende the infinite nature of the Creator of our soule,

The mind cannot perfectly know it selfe.

God cannot deceiue, nor be deceiued.

The testimony of the scriptures most firme.

ſoule, ſeeing wee cannot conceiue the nature of the ſoule, which he hath created: and let vs reiect thoſe dogges and hogges, thoſe Atheiſts and Epicures, who iudge of God and of the ſoule of man ſo farre foorth onely as they are able to knowe and comprehend by their naturall ſenſe, whereby they ſee no further into the ſoule of man then they doe into the ſoules of beaſts, whome themſelues reſemble. But ſuppoſe they had no other teſtimony of the celeſtiall and diuine nature of the ſoule, but that which it affoordeth vs daily by thoſe faculties and vertues where with God hath endued it, and the effectes it ſheweth vs, yet ought they to learne to iudge otherwiſe. Now to morrowe it will be thy part, ASER, to beginne the particular handling of theſe goodly internall ſenſes, whoſe veſſelles and inſtruments wee haue conſidered of in this ſpeach: as alſo thou art to teach vs who be the chiefe miniſters of the ſoule for all her actions.

The end of the third dayes worke.

THE FOVRTH dayes worke.

Of the ſeate of voluntary motion and ſenſe: of the office and nature of the common ſenſe: of imagination and of fantaſie, and howe light and dangerous fantaſie is: of the power which both good and bad ſpirites haue to moone it. Chap. 25.

ASER. The knowledge of many things is ſo natural to men, that being borne with them, it is like to a light attending vpon the minde, as the ſight doeth vpon the eyes. For the knowledge of numbers and of order, the Principles and beginning of Artes, the knowledge and diſtinction of things honeſt and diſhoneſt, proceede from ſuch a light. And when Saint *Paul* ſayeth, that the Gentiles, and all that haue not receiued of God the Lawe of the two Tables as the people of Iſrael did, haue notwithſtanding *a Lawe written in their hearts that doeth accuſe or excuſe them*, no doubt but by this Lawe hee vnderſtandeth that naturall knowledge which men haue both of God, and of good, and euil, which iſſueth from a higher ſpring then from the outward ſences, and which euery one hath for a ſchoolemiſtreſſe within himſelfe, euen they alſo that would extinguiſh wholly Rom. 2.15.

ly this light if they could. For although God hath imprinted many ſimilitudes and teſtimonies of himſelfe in all creatures, whereby hee manifeſteth himſelfe vnto vs, yet ſhould we know nothing more then the brute beaſts do, if there were not a light in our mindes that cauſeth vs to ſee and knowe them, and to conclude that which wee doe: which light is not in beaſts, albeit they haue outward ſenſes as wel as wee. But it is commonly ſaid, that there is nothing in the vnderſtanding, which hath not firſt beene in the outward ſenſes: that is to ſay, that it can know nothing, which is not firſt diſcouered and manifeſted vnto it by them. But wee muſt vnderſtand that ſaying of ſuch things as fall vnder their powers and faculties, which being knowen and noted by the ſenſes, doe awaken and ſtirre vp the vnderſtanding, which after by that vertue it hath in it ſelfe, proceedeth forward, namely, from ſignes and effects vnto cauſes, from accidents to ſubſtances, and from particular things to vniuerſalities. But let vs conſider how.

We muſt firſt remember the diuiſion which before wee made of the *animal* faculty and power, and thereupon wee note that the ſenſitiue and motiue powers, whereby the ſoule, vſing the meanes of the ſinewes and muſcles, giueth voluntary ſenſe and motion to all the body, haue no ſpeciall place or ſeate in the braine, as the other internall ſenſes haue, but are diſperſed throughout the whole ſubſtance thereof. Concerning the chiefe power and faculty we were told before, how ſome diſtinguiſh betweene *Imagination*, *fantaſie*, and the *Common ſenſe*: and how others comprehend them all in one. But be it that we ioyne or ſeparate them, let vs nowe conſider of the nature and places of each of them. The *Common ſenſe* is ſo called, becauſe it is the firſt of all the internall ſenſes of which we are to ſpeake, as alſo the Prince & Lord of all the externall ſenſes, who are his meſſengers and ſeruants to miniſter and make relation vnto him of things in common. For it receiueth all the images and ſhapes that are offered and brought vnto it by them, yea all the kindes and reſemblances of materiall things, which they haue receiued only from without, as a glaſſe doth: and al this for no other cauſe, but that they ſhould diſcerne and ſeuer euery thing according to it owne nature & propertie, and afterward communicate them to the internall ſenſes. For although all the knowledge that is in the minde of man proceedeth not from the outward ſenſes, as we ſhewed in the beginning of our ſpeach, neuertheles they are created of God, to the end they ſhould ſend to the vnderſtanding the ſimilitudes of things without, and be the meſſengers of the minde, and witneſſes of experience: and alſo to the ende they ſhould

Of the ſeate of voluntary ſenſe and motion.

Of the *Common ſenſe* and of his office.

should awaken and stirre vp the mind to behold and marke the things that are without it, that by considering of them, it may iudge of, and correct the faultes. Wee must then obserue, that the externall senses haue no iudgement of that which they outwardly receiue but by meanes of the common sense, vnto which they make relation, and then that iudgeth: so that they ende where that beginneth. In this manner therefore as the *Common sense* of all the internall senses is next vnto the external, so is it the meanes whereby they communicate one with an other. For afterward it caryeth to the other internall senses whatsoeuer hath beene communicated vnto it by the externall. Now after this sense hath done his duety, *Imagination* and *Fantasie* execute their offices, both which are taken by many for one and the same faculty and vertue of the soule, but yet distinguished from the *Common sense*: others ioyne them both with the Common sense, because these three senses, whether they be distinguished or taken all for one, haue their seates, vessels, and instruments in the former part of the braine. Therefore there will be no danger if we vse these two names *Fantasie* and *Imagination* indifferently. For *Fantasie* is deriued from a Greeke worde that signifieth as much as *Imagination*: and it is translated by *Cicero* into a Latin word, which is as much as *Vision*. This faculty therefore and vertue of the soule is called *Fantasie*, because the visions, kindes, and images of such things as it receiueth, are diuersly framed therein, according to the formes and shapes that are brought to the *Common sense*. Therefore *Daniel* called the dreame of *Nebuchadnezzar*, the *visions of his head*, which hee had vpon his bed, according to the thoughts whereupon he mused and fell on sleepe. For although this was a heauenly dreame, yet God vsed therein the internall senses, which hee had giuen to *Nebuchadnezzar*, vnto which hee represented the image of those things hee woulde haue him to vnderstand and knowe, as afterward they were expounded vnto him by *Daniel*. Moreouer this faculty of the fantasie is sudden, & so faire from stayednes, that euen in the time of sleep it hardly taketh any rest, but is alwaies occupied in dreaming & doting, yea euen about those things which neuer haue bin, shalbe, or can be. For it staieth not in that which is shewed vnto it by the senses that serue it, but taketh what pleaseth it, and addeth thereunto or diminisheth, changeth and rechangeth, mingleth and vnmingleth, so that it cutteth asunder and seweth vp againe as it listeth. So that there is nothing but the fantasie will imagine and counterfaite, if it haue any matter and foundation to worke vpon, without which it can build nothing, as wee may iudge by that which hath bene already shewed, namely that man can neither think, imagine,

Of Imagination and of Fantasie.

Dan. 2. 28, 29.

The giddinesse of Fantasie.

imagine, or doe any thing elſe, of which hee hath not ſome beginning and ground in nature and in the woorkes of God, from which after hee hath his inuentions. But although fantaſie can doe nothing without this gappe and entrance, yet it is a wonder to ſee the inuentions it hath after ſome occaſion is giuen it, and what newe and monſtrous things it forgeth and coyneth, by ſundry imaginations ariſing of thoſe images and ſimilitudes, from whence it hath the firſt paterne. So that in trueth, *fantaſie* is a very dangerous thing. For if it bee not guided and brideled by reaſon, it troubleth and mooueth all the ſenſe and vnderſtanding, as a tempeſt doeth the ſea. For it is eaſily ſtirred vp not onely by the externall ſenſes, but alſo by the complexion and diſpoſition of the body. Heereof it proceedeth that euen the ſpirites both good and bad haue great acceſſe vnto it, to ſtirre it either to good or euill, and that by meanes vnknowen to vs. For as wee haue many meanes to prouoke one anothers imagination and fantaſie, which are not in beaſtes, neither can be comprehended by them; ſo theſe ſpiritual natures (by reaſon of the agreement of their nature) haue one towardes an other, which wee neyther knowe nor can comprehend, whereby they haue acceſſe to mooue our fantaſie diuers wayes. Wherefore as the Angelles haue meanes to repreſent to our mindes the images of good, heauenly, and diuine things, both waking and ſleeping: ſo can euill ſpirites greatly trouble them by diuers illuſions: the proofe whereof wee haue in many, whome badde ſpirites find apt and diſpoſed thereunto, and namely in ſorcerers, whoſe minde they trouble in ſuch ſort by ſundry ſtrange illuſions, that they verily thinke they haue ſeene, heard, ſpoken, and done that which the deuill repreſenteth to their fantaſie, yea ſuch things as neither men nor deuilles themſelues can poſſibly perfourme: and yet all that while they ſtirre not out of their bedde, or out of ſome one place. But the diuell, hauing once power ouer them, doeth in ſuch ſort print in their fantaſie the images of thoſe things hee repreſenteth vnto them, and which he woulde haue them beleeue to be true, that they can not thinke otherwiſe but that it is ſo, that they haue done ſuch things, and that they were awake when indeed they ſlept. For as God appeareth to his ſeruants by heauenly viſions, both when they ſleep & when they wake, and printeth in their mindes the images of thoſe things which it pleaſeth him to reueale vnto them: ſo the diuell, who endeuoureth to counterfait all the woorkes of God to deceiue men, hath his deuiliſh illuſions for his viſions, whereby he mooueth and troubleth the fantaſie and mindes of thoſe, ouer whome hee raigneth through their infidelity and wickedneſſe. Therefore it is very needefull, that men ſhould

Fantaſie is dangerous.

It is very ſubiect to the motions of good or ill ſpirites.

How ſorcerers are deluded by the Diuell.

The deuill counterfaiteth the woorkes of God.

ſhould recommend themſelues to God, to the ende theſe euil ſpirites may haue no ſuch power ouer them, and that their iudgements may be ſound to diſcerne the images of thoſe things, which hee repreſenteth to their mindes, from all Diabolicall illuſions. And ſurely no marualle if wicked ſpirites ſo oftentimes deceiue men, when as Iuglers haue ſo many waies to abuſe them, ſhewing them ſuch ſtrange ſights, that if they were not wrought by thoſe kinde of men, a great many woulde take them for miracles. Yea although they be done after this manner, yet wee wonder thereat, being hardly able by the ſharpneſſe of our wits to attaine to the knowledge thereof, ſo that many are perſwaded that ſuch things cannot be done without the power of the deuill. But let vs returne to our matter. This imaginatiue power of the ſoule, hath moreouer ſuch vertue, that oftentimes the imagination printeth in the body, the images of thoſe things which it doeth vehemently thinke of and apprehend, the experience whereof is very euident, eſpecially in the longings and imaginations of women with childe. Many times alſo we ſee ſome that can hardly goe ouer a bridge without falling, by reaſon of the apprehenſion of the danger, which they haue conceiued in their fantaſie and imagination. But which is yet more ſtrange, it falleth out oftentimes, that the fancies and imaginations of great bellied women are ſo vehement and violent, that vpon the bodies of the children they goe withall, they print the images and ſhapes of thoſe things vpon which they haue fixed their fancies, and vnto which by reaſon of their fancie, they are moſt affectionated. Wee ſee examples heereof a great many continually. Neither is it altogether without reaſon which wee vſe commonly to ſay, that fancie breedes the fact which it imagineth. For wee ſee many fall into thoſe miſhaps and inconueniences, which they imprint in their fantaſie and imagination. Wee may alſo obſerue heere, howe wee are prouoked to yawne and gape when wee ſee others doe ſo, and driuen into a deſire of many things of which wee ſhould not haue dreamed, vnleſſe wee had beene incited thereunto by the example of others, or by ſome obiect preſented to our ſenſes, and prouoking vs thereunto. Yea, this imaginatiue vertue can do much in beaſtes, as among other things wee may ſee it in this, that they deſire rather to make water in a puddle, or in a riuer, or in ſome other water, or vpon a dunghill or in a ſtable, then elſe-where. For the things that are offred to their ſenſes ſoone mooue their fantaſie and imagination, which afterward ſtirreth them vp, either in reſpect of the agreemẽt that is betwixt thoſe things, namely, water and vrine, or becauſe of their cuſtome to doe ſuch a thing in ſuch a place, which putteth them in minde and helpeth them

Of the force of imagination.

The ſtrong fancie of women with childe.

Imagination preuaileth much in beaſts.

to

to doe it more readily, by reaſon of the imaginatiue vertue that is in them.

Nowe if imagination hath ſuch vertue in beaſtes, wee may iudge alſo what it is able to do in the minde of man, which is a great deale more quicke and ready. Therefore we ought to eſchew all occaſions of euill, that may be preſented to our ſenſes, to ſtirre vp our imagination and fantaſie to wicked and diſhoneſt things. For one only wicked looke, or one diſhoneſt ſpeach, is ſufficient to trouble our minds with diuers imaginations and fantaſies. Which as it is well knowne to the deuil, ſo knoweth he alſo how to giue occaſion, and to offer the meanes of ſtirring all the ſtuffe in our fancies. But we keep ſuch bad watch in this reſpect, that in ſteade of eſchewing occaſions of euil, we ſeeke after them, and where we ſhould ſhut the doore againſt euill, we ſet it wide open, that it may enter more eaſily into vs. Wherein wee followe not the example of the Prophet, who prayed vnto the Lorde, ſaying, *Turne away mine eyes that they beholde no vanitie:* but wee rather take a contrary courſe to whet our ſelues forward to all beaſtlineſſe. Seeing therefore *Imagination* and *Fantaſie* haue ſo little holde of themſelues, wee haue neede of an other facultie and vertue aboue that, to be able to iudge of things imagined and perceiued by ſenſe (of which wee haue hitherto ſpoken) and that is reaſon, the diſcourſe whereof I referre to thee, AMANA, as alſo of memorie, which is the fift and laſt internall ſenſe of the ſoule.

Good counſaile for euery one.

Pſal. 119. 37.

Of Reaſon and Memorie, and of their ſeate, nature, and office: of the agreement which all the ſenſes both externall and internall haue one with another, and of their vertues. Chap. 26.

AMANA. They that haue curiouſly ſearched into the nature of beaſts, haue found in them, eſpecially in ſuch as were moſt perfect, as many externall and internal ſenſes as are in man: yea they perceiued, that their braine and all the partes thereof, did not differ much from that of men, whether wee reſpect the ſubſtance or the faſhion. But all theſe excellent giftes of nature reach no farther in them, then to the vſes of this preſent life, and the neceſſities thereof. For they haue no reaſon giuen them to enquire after that which is good, to the ende their will might followe and embrace the ſame. Moreouer their *Good*, conſiſteth only in corporall things belonging to the bodie, which they eaſily

Beaſts ſearch only after corporall things belonging to this life.

easily knowe and discerne, as standing in neede of no other reason or vnderstanding to make enquirie after it, then of that bare knowledge and naturall inclination that is giuen them. But the *Good* that belongeth to man, is hidden in the soule and spirite. For this cause hee must of necessitie enquire after it, that hee may come to the knowledge thereof, least he chuse euill in steade of good, for want of knowledge of his proper and true *Good*, and so be deceiued by the appearance of a false *Good*, which is not so in trueth, but in opinion onely and by errour: whereby the greatest part of men are commonly beguiled, preferring the supposed *Goods* of the body, before the true goods of the soule, and temporall things before eternall. Therefore as our eyes stand in neede of light to keepe vs, and to cause vs to see in darkenes, so our soule and spirite hath neede of reason to guide it in the middest of errour and ignorance, that it may discerne trueth from lying, the true *Good* from the false, and that which is profitable from the contrary.

This faculties and vertue of the soule, so necessary in man, and which is able to iudge of things imagined and perceiued by the other senses, (of which we haue spoken before) to knowe whether they be good or bad, and what is to be embraced or eschewed, is called, the *Iudging* or *discoursing facultie*, namely, *Reason*, which is the principall part and vertue of the soule, and beareth rule among all the other senses. For this cause he hath his seate by good right assigned him in the midst of the braine, as in the highest and safest fortresse of the whole frame of man, to raigne amiddest all the other senses, as Prince and Lord ouer them all. For it is he that discourseth and iudgeth of trueth from falshoode, that knoweth the agreement and disagreement of things, that ioyneth together whatsoeuer is to be ioyned, and separateth that which ought to bee separated, that distinguisheth things which followe, or are contrary each to other, by comparing one thing with another, by considering all circumstances, by referring euery thing whither it ought to be referred. It is requisite therefore, that he should keepe his owne place, and not be shuffled vp and confounded with *imagination* and *fantasie*, of which hee is the Iudge to approoue or condemne that which is good or euill, as also to correct, to stay, and to keepe them in awe. For if reason intermeddle and mingle it selfe with them, it will be so troubled, that it will not be able to iudge as it ought of those things, which they present and bring vnto it, but will bee so carried away, as if it were deposed and thrust out of it owne place, and as if maides shoulde rule their Mistresse, and take place before her. The like also happeneth vnto it, when

Of the seate of reason and of his office.

Reason is the iudge of Fansie.

when it is carried away with the affections, which it ought to rule, moderate, and gouerne. But if it be vpright and ſound, after it hath well conſidered and debated of the whole matter brought and laide before it by the former ſenſes, it giueth ſentence as Iudge, and iudgeth finally without appeale. For there is no other iudgement after that. Hereof it is, that it hath a iudiciall ſeate in the middeſt, wherein being placed it heareth ſutes and cauſes. Beſides, it hath neare vnto it *Memorie*, which is in place of a Notary and Secretary, and as it were a regiſter booke, in which is entred whatſoeuer is ordained and decreed by reaſon. For as we haue neede of ſuch a Iudge as reaſon is, to conclude and determine finally in the minde, whatſoeuer may bee called into queſtion and doubted of, ſo it is requiſite, that the concluſion and definitiue ſentence ſhould be regiſtred in *Memory*, as it were in a roll or booke of accompt, that it may alwayes be ready and found when neede requireth. For what good ſhould we get by that, which imagination, fantaſie, and reaſon conceiue and gather together, if it ſhoulde all vaniſh away preſently through forgetfulneſſe, and no more memorie thereof ſhould remaine in man, then if nothing at all had bene done? The like would daily happen to vs, that befel *Nebuchadnezzar*, when God reuealed vnto him by dreame in the viſion of an Image, what ſhould become of his Monarchie and Empire, and of thoſe that followed him. For he remembred well, as himſelfe teſtifieth, that he had dreamed a dreame, whereupon his ſpirite was troubled, whileſt he laboured to vnderſtand it: but hee was ſo farre from knowing the ſignification of his dreame, that he remembred not what he had dreamed and ſeene therein. Where wee ſee, that his imagination and fantaſie were ſo mooued by the image and viſion repreſented vnto them in this dreame, that they imprinted in his memory how they had ſeene a viſion, and that it was very ſtrange and woonderfull. Yea reaſon it ſelfe iudged, that the viſion and image was of another nature, then thoſe that are cõmonly in the imagination or fantaſie, or thoſe which they coyne themſelues in ſleeping and dreaming, and that it had ſome diuine ſignification. And this did reaſon imprint in the Kings memorie, who remembred all theſe things generally, but when he beganne to enquire of the matter more ſpecially and particularly, hee could not call to minde the kinde and manner of his dreame, but confeſſed that the thing was gone from him. Afterward, hauing heard and vnderſtoode *Daniel* hee knewe that hee ſpake a trueth, and then remembred what hee had dreamed and was gone from him, becauſe it was not well imprinted in his memorie, but had paſſed ouer lightly by it. Heere then wee ſee how neceſſary this ſecretary and regiſter, whome we

Of Memorie and of his office.

Dan. 2.

wee call Memorie, is for the vnderſtanding and ſpirite, not onely to marke lightly ſuch things as paſſe by it, but alſo to note and ingraue them, as it were in tables or pillars of ſtone or braſſe. Therefore hath God aſſigned his ſeate and lodging in the hindermoſt part of the braine, to the ende that, after ſuch things as are to be committed vnto it, haue paſſed by all the other ſenſes, they ſhould be committed to it to keepe, as to their ſecretary. And for this cauſe that part of the braine is leſſe moiſt, and moſt ſolide and firme, for two manifeſt and apparant reaſons. Firſt, becauſe it is the fountaine of the marrowe in the backe bone, of which thoſe ſinews are deriued that giue the ſtrongeſt motions to al the members of the body. Therefore alſo it was requiſite, that they ſhoulde bee of a more firme and ſolide matter then the reſt that are taken from the ſubſtance of other partes of the braine, which are not to ſuſtaine ſo great ſtreſſe. Secondly, foraſmuch as the memory is as it were the Regiſter and *Chancery Court* of all the other ſenſes, the images of all things brought and committed vnto it by them, are to be imprinted therein, as the image and ſigne of a ring or ſeale is imprinted and ſet in the waxe that is ſealed. Therefore it is needefull that the matter of the inſtrument of Memorie ſhoulde bee ſo well tempered, that it be neither too ſoft nor too hard. For if it be too ſoft, the images will be ſoone ingrauen, but they will not ſtay there any long time, as they that will be quickely blotted out. Contrariwiſe, if it be ouer hard, it wil be a harder matter to imprint them therein. But when it is well tempered, it receiueth the images eaſily, and keepeth them well. For the Memorie hath two dueties as well as the hand, namely, to receiue and to hold faſt. Therefore they that are of a moiſt braine receiue more eaſily into their memories that which is offered vnto them, and they that haue a drie braine, retaine and keepe better in memorie.

Of the ſeate of memorie.

Cauſes of good and bad memories.

But following that which wee haue hitherto ſpoken of all the internall ſenſes, we are nowe to obſerue and note this, that the knowledge of things which wee haue by the outward ſenſes, is as if wee beheld the ſhadowes of them: and that knowledge which wee haue by the common ſenſe, by Imagination and Fantaſie, is as if wee did looke vpon the images, which repreſent vnto vs thoſe things whereof they are images moreliuely and cleerely then their ſhadowes can do. And the knowledge wee haue by vnderſtanding, of which faculties wee will intreate heereafter, is as if wee viewed, not onely the ſhadowes or images of things, but alſo their very bodies, which is more. And that knowledge which wee haue by reaſon is as if, beſides all this, wee ſawe their effectes and vertues. Therefore there is as much

Of the agreement betweene all the ſenſes.

difference betweene the knowledge that a man may haue by euery one of these faculties and powers, as there is betwixt the shadow, and image, and body, and effects or vertues of one and the same thing, to the end that the nature thereof may be throughly knowen. For all these senses and vertues of mans mind agree so well together, that as the outward senses serue the common sense, so the common sense serueth *Imagination*, and imagination fantasie, & fantasie vnderstanding and consideration, & consideration recordation, & recordation conference, and conference reason, and lastly memorie serueth them al, as they also serue memory. Therfore it is not without the great wisdome & prouidence of God, that the seate & shop thereof is in the hindermost part of the head, because it must looke to the things that are past. So that we haue in that part as it were a spirituall eye, which is much more excellent and profitable, then if wee had bodily eyes there, as wee haue before, or else a face before and an other behinde, as the Poets fained that *Ianus* had. Thus we may learne by our speach what reason is, and the discourse thereof, and how it causeth the nature of man to approch in some sort to that nature which is diuine and heauenly, making man farre to excell all other natures in the world.

The memorie is a spirituall eye.

Of the effects of Reason.

For it goeth from things knowen, to them that are vnknowen, and descendeth from generalles to specialles, and from them to particulars, and mounteth aloft againe by the same steppes from one to another, and compareth one with another. For after that *Imagination* hath receiued the images and impressions of things offered vnto it by the outward senses, the consideration of *Reason* followeth, which enquireth of all that may be in the minde, of the plentie or want that is there, and causeth it to returne to it selfe, as if it did beholde and consider it selfe, to take knowledge what it hath, or what it hath not, howe much it hath, and of what qualitie and nature it is. After this, reason draweth out and concludeth inuisible things of visible, of corporall things it concludeth things without bodies, and secret things of plaine and euident matters, and generalles of particulars: then it referreth all this to the vnderstanding, which is the chiefe vertue and power of the soule, and that which comprehendeth all the faculties thereof, as wee will discourse in place conuenient, yea, that which finally resteth in the contemplation of the spirite, which is the ende of all enquirie of trueth, and as it were a setled and assured view of all those things that haue beene culled out by reason, and receiued and approoued by iudgement.

Of vnderstanding and contemplation.

A double discourse of Reason in man.

Heereof it is that wee say, there is a double discourse of Reason in man, whereof the one consisteth in speculation, hauing *Trueth* for the

the ſcope and ende thereof, and goeth no farther after it hath founde the trueth. The other conſiſteth in practiſe, and hath *Good* for his ende, which after it hath found, it ſtayeth not there, but goeth on to *Will*, which is an other power of the ſoule of great vertue, as wee wil declare heereafter, and is giuen of God to man, that hee ſhould loue, deſire, and followe that which is good, and hate, eſchew, and turne from euill. But theſe things ſhalbe handled more at large in the ſequele of our ſpeeches.

Now to reſume and finiſh this preſent matter, as wee learne that man by the diſcourſe of reaſon that is in him, lifteth vp himſelfe aboue the outward ſenſes, yea aboue Imagination and fantaſie, and knoweth well that hee is incloſed within the body as in a priſon, which neuertheleſſe can not altogether hinder him from vnderſtanding and contemplating the things hee ſeeth not: ſo alſo hee vſeth the helpe of Memorie to keepe and retaine in his minde whatſoeuer hee hath knowen by any of the ſenſes, eyther externall or internall. Therefore is the Memorie compared to a Picture. For as a Picture by the ſight of the eyes giueth the knowledge of that which is painted therein, ſo is it with Memorie, by the ſight of the minde endewed with vnderſtanding and knowledge: for it doeth not onely looke vpon things ſimply as beaſts doe, but conſidereth of them, and diligently enquireth into them, and hauing found them, it placeth them in the Memorie, and there keepeth them. And the better to haue them in memorie, it often thinketh and meditateth of thoſe things, it turneth and toſſeth them to and fro, that they may bee the better imprinted therein. For this cauſe ſome Philoſophers attribute vnto man beſide memorie, both *recordation* and *remembrance*, which is one recordation vpon another, whereby we call to mind that which was ſlipped out of it. For it commeth to paſſe oftentimes, that that which before we haue ſeene, heard, and knowen, and euen kept a while in our memory, is eſcaped vs and ſo forgotten, that we thinke of it no more then if wee had neuer vnderſtoode or knowen it, neither ſhould we euer remember it, vnleſſe ſome body did put vs in minde of it, or ſome euident token made vs to thinke of it. Some things alſo there are, which albeit they are not cleane gone from vs, but are ſomewhat better regiſtred in our memory, yet wee cannot readily remember them and bring them foorth, without great and long inquirie. Therefore muſt the minde turne ouer all the leaues of his Booke or Regiſter of Memorie, or at leaſtwiſe a great part thereof to finde them out, as if a Chauncellour or Secretary ſhoulde ſearch all his Papers and Regiſters, and all his Rolles of Chauncery, vntill hee had found

Memory compared to a picture.

What remembrance is.

The minde compared to the keeper of Rolles.

that which hee ſought for. And wee ſee among our ſelues, what notes and obſeruations wee vſe, that they might bee as it were a memoriall booke vnto our memories. You ſee then why ſome haue attributed to man both recordation and remembrance, thereby to put a difference betweene them, and bare memorie without any other conſideration, which they ſay is in beaſtes, who forgetting preſently what they perceiued by their ſenſes, when they ſee thoſe things againe, that in ſome ſorte putteth them in minde thereof, then they call them to minde as if they had knowen them before. But nowe that wee vnderſtand the nature, office, order, and feates of the internall ſenſes of the ſoule, that all may be more eaſily perceiued, I thinke wee ought to ſhewe by ſome familiar examples, howe a man may knowe, that theſe internall ſenſes are ſo diſtinguiſhed, diſpoſed, and ordained, and that they haue their ſeats and inſtruments in the braine in ſuch ſort as wee haue already ſpoken. Let vs then heare ARAM diſcourſe to this purpoſe.

That the internall ſenſes are ſo diſtinguiſhed, that ſome of them may be troubled and hindered, and the reſt be ſafe and whole, according as their places and inſtruments aſſigned vnto them in the body are ſound or periſhed: and of thoſe that are poſſeſſed with Deuilles. Chap. 27.

ARAM. Howſoeuer it pleaſed God to enrich man with heauenly gifts and graces aboue all viſible creatures, yet foreſeeing the future pride of mankinde, he alwayes and in all things gaue him great matter of humilitie and modeſtie, to the end that they which knowe howe to profit thereby, ſhould neuer forget the graces receiued from the goodneſſe of their Creator, and ſo neuer become vngratefull towards him. And truely wee ought to be very carefull to keepe our ſelues from pride and vaine boaſting of the ſenſes of our mind and ſpirite, which God hath giuen vs, howe ingenious, excellent, and diuine ſoeuer they be: yea, rather humbling our ſelues before his Maieſtie, wee are to yeelde him continuall thankes, and pray that it would pleaſe him to keepe them alwayes ſound and ſafe, and to augment his gifts and graces in our minds. For he ſheweth vs by experience euery day, that hee can trouble our mindes with a ſmall matter, yea the mindes of thoſe that are moſt witty, prudent, wiſe, and skilfull, and the moſt diuine ſpirites that can be found amongſt men. Howe many doe wee ſee daily, yea many times of thoſe that are admired of all

for

for their ſingular wit, great prudence, knowledge, wiſedome, vertue, credite, and authoritie, that looſe the vſe of their ſenſes and vnderſtanding, inſomuch that they doe not onely growe fooliſh, as if they were become litle children againe, but alſo haue leſſe direction & gouernement in them, then the poore beaſts haue? And how many doe we ſee, that become frenſie & mad, behauing themſelues as it were brute and ſauage beaſtes, and continue in that eſtate vnto the death? The conſideration of theſe things will cauſe vs to vnderſtand better that which wee haue heard of the diſtinction, diſpoſition, order, and ſeates of the internall ſenſes of the ſoule, and of their veſſelles and inſtruments. Wee haue then daily great teſtimonies and very euident ſignes heereof in frantike and bedleme perſons, in ſuch as are oppreſſed with melancholy, in furious folkes, and in all thoſe that are beſide themſelues. For there are ſundry ſortes of them, ſome being troubled but in one part of the minde onely, hauing the other partes ſound: ſome more troubled then the former, and otherſome that haue nothing ſound and vntouched. Heereof it is that wee ſee ſome, whoſe imagination and fantaſie onely are out of frame, inſomuch that they iudge a thing to bee that which it is not. Therefore they conceiue ſtrange opinions, which they imprint ſo deepe in their braine, that they are not eaſily rooted out againe. Some imagine and beleeue that they haue hornes: others that they haue a ſerpent, or ſome other beaſt in their bodies: others that they are become water pottes or glaſſes, and thereupon are afraide leſt ſome body ſhould iuſtle againſt them, and breake them in peeces. There haue beene ſome that were ſo verily perſwaded in their fancie, that they were dead, that they coulde neuer after be brought to eate or drinke anie thing but dyed in that opinion. And yet all theſe did vnderſtand very well and conceiue what was ſaide vnto them, and remembred it as well afterward. Whereby it appeareth, that they haue reaſon and memorie more ſound then imagination and fancie, as *Galen* and other Phyſicions mention many examples of ſuch, and our ſelues do often ſee ſome like to thoſe of whome I ſpeake nowe. There are others alſo, that haue their imagination, fancie, yea and their memorie alſo ſound, but their reaſon is ſo troubled, that they can not vnderſtand nor conceiue that which is tolde them, nor make any diſcourſe themſelues, neither examine or conclude anie thing by reaſon. *Galen* alleadgeth an example of one, who after hee had caſt downe out of a windowe certaine glaſſes and violles, with other veſſelles of brittle matter, threwe downe a little childe, which was ſlaine. This man knew well enough that hee helde in his hand glaſſes and other

A good admonition to humble vs.

Diuers kindes of madde folkes.

The imagination troubled.

Reaſon troubled.

veſſelles of ſuch matter, and that the childe hee threwe downe was a childe, and he remembred well what hee had ſeene, heard, and done: but hee had not his wittes ſo aduiſed nor his reaſon ſo ſtayed, as to diſcourſe, conſider, and iudge thus with himſelfe, that hee coulde not caſt thoſe veſſelles downe but hee muſt breake them, conſidering the matter whereof they were made, nor the childe, but hee muſt kill it. I omit many other examples I coulde alleadge to this purpoſe, which many skilfull Phyſicions ſpeake of in their bookes, becauſe I meane not to touch this matter but as it were by the way.

The memory loſt.

Concerning them that looſe their memory, and yet keepe the other partes ſound, wee haue many examples of them. For there haue beene plagues ſometimes, whereby many haue loſt their memories in ſuch ſort, that they cleane forgat whatſoeuer they knewe before, yea their owne names, their parents and their friends. And the diſeaſe called the *Lethargie* bringeth with it forgetfulneſſe and want of memorie, as the name it ſelfe giueth vs to vnderſtand in the Greeke tongue, from whence it is taken. Therefore wee ſee howe the internall ſenſes of the ſoule may be periſhed ſeuerally one without an other: whereupon we may well conclude, that as they may bee all ſound together, ſo they may all bee periſhed at one and the ſame time. Example heereof is daily ſeene in many that are frenſie and madde, hauing all their ſenſes troubled, which ſometimes they had ſound and perfect. Yea there are ſome that behaue themſelues like dogges and wolues as Phyſicions report, becauſe they thinke they are transformed into thoſe kinde of beaſts, by reaſon of the violence of Melancholy, and of that malady, which is thereupon named by the Græcians *Cynanthropie* and *Lycanthropie*. It pleaſed God to puniſh *Nebuchadnezzar* with this kinde of chaſtiſement, to beate downe his glorie and pride, when his wittes were taken from him, in ſo much that hee did not thinke himſelfe to be a man any more but a beaſt, and ſo indeede liued in the fieldes like a wilde beaſt. Nowe therefore wee may knowe by the ſequele of our ſpeach, and by the examples which wee haue alleadged, howe the internall ſenſes are diſtinguiſhed one from an other in ſuch ſorte that euery one hath his office apart, as the members that are in a mans body. And if any deſire to knowe more particularly in what parte and place of the braine euery particular ſenſe hath his lodging and ſeate for to exerciſe his office in, wee may iudge heereof ſomewhat by experience, which teacheth vs, that they who haue receiued ſome blowe, or are vexed by ſickneſſe about the former ventricles of the braine, haue their common ſenſe, their imagination and fantaſie periſhed, when the

Dan. 4.

How a man may iudge of the ſeate of the ſenſes.

inſtruments

instruments about those partes eyther suffer or haue suffred violence. If the same happen to the middle ventricle, the like is seene in the defect of reason: if to the hindermost ventricle, the memorie faileth, as it hath befallen many vpon the receit of a blowe in that place: yea, which is more then that, experience doeth not onelie shewe this when blowes and diseases light vpon the head and braine, but it appeareth also in the composition and making of all that part of the body. For according as the head shall be either well or ill framed and proportioned either before, in the middest, or in the hinder part thereof, or in all three together, so shall a man finde greater excellencie, moderation, or defect, in the internall senses, which exercise their offices in the head, as well particularly as generally. Therefore it is not without reason sayde in our common speach of him that hath a good spirite, sense, and iudgement, that his head is well made: and contrariwise, that his head is ill made that wanteth these things. For whatsoeuer the inhabitant or workeman is that laboureth, the lodging in which hee dwelleth, or the tooles and instruments which hee vseth, are of great moment to further or hinder him in his worke.

But nowe that we are in hand with frenetike persons, and haue saide before, that good and ill spirites haue great meanes, and such as wee can not comprehend, whereby they mooue the imagination and fantasie of men, it shall not be altogether fruitlesse, if we speake somewhat of them that are possessed with spirites. For there are some who thinke not, that the Deuilles in their very substance enter into the bodies or soules, heartes or mindes of men. I speake not heere of such as thinke there is neither God, nor Angelles, nor Deuilles, but euen of them that beleeue all these thinges: who neuertheless thinke, that euill spirites trouble the heartes and mindes of men onely by prouocations, temptations, and illusions. Others there are, that referre all the madnesse of Lunatike folkes to naturall causes, as if they proceeded either from melancholike or cholerike humours or some such like causes, as frensinesse, madnesse, and furie, or some such diseases whereby men are carried beside themselues. True it is, and cannot be denied, that many are thought to be possessed with Deuilles, when in deede they are nothing so. For there are some counterfeit crankes, as many haue beene taken with the maner, who vpon some occasion haue by meere knauery fained themselues such. And some also there are that bee but melancholy madde, and carried away by some disease of the braine: but because their melancholie and furie is very violent and strange, ignorant people

Of such as are possessed with Deuilles.

ſuppoſe they are poſſeſſed with ſome ſpirite. Notwithſtanding wee may not doubt, but that euil ſpirits, deſirous to hurt men both in their goodes, bodies, and ſoules, vſe al the meanes and occaſions they can poſſibly inuent and finde out, to execute their malice, when it pleaſeth God to giue them leaue. For they can driue forward and mooue the hearts and mindes of men, and ſet them in ſuch a fury, that euen their reaſon and iudgement wil be wholly confounded, and as it were cleane extinguiſhed. Hereupon it commeth, that many being caried headlong with ſuch madneſſe, teare, and kill themſelues, or their owne wiues, children, or others, whereof we may daily ſee many examples. Neuertheleſſe we ſay not, that the naturall light which God hath giuen them is wholly put out in them, much leſſe in thoſe that are not ſo farre gone: but the Deuill doeth ſtirre them forward with ſuch violence, that they are as it were taken perforce from themſelues, when they are forſaken of God. Which examples ought to admoniſh vs to call vpon God inceſſantly, that hee woulde gouerne vs by his ſonne *Ieſus Chriſt*, who is come to deſtroy the woorkes of the Deuill, that ſo the light of reaſon and of iudgement may not be darkened or put out in vs, and that our heartes be not ſo poſſeſſed and puſſhed on by Satan, that wee ruſh our ſelues through a deuiliſh furie againſt the will of God. And this did our Sauiour teach vs to demaund of him when hee ſaide, *Pray that yee enter not into tentation:* and when hee taught vs to ſay, *Leade vs not into tentation, but deliuer vs from euill.* For if euill ſpirits durſt ſet vpon thoſe that were ſounde both in body and ſoule, after that manner which I haue ſpoken of, according to that power that was giuen them, wee may not thinke that they ſpare ſuch as are ſicke: eſpecially thoſe that are already troubled in braine and beſide themſelues. For the Deuill, as our mortall enemie, continually watcheth for thoſe occaſions that are fitteſt, and moſt for his aduantage to hurte vs withal. Therefore he intrudeth himſelfe amidſt our diſeaſes and miſeries, chiefely when there is weakeneſſe of braine ioyned therewith, vſing againſt vs thoſe weapons, which hee findeth in our owne nature, as alſo thoſe which his owne malice and rage miniſtreth vnto him, whereof wee haue a very profitable example in the hiſtorie of *Iob*. Hee declareth plainely by his ſpeach, that if the feare of God had not kept him backe, he had rather haue ſtrangled himſelf, then liued in that miſerable eſtate wherein he was. And no doubt, if God had not helde a ſtrong hand ouer his ſeruant *Iob*, and brideled the rage and euill will of Satan that perſecuted him, the Deuill had had great power ouer this good man, to haue perſwaded him to make away himſelfe deſperately, as *Achitophel*

The power of euill ſpirites.

Matth. 26. 41. and 6. 13.

Iob 7. 15.

chitophel and *Iudas* did. Nowe if the Deuill preuailed so farre with *Iob*, by that leaue which God gaue him to afflict and trouble him, wee may well thinke what hee can doe with the wicked and reprobate, whome GOD wholly abandoneth and giueth ouer vnto him. We haue a very plaine example in *Saul*, of whome it is written, *that the spirite of the Lord went from him*, and that hee was giuen ouer of the Lord to an euill spirite, which troubled and vexed him, and that in the ende he fell into such desperation, that hee vtterly forsooke God and slew himselfe. We may know also by that which the holy Euangelists haue written of such as were possessed, and were healed by Iesus Christ and by his Apostles, what power euill spirites haue ouer thē, whileſt God suffered them to execute their rage and furie. A man may easily iudge, that such persons are not onely out of their wits through sickneſſe, but that euill spirites possesse them. For he so troubleth their minde and spirite, that they knowe no more what they doe, then the verieſt bedlems that can be. And although hee horribly vexeth their bodies, yet they feele not his torments, or if they doe feele them, yet they cannot abstain from vexing thēselues. So that it is easily knowen, that the deuill is in them, and that it proceedeth not onely of a simple frenzie, or melancholy humour, seeing some of them haue done such things as coulde not possibly bee perfourmed by the power of man, whereof some of those are witneſſes, whom the holy scripture rehearseth vnto vs. Wherefore it is out of all queſtion, that euill spirites haue wrought both in them and by them. Therefore we haue good occasion offered vnto vs by all that hath beene hitherto spoken, to humble our selues before God, and to pray vnto him continually, as wee saide in the beginning of our speech. For being as we are, we ought still to praise God, who distributeth his graces as it pleaseth him, and that by a most exquisite kinde of iustice. And when wee see those that are infirme and beside themselues, some for a certaine time, and by fittes, others continually and after diuers manners, let vs not mocke or despise them, but rather haue pitie and compassion ouer them, pray to God in their behalfe, and succour them as much as wee can, acknowledging the grace of God towards vs in keeping vs from such inconueniences, and beseeching him to preserue and keepe vs continually. For whatsoeuer befalleth others, shoulde as it were hang before our eyes, as often as it pleaseth him to beate them with such scourges, which we our selues haue no leſſe deserued then they that are beaten, yea oftentimes a great deale more. The Lord striketh whome it pleaseth him, that by them others might take instruction. Therefore if we cannot profite by such teaching, nor learne at other mens coſt to feare

1. Sam. 16. 14, 15. & 31. 4.

Good instructions for all men.

and

and honour him, to call vpon him and to giue him thankes, it is to bee feared that he will send vs asmuch, that so we may learne at our owne charges. Yea and then also he is very gratious vnto vs, if he suffer vs to haue our vnderstandings, to knowe how to profite by his roddes and chastisements, and giue vs not wholly ouer into the handes of Satan our Aduersarie. But enough of this matter. And nowe that wee haue seene the nature and office of the internall senses of the soule, with their seates and instruments, the sequele of our speech requireth (as I thinke) that we should intreate of vnderstanding and will, which are two faculties and vertues in the highest and most principall part and power of the soule of man, and in regard of which it is properly called by the name of a reasonable soule and life: as wee shall presently learne of ACHITOB.

Of the reasonable soule and life, and of vertue: of the vnderstanding and will, that are in the soule, and of their dignitie and excellencie. Chap. 28.

ACHITOB. Although beasties without any iudgement and reason follow after *that* which they conceaue to be agreeable to their nature, and eschew the contrary, according as their natural inclination drieueth thē thereunto: yet they passe not those bounds of nature which God hath set them, nor violate the lawes thereof. Wherby we see, that through a secret sense of nature, they draw alwayes towards God their Creator, in that their nature bendeth still towardes that which God hath appoynted to bee the chiefe *Good*, vnto which they can attaine. And no doubt but God hath giuen them such inclinations to bee as it were rules to direct them to that which is their proper and naturall *Good*, which consisteth onely in corporall thinges belonging to their bodies. Nowe if hee bee thus carefull for beasties, we may not thinke that hee hath depriued Man of such a benefite, but that hee hath also giuen him his inclination to leade him to his proper *Good*, and to the trueth which in respect thereof is necessarie for him. For what likelihoode is there, that such a woorkeman as God is, woulde create Man, the most excellent creature vnder heauen, in worse estate not onely then beasties, but also then all other bodily creatures, which are nothing in comparison of the excellencie which is in him, who notwithstanding following their naturall disposition, *Prayse GOD and fulfill his worde*, as the Psalmist saith. Psal. 148.

As therefore God hath ordayned and prepared a farre greater *Good* for

formen then for beaſtes, and hath layde vp the ſame in his ſoule and ſpirite, ſo hath he giuen them the meanes to enquire and finde it out. But the difficultie that is in finding it out, proceedeth through their owne fault. For the darknes of ignorance and error, which ſinne hath brought into their minds, is that which hindereth them, & which had not taken holde of them, if mankind had continued in the perfection of his firſt nature. Neuertheles, what defect ſoeuer there be, yet we ſee, that in the minde of man there ſhineth alwaies this naturall light that is giuen vnto him aboue that which beaſts haue, I mean *Reaſon*, which ſerueth to guide the ſoule and ſpirite amidſt the darkneſſe of errour and ignorance, to the ende they may be able to diſcerne trueth from falſehood, and the true *Good* from the falſe, as we ſee the light ſerueth the eyes to keepe vs, and to cauſe vs to ſee in darkeneſſe. Therefore we ſayde before, that there was a double diſcourſe of reaſon in man; whereof the one is *Theorical* and *Speculatiue*, which hath *Trueth* for his ende, and hauing found it goeth no farther. The other is *Practical*, hauing *Good* for his end, which being found it ſtayeth not there, but paſſeth forward to the *Will*, which God hath ioyned vnto it, to the end it ſhould loue, deſire and follow after the *Good*, and contrariwiſe hate eſchew and turne away from euill. Therefore when the queſtion ariſeth of contemplation, reaſon hath *Trueth* for her vtmoſt bounds, and when ſhe is to come into action, ſhe draweth towardes *Good*, and hauing conferred together that which is true and good, ſhe pronounceth iudgement. So that reaſon conſidereth of thinges with great deliberation, and beeing ſometimes in doubt which way to take, ſhee ſtayeth and returneth as it were to her ſelfe, and maketh many diſcourſes before ſhee iudge and conclude. But ſinne hath ſo troubled our ſpirite, that theſe naturall rules, which ſhoulde euermore cauſe vs to encline to that which is right and good, are greatly depraued and corrupted. Neuertheleſſe there remayneth in vs a ſmall remnant of that great *Good*, which teſtifieth ſufficiently vnto vs what loſſe and damage wee receiued by our fall. Therefore both the internall and externall ſenſes ſerue vs not onely for the good of the bodie, and for this life as they do to beaſts: but alſo for the good of the ſoule, and helpe vs to lift vp the minde higher, to ſeeke for a better life, and for a greater *Good*, then can be found among all the creatures, and in which alone the minde findeth true felicitie, agreeable to ſuch a nature as it ſelfe is. Heereof it commeth, that it cannot content it ſelfe with that wherwith beaſts are contented, nor ſtay there where they ſtay. For after the ſpirite is ſomewhat ſetled vpon that knowledge, which it hath by his imagination and fantaſie, he

Of contemplation and action.

The ſenſes of man ſerue for the good of his ſoule.

he lifteth vp himselfe higher by the meanes of reason, namely to the vnderstanding of spirituall and diuine things. For hee knoweth well, that because he is as it were shut vp in an obscure prison, and compassed about with darknesse, he is hindered from attaining to the vnderstanding and knowledge of many things whereof he is ignorant, and can neither see nor know that which he would so neerely, cleerely, and perfectly as if hee were at greater libertie, nor vse that naturall vigour that he hath, being in this prison of the bodie. In this sort doeth man consider of himselfe and of his nature; and from that knowledge which he hath of the highest and most excellent things in nature, there springeth in him a loue towardes them, insomuch that the spirit ascendeth vp and attaineth vnto God, who is the authour and Creator of all. For this cause there ariseth contention betwixt reason and fantasie. For imagination and fantasie, being neerer to the corporall senses, draw the soule to those things that are bodily: but reason and the spirite pricke it forwarde, and cause it to lift vp it selfe to more excellent things. For the spirite (which the Philosophers expresse by *Vnderstanding*) mounteth vp vnto those things that cannot be knowen nor comprehended of imagination and fantasie, nor of any other sense. Moreouer it keepeth fantasie brideled, and bringeth it into the right way, which otherwise wandreth farre wide, and entereth into many turnings and windings. Neither doeth the spirite wholly yeeld vnto euery present profite, or decline the contrary, but calleth things past to remembrance, coniecture th and foreseeth things to come, and searcheth out what is true and what false to giue iudgement thereafter, and then to followe after or to eschew that which ought to bee followed or fledde from. Thus you see what the reasonable soule bringeth to men, which is not in beastes nor in their soule. Besides, from this vigour and nature of the spirite, speech proceedeth, which being his messenger, is wanting vnto beastes; because they are voyde of reason and vnderstanding, in regard whereof speech is giuen, as wee haue already hearde. Therefore we vnderstand by the reasonable soule and life, such a soule and life as hath counsaile, iudgement and reason, and which was created to this end, that knowing God her Creator, and louing him in respect thereof, she might honour and serue him, and finally by degrees attaine to immortall life and happinesse, which is appointed for her onde. For as nothing is more excellent then reason, whereof God hath made man partaker, so there is nothing more beseeming reason then to know, loue, and honour God, seeing there is nothing greater, more excellent, or that may be compared vnto him. Therefore as man differeth from brute beasts in respect of reason, wherewith God hath

Contention betwixt the spirite and fantasie.

What is meant by the reasonable soule.

hath indued him, so he differeth from them in that he is capable of religion, created and borne thereto, which consisteth in the things alreadie touched. But beasts are not capable of any kind of religion, being altogether voyde thereof: as on the other side, there is no man but he hath some sense of it. Whereby wee may gather a good argument, that beasts are not onely voyde of reason, but also that their soules are mortall, and the soules of men immortall. For the fountaine and fruit of the religion and seruice of God, consisteth not in this mortall life, and therefore it must needes bee in some other that followeth. And for this cause Reason, which is so great and excellent a gift of God in man, is not bestowed vpon vs for things of so smal price and so transitorie as these are, which we vse and enioy in this life, and in which it is wholly busied: much lesse for those whereby the life of beastes is preserued, but in regarde of these thinges which I haue nowe declared. Therefore as God hath not giuen such a life to stones as he hath giuen to trees and plants, nor yet sense, imagination and fantasie to trees and plants, as he hath done to beasts: so hee hath not graunted reason to beasts, as he hath to men, and that not without iust cause. For as it is enough for stones in regarde of the perfection of their nature, to bee heauie and such as they are, and sufficient likewise for trees and plants to haue a Vegetatiue soule, seeing they want not that which beastes haue more then they: so beastes stand not in neede of that which men haue aboue them. For it sufficeth for the preseruation and defence of their life and beeing, that they haue some kinde of cogitation ioyned with imagination and fantasie: although they want reason, which is not necessary fot them as it is for men, for the causes already specified: and chiefly because they were not created by meanes of the knowledge of God and of true religion to come to a better life, then their brutish life is. Therefore as man is created, to the end that the light of the knowledge of God might shine in him, and that God might communicate with him his wisedome and goodnesse, so he would that the soule of man shoulde bee an euident testimonie of himselfe. For this cause it was said in his creation, that God made man after his owne image and likenesse, as wee haue already heard. Seeing then there are in the reasonable soule so cleere and excellent testimonies of God, and that by it especially the difference appeareth betweene man & beasts, as also in the diuers gouernments of their liues, it behoueth vs to consider thereof very diligently. And albeit this glasse of God cannot be so euidently seen, as those that are made of steele, or of glasse and lead by the hand of man, to represent the image of our bodies, neuertheles the actions and works of the soule doe plainly shew, that there is such a pow-

Proofe that the soule of beasts is mortall, but of men immortal.

What is in plants aboue stones, and in beasts aboue plants, & in men aboue beasts.

The end of mans being.

a power and vertue in vs, which God hath giuen vs more to vse for our benefite, then to know it, and that for the causes already touched by vs. For the true and perfect knowledge thereof belongeth to God onely, who being aboue it, hath created and giuen it, and will cause vs to know it better when we shalbe in that eternall light, in which wee shal know those things that are nowe hidden from vs. In the meane time let vs in this life consider of and distinguish the actions and workes of the soule, whereby we are seuered from beasts, and which being very euident testimonies of God in vs, gouerne the life of man, and bring foorth all honest sciences and artes. We haue spoken alreadie of the powers and vertues of the soule which by the vse of corporall instruments labour and manifest themselues: but it appeareth euidently, that there is in man another higher power, because we haue many actions and doe many woorkes, which beastes cannot performe nor imitate. For man hath the knowledge of numbers and can reckon, hee vnderstandeth not onely particular things, but also generall and vniuersall things, he discourseth, that is, gathereth and concludeth one thing of another, and that very farre, he inuenteth artes and disposeth them, he iudgeth of his owne reasons and discourses, and marking his owne faults, he correcteth them, he changeth his intents and purposes, he discerneth vertues from vices, & honest things from those that are dishonest: finally hee deliberateth by a long discourse of reason. As for beastes they haue not these thinges common with vs, as they haue the vse of the senses, as of seeing, hearing, smelling, tasting, and other such like things, wherein they oftentimes excell vs in many respectes. For many of them haue these senses more sharpe then wee haue. And although they haue some imagination, fantasie and apprehension of thinges offered to their bodily senses, yet that holdeth but for the present, and in the place or fielde where the thinges are offered vnto them. The like may bee sayde of those discourses of reason, which many thinke are in the perfectest of them. For they haue some kinde of discourse, in that they can passe from one thing to another. But all their iudgements are but of particular things, neyther doe they ascend higher. In like maner, they know not things absent, nor passe from thē to others, whether it be from things absent to them that are present, or from present things to those that are absent. For they take or leaue incontinently those present and particular things which they know, and make a stop there without any further discourse. So that this intellectuall and reasonable power is proper to man onely, and is the highest and most soueraigne vertue of the soule of man. And although the internall

Only God knoweth the soule perfectly.

What actions men doe, which beasts cannot.

How beasts discourse.

senses

ſenſes are ſeruiceable vnto it, as they are ſerued of the externall ſenſes, neuertheleſſe it hath proper actions, vertues and motions, which it can and doeth exerciſe without the helpe of bodily inſtruments, when it is ſeparated from the bodie. And euen while it is in the bodie, it is ſometime rauiſhed, as if it were altogether out of it, as it hath often fallen out to holy men, who haue beene rauiſhed in ſpirite in the contemplation of celeſtiall and diuine things, and that by the reuelation of the ſpirite of God: inſomuch that Saint *Paul* teſtifieth of himſelfe, that *Hee was taken vp into the thirde heauen and into Paradiſe, not knowing whether hee were in the bodie or out of the bodie*, but GOD hee knewe. Wee will conſider therefore in this chiefe and moſt ſoueraigne part of the ſoule, two faculties and vertues, namely the *Vnderſtanding* and the *Will*. For it beeing ſo that man is created to attayne to that ſoueraigne and eternall *Good*, which God hath propounded vnto him, therefore hath GOD giuen him the power and vertue to wiſhe for that *Good*, to the ende hee might deſire to applie and ioyne himſelfe vnto it. This power and vertue is called *Will*. But the ſoule cannot haue this appetite and deſire, if firſt it vnderſtand or know not that *Good* which it ought to deſire and followe after. For this cauſe hath God giuen vnto it another power and vertue, which wee call *Vnderſtanding*. And foraſmuch as our ſpirite ſtayeth not alwayes in one thought, but diſcourſeth and goeth from one matter to another, it had neede of a receptacle and ſtorehouſe, wherein it may lay vp the firſt thoughtes when others come, as if it placed them in a treaſurie, that they ſhoulde not bee loſt, but might bee founde out, and called foorth when neede ſhoulde require. But wee learned by our former ſpeech, that this office apperteyneth to memorie, which is as it were the Rolles of a Chauncerie court, in which the ſeales of images framed by the thought, are imprinted, and vpon which the vnderſtanding doeth looke as often as it pleaſeth. And euen as it ſerueth to the other internall ſenſes, vnto which it ſucceedeth in order, ſo alſo it ſerueth the *Vnderſtanding* and *Will*.

Ezech. 37. 1.

Act. 10. 3, 10, 11. 2. Cor. 12. 2, 3.

Of the *Vnderſtanding* and of *Will*.

The memorie compared to the rolles of Chancerie.

Concerning the *Vnderſtanding*, if we conſider it generally, it comprehendeth the whole minde: but beeing taken more ſpecially, we meane a certaine particular office thereof. For it vnderſtandeth the the thinges that come from without, as we conceiue them: then it laieth vp that which it hath vnderſtoode in ſome little cofer by it ſelfe for a time, out of which it may take them againe when neede requireth. This repetition and taking againe, which is as it were an inquiry, and ſearching out, is called *Conſideration*: & from thence it commeth

to

to *recordation* and *remembraunce*, and so conferreth together the thinges it hath vnderstood, and compareth them one with another: which being done, a discourse thereof is had with others, after which discourse it determineth and iudgeth what is true and what false, what good and what euill. Then doeth the *Will* choose that which is good, and refuseth the euill. And as we come from the vnderstanding to the will by these degrees, so we must ascend vp by the same steppes, euen from the last to the first, namely from Will to Vnderstanding. For *Will* doeth not follow after or refuse any thing, which the iudgement hath not first determined to be good or euill: and the iudgement decreeth nothing before it hath taken aduise of reason, and reason aduiseth not before she haue conferred the things one with another, and throughly examined them. Neither can this conferring bee without consideration, nor consideration without requiring that of Memorie, which was committed vnto it to keepe, and the memorie will keepe nothing safe, but that which it hath first knowne and vnderstood. So that the reasonable soule hath all these things, namely *Vnderstanding*, *Will* and *Memorie*. And vnder this facultie of vnderstanding, there is simple and particuler intelligence, after which *Consideration* followeth, next *Recordation*, then *Conferring*, and discoursing after that, next *Iudgement*, and last of all *Contemplation*, which is as it were the rest of the soule and spirite. Nowe these things being so excellent and wonderfull, and somewhat obscure withall, deserue to bee discoursed of more at large, and to be vttered more clearely. And therefore before wee goe to any other matter, wee shall doe well to consider of the diuersity that is found in the operations and discourses of the *Vnderstanding*, according to that gift of light which is in it, and what is the end of all discourses. Prepare therefore thy selfe ASER to intreate of this matter.

What degrees are betweene *Iudgement* and *Will*.

Of the varietie and contrarietie that is founde in the opinions, deliberations, counsailes, discourses and iudgements of men, with the cause thereof: and of the good order and end of all discourses, Chap. 29.

ASER. All things whatsoeuer can be rehearsed, are either of this mutable and temporary nature, or of the other, which is immutable, perpetuall and aboue that nature. If the question be of the first, either the varietie and change is such, that no certaine rule or determination can be giuen, or els there is a perpetuall tenour and constancie in them according to their inbred inclination, through a stedfast and continuall

continuall order of nature, which is alike in all, according to their natures and kinds. If the variety and change be very vncertaine, there can no certain ſcience and knowledge be had of them, nor any determination ſet down ſo general, but that there wilbe alwaies ſome exception. For touching the firſt ſort, we can haue no ſure knowledge of things that are infinite, and that haue infinite alterations. And becauſe particularities, and particular things are infinite in regarde of our capacity, there can no entire and certaine knowledge be had of them all in ſpeciall. As for generals, howbeit they alſo are variable, yet ſome rules may well bee giuen of them, of which the arte followeth afterward: and yet no ſuch certaine rules, but often it falleth out otherwiſe, as we may ſee in many artes, and in ſundry experiences. For although it bee ordinarie for women to loue their children, yet there are ſome that murder them cruelly. So that howſoeuer it bee very common to loue them, yet it falleth not out ſo alwayes. Therefore wee may well ſay of a woman, if ſhee bee a Mother, it is very like, that ſhe loueth her childe, becauſe it is naturall. But wee cannot conclude certainely, that it is alwayes ſo, ſeeing wee often ſee the contrarie. There are alſo oftentimes many ſignes, which haue ſuch apparant ſignifications, that they ſeeme to ſignifie things vnto vs certainely enough, wherein neuertheleſſe we are deceiued, as it falleth out often in our ſuſpicions & opinions, which are not grounded vpon certaine and firme arguments, and moſt euident reaſons. Wherefore the knowledge that wee may haue of ſuch thinges cannot properly be called ſcience, but onely coniecture, opinion, probabilitie or likelihood, becauſe there is great ſhew of trueth, but yet not very certaine.

What knowledge we may haue of variable things.

In what things coniecture taketh place.

Nowe albeeit the nature of thinges bee mutable, yet if they alwayes keepe one and the ſame tenour and conſtancie, which continueth alike alwayes to it ſelfe, a man may haue a certayne knowledge of them, and that is called ſcience: example whereof wee haue in celeſtiall bodies and in naturall thinges, which alwayes keepe one and the ſelfe ſame order and nature, both in the elements, and in liuing creatures, in plantes alſo and ſuch like things. For as for the heauens, although they bee mutable creatures, yet they haue alwayes certayne courſes and motions, which followe their accuſtomed order without ceaſſing. In like manner we ſee that all theſe thinges mentioned euen nowe, are diſtinguiſhed in their kindes, and haue their naturall meanes whereby they are mainteyned and preſerued. For it is naturall in man to beget man, and by this meanes mankinde is preſerued. The ſame may be ſaide of other

Of what things ſcience or knowledge may be had.

liuing creatures, of plantes also and of such other things which neuer faile in keeping their order. We haue this light in vs by nature. Wherfore when I see a childe or a man, I may alwayes say certainly, that no painter hath painted and fashioned him in that sort, and that it is none of his worke: but that he was begotten and bred of a man and a woman that were his parents. For God doeth not nowe create men and women, as he created *Adam* and *Eue* in the beginning, and as wee shewed in our first discourse, but by the common order which he established at that time, and in regard of which he instituted the holy estate of Mariage, as we will intreate hereafter. But if the question be concerning immutable, perpetuall and supernaturall things, we haue needed of another light, that is greater and more agreeable to their nature, which is giuen to men by diuine inspiration. This light or knowledge is called *Sapience* or *Wisedome*. For this cause Saint *Paul* writing to the Ephesians saith, *I cease not to giue thankes for you, making mention of you in my prayers, that the God of our Lorde Iesus Christ the father of glory, might giue vnto you the spirite of wisedome and reuelation through the knowledge of him: that the eyes of your vnderstanding may bee lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes.* Wee see here how the Apostle ioyneth together wisedome, reuelation and illumination of the vnderstanding, the authour of which hee maketh the spirite of God, by whose reuelation and lightning we obtain true wisdome, of which the wisedome of the world is not capable. And therefore afterward he calleth this wisedome, *the knowledge that passeth all knowledge*. For although by our naturall light wee haue some obscure knowledge of God, as we haue already touched it, yet it cannot so farre lighten vs, nor cause vs to ascend so high, except God giue vs this also, of which I spake euen now. Therefore howe great soeuer the naturall light be which we haue, yet if we follow it any thing farre, we are presently cõpassed w darknes, which proceedeth not of the things we are to know, but from our owne mindes, which being pressed with the heauy burden of our body, are hindred and made more slowe: or els it is because our minds are troubled, as if some cloud troubled the sight of our eyes. So that the more light is in our mind, the greater knowledge we haue there, and the lesse doubting. If there be no light at all, or so litle that it be no better then none at al, then ignorance spreadeth it selfe as it were darknes in an obscure and troubled night, insomuch that there is neyther science, nor opinion, nor likelihood, nor doubting. Heereof it is that we commonly say, ignorant persons cast no perils. Thus then as euery one hath more light in the minde, hee beholdeth obscure things

In what things wisedome taketh place.

Ephes. 1. 16, 17, 18.

The author of wisedome.

Ephe. 3. 19.

Much darknesse mingled with our natural light.

things more clearely, becauſe his vnderſtanding is better, eyther by the benefite of nature, or by ſtudy and exerciſe, or by a ſpeciall gift of God. Others ſee nothing at all or very litle, no not into thoſe thinges that are very cleare & manifeſt, ſo that they are like to men compaſſed & couered with darknes at Midday. This befalleth thē either through the ignorance that is in their vnderſtanding, or by reaſon of their blockiſh ſlouthfulnes that neglecteth exerciſe, or by the iuſt iudgement of God, who becauſe of their ſinnes hath blinded their minds, giuing thē ouer to Satan to blind them, who vſeth to ſhut vp the eyes of worldly, carnal, and vnfaithful men, whom he hath in his power. So that if there be any errour in the mindes of men, if they approoue and follow after lying in ſtead of trueth, and euill in place of goodneſſe, this commeth not from the naturall or ſupernaturall light that God hath giuen them, nor of the knowledge they haue thereby, how great or ſmall ſoeuer it be, but of the darkneſſe that is mingled amiddeſt this light, which ſinne hath made more dark and wholly ouerwhelmed, and the Deuill dayly increaſeth to the vttermoſt of his power, becauſe hee woulde gladly haue all light in vs, as well naturall as ſupernaturall, cleane extinguiſhed and put out. For as brightneſſe breedeth not clouds and obſcurity, ſo ſcience and knowledge doeth not bring forth ignoraunce and errour. For contraries are not made one of another. Wherefore that commeth to paſſe in the lightning of our vnderſtandings, which wee ſee to happen in the change of light, in regarde of our eyes. For according to that which is put betwixt, ſo doeth the qualitie and vertue of the light chaunge in reſpect of our ſight. If it be a verie thicke bodie, which the light cannot pearce through, then is it wholly taken from vs, and as it is more or leſſe thicke, or thinne and tranſparent, ſo doe our eyes receiue more or leſſe light. In like manner the lightening of our vnderſtanding is wonderfull variable, becauſe of the great diuerſitie of thinges that are ſet before it in this life, to hinder it ſundrie wayes, in ſome more, in ſome leſſe, according to thoſe obiectes that are offered to euerie one, or as men procure to themſelues. From hence it is that there are ſo many diuers opinions ſentences & iudgements amongſt men, in all deliberations and in al matters, eſpecially when the controuerſy of diſcerning truth from falſhood, good from bad, & what is to be followed, what to be fledde. Now concerning thoſe things, which chiefly cauſe this great diuerſity, we haue firſt to conſider of the compoſition, complexion and diſpoſition of mans body, whether it bee ſound, or whether it be ſick. Alſo the Age, ſtrength, or weakeneſſe, the perfection or imperfection thereof, common cuſtome, the preſent diſpoſition

The cauſe of the diuerſity of knowledge and of ignorance in men.

2. Cor. 4. 4.

Cauſes of the variety of mens opinions.

of vading qualities engendred by nouriſhment, time and place, with thoſe actions and things that may outwardly happen to the bodie. For wee ſee by experience, that the vnderſtanding and ſpirite with all the partes and offices of the ſoule receiue great helpe or hinderance, according as the bodie, and all the members thereof are well or ill diſpoſed, and that the manners follow the complexion and diſpoſition of the body. For God hath ſo tempered the nature thereof with that of the ſoule to make them agree well together, that the one taketh much of the other, eyther to good or bad purpoſe, according as they are either well or ill affected. Concerning the ſoule, we haue to conſider therein all the affections, beſides the nature of the vnderſtanding, whether it be ſlow and heauie, or quicke and light, and of a ready conceipt and diſcourſe, and whether it be ſharpe or dull. Againe, conſideration muſt be had of the teaching and inſtruction which it hath had, what opinions are already rooted in it, & what perſwaſions haue foreſtalled it, as alſo how farre the behauiour, cuſtome and authority of others can preuaile with it. For al theſe things greatly trouble the minds of men, and procure not onely diuerſitie, but alſo contrariety of opinions, ſentences and willes of men, which cauſeth them to change and rechange ſo often, inſomuch that they doe not only differ and are contrary one to another, but euery one alſo to himſelfe. For wee haue dayly tryall in our ſelues, that wee change our opinions from houre to houre, and minute to minute, inſomuch that whatſoeuer wee haue nowe approoued, determined and ſet downe for a certayne decree, wee condemne and reiect it by and by after, and vtterly ouerthrowe it: and contrariwiſe wee approoue and ratifie that which we had a litle before condemned and refuſed. Wherevpon we haue to note, according to that wee hearde before of the diſcourſe of reaſon, which is the proper effect of the vnderſtanding, that there are two kinds of it. For there are diſcourſes, wherein reaſon goeth on by degrees in continuall order, one diſcourſe alwayes following another, by conſidering and examining whatſoeuer appertaineth to the matter in hand, that ſo a certayne and ſounde iudgement thereof may bee rendred afterwarde. Againe, there is another kinde of diſcourſing, wherin reaſon doeth not only run amaine, but withall skippeth hither & thither, as though it tooke here a litle and there a litle, taſting onely of things very ſlightly & by the way, as Bees that flie from one floure to another, & leaue others betwene vntouched. Which courſe whileſt reaſon taketh, it omitteth ſome ſtep or other which it ought to trace: and that eyther through ignoraunce of the right path it ought to follow, or becauſe it thinketh it needleſſe to ſtay about that which it paſ-

ſeth

The manners of men follow the diſpoſition of their bodies.

Two kindes of diſcourſes.

ſeth by, or becauſe it delighteth not, or is not diſpoſed ſo to doe.

Moreouer, wee muſt know, that there is great diuerſitie of diſcourſes, according to the varietie of mens vnderſtandings. For ſharpe wittes ſounde to the bottome, that matter which is propounded vnto them: wiſe and ſubtill heades, euen by ſmall coniectures farre fetched, conceiue that which they ſeeke after and attaine thervnto. There are ſome alſo of ſuch great ſpirites, that conceiue many things at once, and as it were in the twickling of an eye, and at one looke beholde all that is pertinent to the matter. Whereby it appeareth, that they haue a readie imagination and fantaſie, their memorie like to an open treaſurie, a quicke conſideration, and a perfect and ſounde remembraunce. For if the imagination and fantaſie bee ſlowe, or the memorie ſhut vp, or if conſideration ceaſe, or recordation be weake, the diſcourſe will be backewarde, and fall out but badly, as it is with children, and thoſe that are very aged, with ſicke folkes, and thoſe that haue their mindes troubled. Nowe the ende of all diſcourſing in the minde, tendeth eyther to the inuention or concluſion of the thing that a man ſeeketh for. And if hee attaine not to his ende, it is eyther becauſe hee taketh not the way which hee ought to take, as they that know not what way to followe, which commeth to paſſe by diuers meanes: or becauſe his vnderſtanding is not good, but full of darkeneſſe: or through ſome perturbation that troubleth it for a time, as when the affections are much moued: or by reaſon of the varietie of cogitations, which trouble and hinder one another. There are ſome alſo which goe on without any regarde had to that thing they ſeeke after, as it falleth out with them that are too much mooued, and that haue a verie haſtie imaginatioon and fantaſie. For theſe men goe beyonde the place, where they might finde the thing which they ſeeke for: and ſo leauing the chiefe matter behinde, they fall into vnneceſſary and bye matters, into fooliſh trifling and ſtrange thinges, without all compaſſe of reaſon, and ſuch as belong nothing to the purpoſe. Wherefore, ſo ſoone as the diſcourſe is begunne, fantaſie is preſently to bee bridled and kept in, and the inquiſition alſo of memory, to the end the vnderſtanding may commodiouſly take holde of that which it is to followe, and that no ſuch haſtie and light commotion cary it away, and ſo cauſe it to looſe all. Wherein we may ſay, that it falleth out with the vnderſtanding, as it doeth with a hounde that is in chaſe. For if hee cannot by ſent finde out the game he ſeeketh, or if after he hath found it & is in chaſe, he fall to hunt riot, or if he giue in, either for want of courage, or becauſe hee is ſpent, or becauſe the courſe is too long, hee ſhall ne-

Of the end of all diſcourſes.

uer take the pray for which he was brought to fielde, but loſe it without recouerie: So in theſe diſcourſes of the minde, whereof we ſpeake, there are others alſo beſide them that are alreadie mentioned, who, becauſe they are of a ſlowe ſpirite, and the matters they ſearch for are farre off and hard to find, haue not vigour nor force ſufficient to attain vnto them. The ſelfe ſame thing alſo happeneth to ſome, not ſo much for want of ſtrength and quickneſſe of ſpirit, as becauſe they are commonly idle and ſlouthfull, as it is with them that will not be attentiue, and cannot away to occupie their minds, when they ſhould take ſome paines to learne. There are many of theſe, who beyng more carefull for their bodies then for their ſoules, and that they may more freely attend to the bodie and the deſires thereof, are ſoone perſwaded to giue ouer all care to ſeeke for and to prouide thinges neceſſary for the ſoule. And if the bodie be neuer ſo little out of ſquare, yea the verie feare leaſt they ſhould procure it any griefe, cauſeth them wholly to abſtaine from labouring the minde in the ſearching out of wiſedome and trueth, ſo that they voluntary become ignorant. There are others that haue running heads, who will neuer continue and ſtay in one thing: and ſome alſo that when they ſhoulde hearken to that which they are about, haue their wittes a wool-gathering, and, as wee vſe commonly to ſay, are building of caſtles in Spaine. But aboue all we muſt herein acknowledge that God diſtributeth his giftes and graces to men, and beſtoweth witte and vnderſtanding as it pleaſeth him. Nowe that we haue intreated ſufficiently of the vnderſtanding, and of the diſcourſes of reaſon therein, let vs ſpeake of Iudgement which followeth it, and of his office. This then ſhalbe the matter ſubiect of thy ſpeech, AMANA.

A comparison.

Of Iudgement, and of his office, after the diſcourſe of reaſon: and how Beleefe, Opinion, or doubting follow it: of the difference that is betweene them. Chap. 30.

AMANA. If I iudge aright of the doctrine contained in our former diſcourſes, which handled the nature, powers, faculties and vertues of the ſoule, I finde that the ſpirite is as it were the chiefe part therin, in which is the *Mind*, the *Vnderſtanding*, & *Memory*. The *Mind* is as it were a white paper, wherein as a man groweth in yeeres and iudgement, ſo he writeth his cogitations and thoughts, which he hath by learning and by the inſtruction of wiſedome. *Vnderſtanding* is framed by the knowledge of reaſon, and laſt of all *Memorie* followeth. For there is great difference betweene that which the ſenſes and the vnderſtan-

The ſeuerall powers of the ſoule.

vnderſtanding are able to doe in the time of infancie, and that which is done by them in other ages, wherein there is greater vſe of them. And although the ſeeds of al the operations of the ſoule, are included within it euen from the beginning of the creation thereof, neuertheles God hath created it of that nature, that as hee hath ioyned it to the body, which hath his degrees of growth in euery part thereof, ſo ỹ ſoule hath ſome agreement therewith in this reſpect, touching the manifeſtation of her powers and vertues. If then any man bee endued with an excellent ſpirite, that is quicke and ready to conceiue, and with a memory apt to retaine and holde faſt, it is a great meane for him whereby to attaine to the knowledge of the trueth. But for the perfection of theſe two great giftes of nature, it is neceſſary hee ſhoulde haue a good and ſound iudgement, proceeding from a ſounde diſputing and diſcourſing of reaſon lightened by the ſpirit of God, and by it purged of errour, illuſion, and of all vaine opinions, which the nature of man hath of his owne inheritance, and which hindereth him from iudging aright of the trueth.

Of the office of *Iudgement.*

Nowe the office of *Iudgement* is to like or diſlike the diſcourſes of reaſon, and the concluſions which are made thereby. For it belongeth to Iudgement, to iudge whether reaſon diſcourſe and conclude well as it ought to doe. And therefore it is in the ſpirite and in the minde, as a rule, or as the skoles in a payre of balance: and whileſt reaſon is a woorking, it is quiet. But when ſhee hath concluded and done, iudgement afterwarde examineth and conſidereth whether there bee any fault in the diſcourſing, or in the concluſion, or in both, or whether all bee well referred, before it eyther approue or miſlike any thing. And if it finde any thing that breedeth feare leaſt it be deceiued, then it beginneth againe to aduiſe of the matter. Nowe the greateſt cauſe it hath to feare leaſt it bee deceiued, ariſeth of probable reaſons, which albeeit they bee like to bee true, yet indeede are not true. And becauſe there are ſome, which haue ſuch great ſhewe of trueth, that it is a very harde matter to bee able to diſcerne them from true reaſons, and not take them to bee ſuch indeede, therefore the Iudgement may bee often deceiued by this meanes. For it will not eaſily ſlippe aſide, but abide conſtant in that wherein it is once ſetled, if it bee not ledde and induced to allowe or diſallowe of a thing, eyther by vertue of true and certaine reaſons that may mooue it, or of ſuch reaſons as are ſo verie likely, and carry ſo greate a ſhewe of trueth, that they cannot bee knowne and diſcerned for others. Therefore wee may well ſaye, that a good, vpright and ſounde

A ſound iudgement is an excellent gift of God.

iudgement is an excellent gift of God: neither is there any thing more neceſſary in all artes and diſciplines, yea in the whole courſe of mans life, and chiefly for the principall end of our being, which is to know and to ſerue God. For as *Good* is a thing agreeable to the *Will*, ſo is *Trueth* agreeable to the *Minde*: whereupon it followeth likewiſe, that as *Euill* is contrarie and an enemie to the Will, ſo is lying in reſpect of the minde. Wherefore if iudgement iudgeth that the concluſion made by reaſon is true and followeth well, it ioyneth it ſelfe thereunto, receiuing and imbracing it as agreeable to it ſelfe. This approbation is called *Conſent*. But if it iudge the concluſion to be falſe, it turneth aſide and reiecteth it, and this refuſall may be called *diſſent*, becauſe it is contrary to conſent, when there is no agreement of ſentences, but diſagreement and contrarietie. As touching *Conſent*, we may diuide it into two kindes. For one kinde thereof is firme and ſtedfaſt, and another weake and vnſtayed. If the conſent bee firme, certaine and throughly reſolued, it is called *Beleefe*. But there is difference betwixt that beleefe or faith, which concerneth humane matters, and that which is of diuine thinges. For then doe wee giue credite to humane thinges, when wee take them to bee ſo certaine, that wee doubt nothing thereof, as namely when wee are ſo perſwaded eyther by very euident reaſons which remoue all doubting from vs, or els by teſtimonies which we take to bee moſt certaine. Wherefore wee may ſay, that there is great agreement betwixt this kinde of beleefe and betweene *Science*, becauſe there is a certaine reſolution both in the one and in the other. For *Science* is a kind of knowledge in which the demonſtration made vnto vs, compelleth vs to approue that which is ſpoken, becauſe we ſee the reaſons ſo certaine, that we cannot gainſay them, nor thinke otherwiſe. The like is done in beleefe, which is a kinde of knowledge, that cauſeth vs without doubting to giue credite vnto that which is tolde vs, becauſe wee are ouercome by witneſſes and by authoritie which wee approue. For if wee doubted any thing, our conſent woulde bee yet weake, and ſo it coulde not properly be called beleefe, but rather *Coniecture* or *Opinion*. For conſidering that in this there is ſome kinde of conſent, which inclineth to one part rather then to another, therefore it tendeth to diſliking, which is wholly againſt conſent. For this cauſe wee call *Opinion*, a knowledge that moueth vs to encline rather on the one ſide, then on the other, in regard of the appearance and ſhewe of reaſon that it hath: ſo that wee are not fully reſolued therein. Nowe albeeit this conſent, which is called opinion or coniecture, bee not altogether ſo firme, as that which wee call beleefe: neuertheleſſe it differeth from

Two kindes of conſents.

Agreement betwixt *Beleefe* and *Science*.

What *Opinion* is.

Doubting,

Doubting, which is as it were a neuter iudgement, hanging betweene consent and his contrary, and inclining neither to the one side nor to the other. As for that beleefe which is of diuine things, there is such a firme consent required therein, as that all doubting must be vtterly excluded. For faith is not perfect, if it doe not allowe for certaine, whatsoeuer God hath reuealed vnto men by his worde, which is a certaine testimonie of his will. And although hee hath giuen vnto vs the same meanes to instruct vs by in these things, that he hath done in humane things, yet hee goeth further. For hee doeth not onely teach vs by experience, by reasons and demonstrations, which appeare manifestly to our senses both externall and internall, and of which our minde can iudge as well as of humane things, but he requireth chiefely of vs, that wee shoulde beleeue his testimony, and those witnesses which he sendeth vnto vs, and that wee shoulde content our selues with his authoritie. And because heauenly things surpasse the capacitie of our vnderstandings, God maketh them capable by the light of faith, which is a supernaturall and diuine light, whereby wee see that in God, which we cannot beholde in all the creatures, and which our humane reason cannot naturally comprehend.

What doubting is.

Of faith in diuine things.

Of the light of faith.

Now as much as this light is more certaine then all other naturall light, either externall of the eyes of the body, or internall in respect of the eyes of the soule and minde, so much more certaine is our sight and knowledge of that, which wee see and knowe by meanes of that light. For this cause when our vnderstandings are lightned with this light, wee beleeue more firmely that which it manifesteth vnto vs, I say not onely then that whereunto wee may bee perswaded by all the humane reasons which can be alleadged: but also then that which we see with our owne eyes, and heare with our eares, and touch with our hands. For these externall senses, and those internall senses also whose messengers the other are, are not so certaine witnesses to our spirite, as the senses of faith, which are more then humane. For they are heauenly. Wherefore shee hath eies whereby she seeth diuinely and not humanely, which can neuer be deceiued as the eyes of the body may. The like wee may say of her eares and of her handes. For there is no sense so certaine as all hers are, because she receiueth them diuinely by the spirit. Therfore as she hath not in her any imagination or fantasie that can deceiue her, so she can neuer faile, either in her discourses or in her iudgements whereupon shee resolueth: because she is alwayes guided in them by the holy spirite, whome she followeth for her rule in all things, and who assureth her by his testimony, as if she bare the markes and seales imprinted in her selfe, and in their mindes

Of the senses of faith.

and

and hearts in whome ſhee dwelleth. Heereof it is that Saint *Paul* ſo often ſaieth, that God *hath ſealed vs by his holy Spirite*, ſpeaking as it were of a ſeale imprinted in our hearts and mindes, and as of an earneſt and gage which God hath giuen vs, for the beſt and moſt certaine aſſurance that can bee. No maruell therefore if the children of God endewed with this true faith become ſo reſolute, ſo firme and conſtant, that no authoritie, power, wiſedome, force, eloquence, no humane reaſons, nor any thing that men or deuils can imagine, think, ſay, or doe, is able to make them to change their mindes, whereof we haue moſt euident examples, eſpecially in the perſon of all the Martyres, who could neuer by any violence in the world be ouercome, but their faith hath euermore gotten the victory and triumphed ouer all their enemies. And by this wee may aſſuredly knowe, that it is better grounded then vpon all the reaſons and perſwaſions of men that may be. Therefore it is not without cauſe that S. *Paul* calleth it *the gift of God*, neither is it without great reaſon commended ſo much in the Epiſtle to the *Hebrewes*. For being come to that point, that it hath ſuch an illumination, as to accompt all that God reuealeth in his worde to bee more certaine then any thing that wee either ſee with our eies, or touch with our hands, & hereof to haue a true ſenſe and feeling of the teſtimony of the holy ſpirit, then doth it exclude al doubting, which is contrary thereunto, and differeth much from that which we hold only in opinion, wherein there is as yet no great aſſurance. So that we may conclude hereupon, that according as faith is more or leſſe in vs, wee ſhall neuer conclude ill, nor at any time giue ouer our concluſions. For faith neuer concludeth any thing which God hath not before ſpoken, whoſe word and authoritie is vnto it, as in deede it ought to be, in ſteade of all reaſon. For ſeeing it is that wiſedome and trueth which can neuer faile or lie, it needeth not to doubt in any reſpect to conclude alwayes therewith, neyther hath it cauſe at any time afterward to forſake or change the concluſion it hath ſet downe. Wherefore when our faith is ſhaken and beginneth to alter, it is a ſigne and teſtimony, that it holdeth more of the nature of opinion then of beleefe, and that it hath not yet a iudgement throughly reſolued in the concluſion which it hath taken, So that heere wee may learne what difference there is betwixt beleefe, opinion, doubting, and infidelitie or incredulitie. For ſeeing incredulitie is contrary to beleefe, it goeth farther then doubting, which concludeth nothing on either ſide, as both beleefe and opinion doe, but incredulitie concludeth contrarie to them both. For it giueth no conſent, as beleefe and opinion doe, but taketh the cleane contrary: and therefore it may well be called diſſent

Epheſ.4.30. 2.cor.1.22.

Epheſ.2.

Hebr.11.

The concluſions of faith are moſt true and vnchangeable.

Incredulitie contrary to beleefe and opinion.

diſſent or diſagreement, as being oppoſite to that conſent that is in beleefe.

Now to end this ſpeech, and to take away al doubting that may ariſe of this word Beleefe or Faith, I will only adde this, that wee are to know that it is diuerſly take in the holy ſcripturs. For the name which it hath in the Hebrew tongue, is taken frō the word, whereby they expreſſe *veritie* or *truth*, which they alſo take for conſtancie & aſſurance. The word which the Euangeliſts and Apoſtles vſe according to the Græcians in whoſe language they wrote, ſignifieth properly *Perſwaſion*. And the name vſed by the Latines, from whome wee haue taken our Faith, ſignifieth that conſtancie and trueth, which men keepe in their wordes and promiſes: whereupon they call it *the foundation of iuſtice*. Therefore faithfull ſignifieth as much as true, conſtant, and firme in that which a man hath ſpoken and promiſed, namely, when one hath kept his faith. Heereof it is alſo that God is ſo often in the holy Scriptures called Faithfull, in reſpect of vs, becauſe hee neuer falſifieth his faith, but is alwayes firme and conſtant in al his words and workes. But when the Scripture ſpeaketh of Faith in regarde of men towardes God; it doth not onely comprehend a beleefe, whereby wee beleeue that to bee true which wee heare, and which is ſpoken vnto vs, as when one telleth vs ſome hiſtorie, but it is alſo a truſt, which aſſureth vs, that God will performe that vnto vs which he hath promiſed vs. Therefore true faith includeth in it a certaine and vndoubted confidence of heauenly things, and an aſſured perſwaſion of the accompliſhment of Gods promiſes towards vs. Now to proſecute our purpoſe, ſeeing we haue learned, that the knowledge of the truth, which is the principall obiect of reaſon and vnderſtanding, is verie hard for men to attaine vnto, let vs conſider of the meanes whereby wee may bee certaine and ſure of thoſe things which we are to beleeue. This diſcourſe ARAM, belongeth vnto thee.

Of the diuers acceptions of this word Beleefe or Faith.

The deſcription of Faith.

Of the meanes whereby a man may haue certaine knowledge of thoſe thinges, which he ought to beleeue and take for true: of the naturall and ſupernaturall light that is in man, and how they beare witneſſe of the image of God in him. Chap. 31.

ARAM. For a man to knowe himſelfe to be ignorant, is a goodlie ſcience and ſo neceſſary for men, that without it they cannot be truely skilfull. For the ignorant perſon that knoweth not himſelfe to

be

It is good for a man to knowe his owne ignorance,

be such a one, but supposeth hee knoweth that which hee doeth not in deede, is as vnteachable a beast as can be: because hee will neuer seeke for a master to be instructed by, but if any offer themselues hee will reiect them, and rather himselfe take vpon him to teach them. Therefore *Socrates* was greatly commended by the ancients because he saide, that hee knewe but one onely thing, namely, that he was ignorant and knewe nothing. True it is, that if wee speake of things which may be knowen by the corporall and spirituall senses of men, euen as nature hath giuen them vnto vs, and of things belonging to naturall and morall Philosophie, there are many men to bee founde whose knowledge therein is so great, that other men in respect of them may seeme to bee but poore beasts. But when we must ascend vp to the knowledge of things reuealed vnto vs in Iesus Christ, and in the Gospell, no sense or vnderstanding of man is able to comprehend any thing therein, if the spirite of God doe not teach him, and dwell in him, to seale and to confirme in his soule the doctrine of those heauenly mysteries, wherein the skilfullest men are no better taught of themselues, then those that are most ignorant. For that abideth alwayes true which Saint *Paul* wrote to the Corinthians, *that the naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.*

1.Cor.2.14.

Foure meanes to knowe certainely those things that are to be beleeued.

Nowe I finde foure meanes, whereby men may be made certaine of those things vnto which they ought to giue credite, whereof three of them are naturall and according to naturall Philosophie, the fourth goeth further, and is proper to diuinitie. The first is *generall experience:* the second, the *knowledge of principles:* the third, *naturall iudgement:* of these three wee will first speake, and then come to the fourth. Generall experience is that iudgement which al men of sound mindes doe giue all after one sort, of those things whereof they haue certaine experience by their corporall senses: as is to be seene in naturall things. For who knoweth not that the fire is hote? And who woulde not take him for a senseleese man that should affirme the contrary? Yea, who coulde affirme it, being conuinced of the trueth thereof by his owne senses? Likewise who seeth not the difference that is betweene death and life, and what are the effectes both of the one and the other? For euery one knoweth these thinges by a generall experience common to all. Wherefore this knowledge is certaine: and where it is so, there needeth no other proofe or demonstration fetched farther then from such experience. For God hath so created the nature of things, that men must needes confesse it to be so, as

Of generall experience,

generall

generall experience doth declare it to be. And he that will not beleeue it, let him take triall thereof himselfe, and he shall know whether it be so or no. So that whosoeuer would stand against this common and generall experience, he should make open warre against God and nature, in denying all order which he hath set downe therein. Concerning the *knowledge of principles*, wee must first knowe that there is vnderstoode by principles, that naturall knowledge that is borne with vs, which is the seede of all Artes, and a beame of the light of God in vs, to the ende that by this meanes all Artes necessary for life, should be inuented and put in vse. As for example, euery one knoweth naturally, that the whole of any thing is more then the halfe, or then a part of it onely: and that three are moe then two. To be briefe, the knowledge of numbers, of measures, and of other such like things is naturall vnto vs, and is not found in the nature of beastes: and therefore they haue neither the inuention nor vse of any Arte, as wee haue already heard. But let vs proceede farther and consider, whether there be no natural knowledge in men, whereby they vnderstand, that there is a diuine nature, wise, iust, true, good, that loueth goodnesse and hateth and punisheth euil, with which nature the soule of man hath some agreement, and is as it were an image thereof: for which cause he ought to be made conformable to God, by following after wisedome, trueth, iustice, goodnesse, and all vertue, and by shunning the contrary vices. In this respect, he that followeth this rule obeyeth God, doing that which is pleasant and right in his eies: and he that leaueth this rule, disobeyeth and displeaseth him, committing wicked and dishonest things, whereby hee becommeth woorthy of punishment. In a worde, wee may referre to these naturall principles, whatsoeuer God hath imprinted in mens hearts and mindes of the law of nature, which serueth all men for naturall diuinitie, the Bookes of which they carry printed in their soules. And yet out of all question, this diuinitie will scarce serue vs but to condemnation, if we go no farther, because the booke thereof is so blotted in vs, that there is not so much as one small peece or leafe thereof whole & sound, & which is not very much blurred & torne. Neuertheles that which remaineth is a sufficient processe against vs before God, and able to conuince and condemne vs at his iudgement. Of this wee our selues may iudge, in that wee see, that there is no nation or people that liue with no religion at all, but they haue one eyther true or false, whereby they labour to appease the wrath of God, and to be vnder his fauour and protection, according to that measure of knowledge, which they haue of him. Whereby they plainely declare, that there is a certaine lawe within them taken

Of the knowledge of principles.

Of the naturall knowledge of God in men.

from

from the Booke of this naturall diuinitie, which condemneth them in their hearts, & vrgeth & constraineth them to do that which they do, euen as we feele our selues pressed and condemned by the written law which God hath giuen vnto vs. Wherefore if wee knew how to profit by them both, they would both serue vs in steade of a Schoolemaster to direct & leade vs vnto Iesus Christ. For both of them, if we vnderstand them wel, testifie sufficiently vnto vs, that we stand in need of a Mediator, by whom we may haue accesse to God and be reconciled vnto him, seeing wee feele our condemnation within our selues and in our owne consciences. As for the third meane to make a man certaine of that which hee is to accompt for true, which wee saide was *naturall Iudgement*, it is the vnderstanding of that order that ought to be in things, and of the consequence of them, whereby to iudge in some sort of the agreement or disagreement they haue one with an other: insomuch that euery one hath within himselfe as it were a naturall logicke, whereby hee is able to iudge at leastwise of common things. It remaineth nowe that we learne the fourth meane, which passeth all the former, and that is *diuine reuelation*, whereof wee haue made mention, and those certaine and infallible testimonies, which wee learne of the holy Scriptures, I meane the Bookes of the Prophets and Apostles, with the confirmation and vnderstanding of them by the holy Spirite. For it were not enough for vs to haue the worde of God deliuered vnto vs by them, except the holy Ghost had his working both in them & in vs. Wherfore although naturally we more easily and firmely beleeue that which our minde is able to see, knowe, and comprehend by the naturall light thereof, then that which goeth beyond it, yet forasmuch as God hath made vs capable of vnderstanding and reason, wee ought to giue no lesse credite to all that he hath reuealed vnto vs by his worde, yea much more to this, howsoeuer by that light of nature which remaineth in vs wee neither see nor knowe howe true and firme it is, and that for the causes before vttered. Hereof it is that in the Epistle to the Hebrewes, faith is called the *substance and ground of things hoped for*, and such *an euident demonstration of things not seene*, that it conuinceth men and causeth them to perceiue and knowe the trueth of them very cleerely. Whereupon wee haue to note, that this naturall light, and that which wee call supernaturall, are not (to speake properly) two diuers and different lights, but one and the same, as wee shoulde well haue knowen, if our nature had continued in perfection, and in that image of God in which it was created and framed, farre differing from all other creatures. For although there is in them some image of God, yet they haue not

The vse both of the naturall and of the written law.

Of naturall iudgement.

Of the fourth meane of knowledge.

Hebr. 11.

Of the image of God in man.

vnderstanding

vnderſtanding to knowe it as it is, neither to knowe God their creator, who hath imprinted it in them. But it is farre otherwiſe in man. For God will be knowen of him, and therefore hee hath ſo imprinted his image in his nature, that hee will haue him to ſee and knowe it. For this cauſe hee hath giuen him a minde and vnderſtanding able to to receiue this knowledge. For the greateſt likeneſſe and reſemblance that man can haue with God, conſiſteth in the agreement with him in wiſdome and iuſtice, which cannot be but in a nature that is capable and partaker of reaſon and vnderſtanding. Nowe becauſe God is good, yea a common and generall *Good*, hee will not withholde this good in himſelfe without communicating it, but maketh all his creatures partakers thereof, eſpecially man, with whome it hath pleaſed him to communicate this *Good* of wiſedome and iuſtice, which is the greateſt and moſt excellent good that is in him. Therefore did God together with his image imprint his knowledge in the nature of man. For man could not otherwiſe know this image and ſimilitude, neither what it is to be like or vnlike to God, if hee had no more knowledge of God, who, and what manner a one hee is, then other creatures that want this knowledge, becauſe they are not capable of vnderſtanding and reaſon, nor of this image of wiſedome and iuſtice which is in God, and by which man is made like vnto him. Wherefore the firſt degree of this image and ſimilitude that is in man, appeareth in that power and faculty of vnderſtanding which God hath giuen him, and in that wiſedome whereof hee hath made him partaker, and which hath ſome agreement with the wiſedome of God. So that before man ſinned, the image of God was ſuch in him, that there was a perfect agreement of all the powers and vertues of the ſoule betweene God and him. For the diuine light did ſo ſhine in his minde, that hee had certaine and firme knowledge of GOD, neither was there any reſiſtance againſt him either in his heart or in his will, but a ſounde and perpetuall concord and conſent. So that there was alwayes betweene the minde and the will an vprightneſſe and iuſtice agreeable with God, neither was the freedome of the will hindered or driuen forward to euill, becauſe man had not yet made himſelfe the ſubiect and ſlaue of ſinne. As long therefore as man kept this image of God within him, the Lord dwelt therein as in his own lodging: and by that meanes would haue giuen to men ſuch perpetual life & ioy, as ſhold neuer haue bin broken off or extinguiſhed either by ſorow or by death, if he had ſuffred himſelf to be always guided by God, & neuer turned aſide nor ſeuered himſelfe from him. Therefore S. *Paul*

ſpeaking

ſpeaking of this firſt image and of the renewing thereof in man, ſaith,
Epheſ.4.24. *Put on the new man, which after God is created in righteouſneſſe and true holineſſe.* Seeing then it is thus, there is no doubt but that, if man had continued in his integritie, the light which is nowe ſupernaturall in him, woulde haue beene naturall in all that knowledge of God, which is neceſſary for him to that ende whereunto he was created. For hee had neuer beene ouerwhelmed with darkeneſſe, which dimmed and hindered this heauenly light that ſhined in him, and made him the habitation and temple of God, but had ſeene cleerely the image of the father, of the ſonne, and of the holy ghoſt ſhining in his ſoule, in which it was imprinted, the draughts and beames whereof are yet euident enough in him, I meane to them that conſider of them as it appertaineth, following the light of the word of God. But foraſmuch as the darkeneſſe which ſinne hath brought with it, keepeth man from hauing any ſound and perfect knowledge of God, or of heauenly things, as he had in his firſt eſtate, it is neceſſary therefore that hee ſhould reſtore and kindle againe in him, this diuine and perfect life which hee hath loſt, by the benefite of regeneration and ſpirituall renouation, as if hee created him anew, giuing him a minde to vnderſtand his worde, and a will to followe and to embrace it. This is that, which I thought we were to note and learne concerning the meanes that bring vs certaine knowledge of ſuch things as we ought to iudge and accompt for true. Let vs nowe conſider, howe the ſpirit of man being enriched in meaſure with heauenly gifts and graces, doeth finally attaine to the ende of all inquiſition and ſearching out of trueth, which is contemplation, that followeth iudgement, as iudgement followeth reaſon and the diſcourſe thereof. Therefore doe thou, ACHITOB, take vpon thee to diſcourſe of this matter ſubiect, and ſo ende all ſpeaches of this dayes worke concerning vnderſtanding, that afterward wee may looke particularly into the will, which is the ſecond part and vertue of the higheſt and moſt ſoueraigne power of the ſoule.

How the vertues and powers of the ſoule ſhew themſelues by litle and litle, and by degrees: of contemplation, and of the good that is in it: of that true and diuine contemplation which we looke for after this life. Chap. 32.

ACHITOB. I was much troubled oftentimes about the vnderſtanding of theſe two words *Soule* and *Spirite*, in ſeeking to find what difference or agreement they haue one with another: ſeeing that many

many times I ſawe one of them taken for the other, and alſo oppoſed as repugnant one to another. In the ende I learned of skilful men, that wee might vſe the worde *Soule* to ſignifie man as hee is borne, hauing onely the giftes of a humane ſoule, namely, the humane ſenſes, and thoſe other powers and vertues both animall and naturall, of which wee haue already ſpoken. And as for the *Spirite*, that wee muſt vnderſtand thereby, whatſoeuer heauenly grace and knowledge of the trueth is giuen to man by the ſpirite of God dwelling in him, which guideth and leadeth him to the contemplation of the diuine nature, wherein conſiſteth his good and felicitie. Moreouer wee may ſee in ſundrie places of the Scriptures according to the Hebrew phraſe, the worde *Soule* taken not onely for the life of man, and for all things belonging thereto, but alſo for the whole nature of man: and thus alſo is the worde *Fleſh* taken. Therefore when the fleſh is oppoſed and ſet againſt the ſpirite in man, wee vnderſtand thereby, not the body only, but alſo the ſoule of man, I meane ſuch a one as it was at the beginning, when being left vnto it ſelfe it followed the corruption of it owne nature. And likewiſe by the ſpirite, wee meane that which is regenerated in euery part of man, whereby hee being withdrawen from the peruerſe deſires and corrupt affections of his nature, is lift vp to the contemplation of celeſtiall and eternall things.

The difference betwixt ſoule and ſpirite.

Matth.10.39. rom.13.1. Eſay 40.5,6. Iuc.3.6. Rom.8.6.

But our God vſeth in ſuch ſort to apply himſelfe to the nature and abilitie of his creatures, that by little and little, and by degrees he diſpenſeth vnto them thoſe things, which hee will beſtowe vpon them, alwayes keeping that order, which hee hath vſed and followed in the creation of the worlde. For, as *Moſes* teſtifieth, *hee firſt created it of nothing*. Then hauing created the matter of all natures, hee brought it into a woorke, and gaue vnto it a forme, and ſo poliſhing it by degrees and day by day, at length hee ſet it in that perfection, which hee minded to beſtowe vpon it. Wee ſee likewiſe, that in the continuation of his woorkes, hee beginneth alwayes at the baſeſt and leaſt thing, and ſo goeth on encreaſing, augmenting and aſcending vp vntill hee hath placed them in their perfection, whereof we haue daily experience, principally in plants and liuing creatures. For the generation of plants commeth of their ſeedes, from which they take their beginning. And when the ſeede, which is the leaſt part of the whole plant, is put into the ground, it taketh roote therein and then commeth foorth, encreaſing dayly vntill it come to thoſe bounds, that are alotted vnto it by the Creatour, which it can not paſſe: becauſe it can not attaine to greater perfection being of that kinde, but then daily falleth to decay, vntill it be wholly conſumed

Geneſ.1.

How God proceedeth in the creation of his workes.

and returned to the elements from whence it was taken. The like is done in the generation of all liuing creatures, and namely in that of man. For what is his beginning? and what is his conception, natiuitie, childehoode, adoleſcencie, youth, mans eſtate, and then old-age? Wee ſee howe ſmall his beginning is, and howe hee groweth ſteppe by ſteppe, and from age to age vntill hee commeth to the flower of his age, and to his full ſtrength, as plantes doe: and from thence the neerer hee draweth to olde-age, the more hee fadeth and decayeth vntill hee come to death, whereby the body returneth to the Elements out of which it is taken. For as God hath giuen him a beginning, ſo hath hee appointed him limites, vnto which hee may aſcend vp vntill hee come to his higheſt, and then hee is to deſcend, as the ordinance of God ſhall leade him. As for the ſoule, the ſame can not befall it in regard of bigneſſe, ſeeing it is not corporall as the body is, neither yet in reſpect of death, ſeeing it is immortall. For it can not be reſolued as the body may, to returne into the elements, out of which it is not taken, but it abideth alwayes in that ſubſtance and nature which firſt it had, becauſe it is of a celeſtiall and diuine nature. But if the queſtion be of the faculties, powers and vertues thereof, the ſeedes of which it hath in it ſelfe, wee ſee by experience howe they ſhewe themſelues more and more perfect, and howe the vſe of them is greater in one age then in an other. For as long as the infant is in his mothers wombe, no man can perceiue that as yet hee vſeth anie other vertue and facultie of the ſoule that is in him, then that which heeretofore wee called the *vegetatiue* or *nouriſhing* facultie, by which hee is nouriſhed as plants are. After, when hee is borne, hee continueth a long time like to other liuing creatures, as though he had only a *vegetatiue* and *ſenſitiue* ſoule as they haue. Then by little and little as hee groweth from one age to an other, thoſe vertues of the ſoule whereby hee differeth from beaſtes, appeare euery day more and more. And yet hee hath no other ſoule in ſubſtaunce, nor any other ſenſes and minde throughout his whole life, then hee had when it firſt mooued: as alſo hee hath no other body. But a man may eaſily iudge, that this cõmeth not of the nature of the ſoule, but of the inſtruments it hath in the body, which in the infancie of man, hinder it from doing that which it doeth by them in other ages. Beſides, wee may truely ſay, that God hath created it of that nature, that as hee hath ioyned it vnto the body, which hath his degrees of growth, ſo the ſoule hath ſome agreement therewith in this reſpect, touching the manifeſtation of her naturall powers and vertues. Neither is it any ſtrange

How the powers of the ſoule manifeſt themſelues.

How they haue their degrees in growth.

ſtrange thing if God deale ſo with it in this matter. In the meane time wee ſee, that although the ſoule of man ſeemeth in nothing or very little to differ from that of plants, as long as it is in the mothers womb, nor from the ſoule of beaſts during the time of his infancie: neuertheleſſe afterward it ſheweth very well wherein it differeth from them, and that it hath certaine vertues, which are not in any other ſoule. For if this were not ſo, both in reſpect of the age and growth of the body, as alſo in regarde of that property which is in the nature thereof, it woulde be alwayes like to that which it is in the beginning, as wee ſee it is with plantes and beaſtes, in whoſe ſoule wee can perceiue no more change in the ende and when they growe vp, then in their beginning and firſt birth. According then to that I haue now ſaide, we ſee by experience, that in the gifts and graces, wherewith GOD daily adorneth and enricheth his children, he doeth not communicate all at once vnto them, but by little and little and by degrees, as hee iudgeth it expedient, and as they are capable of reaſon and vnderſtanding. Therefore it is written of *Iohn* Baptiſt, that the childe grewe, and waxed ſtrong in ſpirite: which is as much to ſay, as that according as hee grewe in age, God increaſed the graces of his holie ſpirite vpon him, wherewith hee had indued him euen from his mothers wombe. Luke 1.80.

And when wee haue profited well in his ſchoole, ſo that wee are aſſured of, and inſtructed in thoſe things, which wee ought to followe according to the worde of GOD, wee eaſily attaine to that *Good*, which is the ende of all inquirie of the trueth, namely to contemplation, which followeth iudgement, as iudgement followeth reaſon and the diſcourſe thereof. For reaſon diſcourſing, is as it were the inquiſition of the trueth that is ſought for, and iudgement is as the election that maketh choice of the trueth, and of that which it taketh to be moſt certaine: and Contemplation is as it were a quiet and ſetled beholding of all thoſe things which were gathered together by reaſon, and receiued with approbation by iudgement. For there is no more place for diſputation, ſeeing all things are certaine and cleere. Nowe all pleaſure and delight proceedeth from the conuenience and agreement, that is betwixt the thing that pleaſeth, and him whome it doeth pleaſe. And becauſe there is nothing more agreeable to the nature of the ſpirite and minde of man then trueth, hereof it commeth, that notwithſtanding al corruption that is in him, there is no man but naturally deſireth knowledge and skill, accounting ſcience to bee excellent and woorthie of great praiſe, and ignorance to bee full of ſhame, yea, hee iudgeth it a verie ill thing to bee deceiued. The difference betwixt reaſon, and iudgement, and contemplation.

deceiued. Wherefore wee may not doubt, but that as knowledge is more true and certaine, ſo doeth the ſpirite receiue greater pleaſure: and when it hath found the trueth, it delighteth greatly therein. And if for the cauſes before touched by vs, it can not find the trueth ſo certainely as it deſireth, yet it taketh ſingular pleaſure in approching ſo neere vnto it as it can. For this cauſe the more certaine the trueth is which it knoweth, it is the more agreeable and pleaſant vnto it, eſpecially when it knoweth the true ſpring and firſt cauſes thereof. Therefore as the mindes of men delight more in thoſe things that reſemble them moſt, of ſo much the more noble and excellent nature they are, yea more heauenly and diuine, and ſo will take pleaſure in ſuch things as are moſt excellent and celeſtiall. Contrariwiſe, the more earthly, vile, and abiect they ſhall be, the more will they delight in mortall, baſe and contemptible things, and deſpiſe ſuch as are of greateſt value. For this cauſe many Philoſophers haue eſteemed more of the ſtudie of Philoſophie and the knowledge thereof, then of kingdomes and great riches, being prouoked and pricked thereunto, by an vnſpeakeable pleaſure which their ſpirite tooke in the knowledge of thoſe things that were reueled vnto them therein. On the other ſide, wee ſee that ambitious men delight more in honours and worldely greatneſſe, then they woulde doe, at leaſtwiſe in their owne opinion, in all the skill of the Philoſophers. A couetous man pleaſeth himſelfe a great deale more in telling and beholding his crownes, then in any other thing whatſoeuer. It is no maruell therefore if ambitious, couetous, and voluptuous men, and ſuch like doe commonly deride thoſe that take delight in learning, and chiefly in the doctrine and contemplation of thoſe celeſtiall and eternall things, which they ſet before their eyes, or if they preferre greatly their owne eſtate and condition, before others that take pleaſure in ſuch things. For they are pearles caſt before ſwine, which are not valued as they are woorth, but onely of ſuch as knowe them and their value.

Why ſome haue preferred Philoſophie before riches.

Nowe if heathen Philoſophers haue oftentimes willingly abandoned all their goodes, that they might wholly addict themſelues to the ſtudy of their humane Philoſophie, & to the contemplation of ſuch things as they could know thereby, notwithſtanding that it was alwayes accompanied with ſome doubting, and that they could neuer attaine to a certaine knowledge either of the beginning or ende of things: what ought Chriſtians to do, when the queſtion is of Diuine Philoſophie and Wiſedome, the treaſures of which are opened and offered vnto them in the word of God? For it is without all compariſon farre more certayne then any ſcience, and containeth in it other

trueths,

trueths, and matters that are a great deale more profound, excellent, and more worthy of contemplation. And they to whome God hath beene so gratious, as to giue some taste and experience of these things, are able to iudge well of them, yea farre better then any others. For it is certaine that euen for a little true knowledge of God, and of the trueth of those things which hee hath reuealed vnto vs in his doctrine, wee receiue singular delight, with great ioy, and sweete consolation. So that euery man may perceiue, howe much greater the pleasure will bee when the knowledge shall be greater. If then this small taste, which wee may haue in this worlde of these delicacies and spirituall delights, bringeth vnto vs such singular ioy, we may easily iudge howe great it will be in that most happy contemplation, which wee shall haue in heauen with God, when wee shall beholde him face to face, and knowe him as wee are knowen, whereas heere wee see him but as it were in a glasse, and through a cloude. For that is the contemplation of all contemplations, seeing it is the beholding of God, with whome nothing may bee compared. Then there shall be no cloude of ignorance, when wee shall haue, not a likely or probable, but a most certaine and true knowledge. For the trueth shall bee shewed vnto vs most certaine in GOD who is the Authour and Father thereof, in whome wee shall throughly and perfectly see and knowe the causes of all things. For our spirites shall be holde no longer in such an obscure and darke prison, as heere they are constrained to suffer in our mortall bodies. Therefore there shall bee no more diuersities, disagreements, or contrarieties of opinions and iudgements, that some shoulde condemne that which others approoue, but all shall be of the same iudgement. But seeing we are fallen into the matter of contemplation, it shall not be vnprofitable, if vpon occasion of that diuision, which is commonly made of the actiue and contemplatiue life, wee note, that although the spirite desireth aboue all things the pleasure that is in contemplation, as the proper foode and delight thereof, yet wee must alwayes consider, that wee are not only borne for our selues, but also for others, and to this ende, that wee shoulde all in common serue one an other, both generally and specially. For God doeth not onely commaund the performance of that seruice, which hee requireth of vs towardes his owne person according to that which is contained in the first Table of the Lawe, but he commaundeth vs also in the second Table to doe that which hee requireth of vs towardes other men. Therefore hee will not haue vs dwell alwayes in contemplation, but wee must put to our hand, and discharge vs of our dutie towards euery one, according as he teacheth

Of the benefite that commeth by the contemplation of diuine things.

Of the contemplation that is after this life.

When all men shall be of one iudgement.

The actiue life must be ioyned with the contemplatiue.

vs by his word. Wee are then to learne, that so long as wee liue in this world, we must not separate the actiue life from the cõtemplatiue, but alwayes ioyne them both together, vntil we come to that blessed life, which shalbe altogither contemplatiue, when we shalbe deliuered frõ al the miseries and necessities, and from al the troubles & lets in which wee are wrapped and detained in this mortall life. God graunt vs his grace to vse all our senses so well, both externall and internall, and all the powers, faculties and vertues of our soule and spirite, of which wee haue hitherto spoken, that wee may cause them all to serue to his glory, and that wee may attaine to that blessed contemplation, which is prepared for all his elect in his celestiall pallace: and that to this ende hee woulde dispose in vs our will, and all the affections of our soule, of the nature of which we will beginne to morrowe to discourse. And first, ASER, I thinke thou art to intreate of those appetites that are naturally in man, seeing Desire is the proper subiect of the Will, as thou shalt instruct vs more at large.

The end of the fourth dayes worke.

THE FIFT DAYES worke.

Of the Appetites that are in al liuing creatures, and namely in man, and of their kindes: and particularly of the Natural and Sensitiue Appetite. Chap. 33.

ASER. As God and all that is in the worlde, is propounded to the minde of man, that hee might knowe him so farre foorth as is needefull for him, so is hee also propounded to the will, that hee might will, desire, and folowe him as farre as his nature is capable thereof. Wherefore if man had not sinned, but had continued in his first estate wherein God created him, this great and eternall *Goodnes* had shed in our soules that diuine worde, together with his holy spirite: which worde, being the eternall sonne of God, woulde haue alwayes taught and shewed vs the Father, of whome hee was begotten before all time; and woulde haue lightened our mindes with the light of all wisedome that we might haue beheld and seene him: and

The obiect of the will is as large as that of the mind.

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the holy ſpirite would haue ioyned our hearts and willes vnto the Father and to the Sonne, through a mutuall loue repleniſhed with all ioy and gladneſſe, and through certaine motions agreeable with the diuine nature. By which meanes there ſhould haue bin in our hearts a great fire of loue towardes God, and next to him wee ſhould haue loued all other good things, according to that order which is ſhewed vnto vs in his heauenly wiſedome and doctrine, and ſhould haue deſired them for the loue of him. But nowe in the eſtate of naturall corruption in which wee are, all this goodly agreement, harmony, and concord which ought to be betweene God and man, is wholly peruerted and ouerthrowen. For in place of the true knowledge of God, there is nothing but ignorance and doubting in our mindes: and as for the will, it ſearcheth after and deſireth other things whereunto it applieth it ſelfe, and ſeeketh not after God. Neither doeth it keepe any order in thoſe things which it hath for obiects, and which it ſetteth downe in ſteade of the things commanded in his word. So that while it thinketh to attaine to that good whereunto naturally it aſpireth, it obtaineth nothing to it ſelfe but a very great euill.

What great confuſion is in our corrupt nature.

Nowe when wee ſpake before of the braine, and of the internall ſenſes of the ſoule, and of the principall part and vertue thereof, we made ſome mention of the wil, which ought to be directed and ledde by vnderſtanding and reaſon. It remaineth nowe that we looke more narrowly into the nature thereof, and of the affections of the ſoule, of the vitall vertue, of the heart, and of other members, which are the ſeates and inſtruments thereof, euen as when wee intreated of the animall vertues of the ſoule, wee conſidered of their ſeates and inſtruments. Firſt then we muſt marke what hath beene hitherto ſpoken, namely, that God hath giuen to all his creatures a naturall inclination, that leadeth euery one of them to that which is naturall and agreeable to it ſelfe. Beaſts haue an appetite to follow that good that is fitte for them, and therefore alſo hath God giuen them the knowledge of that good, and ſenſes meete for that purpoſe, to the end they might ſhewe vnto them, what is good for their preſeruation to followe it, and to ſhunne the contrary. Wee haue learned alſo howe God hath giuen both the one and the other to man, and vnto what degree concerning both of them, hee hath lifted him vp aboue all liuing creatures. For as hee hath created him to enioy a farre greater and more excellent *Good* then hee hath beaſtes, and hath giuen vnto him a will to wiſh and deſire it, ſo hee hath endued him with a deeper knowledge whereby to knowe that *Good*: becauſe hee coulde not wiſh for it and deſire it, except hee did knowe it;

Of the deſires that are in creatures.

and he could not knowe it, if he had not a minde capable thereof, and endewed with greater knowledge then that is, which hee hath giuen to beasts. For this cause as they haue a kind of knowledge agreeable to their nature, and to the qualitie of that *Good*, which being fitte for them is the greateſt they can attaine vnto: ſo alſo hath man a knowledge according to his nature, and to the ende for the which hee was created. So that the knowledge that God hath giuen him, ſerueth to ſtirre vp his appetite and deſire of that *Good* which hee knoweth: and this appetite alſo ſerueth his knowledge, ſo farre foorth as man being mooued and pricked forward to loue God, reioyceth and repoſeth himſelfe in him, hauing knowen him to bee his ſoueraigne *Good*.

Three kindes of appetites.

But to the end wee may the better vnderſtand this whole matter, we muſt note, that there are three kinds of appetites among the creatures, which are commonly called, the one naturall, the other ſenſitiue, and the third voluntary. As for the naturall, wee may diuide it into two ſortes. For there is one generall to all creatures, whether liuing or without life, which is nothing elſe but a naturall inclination without any action, proceeding from any ſoule or life: as when wee ſay, that heauy things deſire to go downeward, and light things vpward, as wee ſee it in the nature of the Elements, which are without ſoule and life. But beſide this naturall appetite common to all creatures, there is an other that hath action ioyned with the inclination, which neuertheleſſe proceedeth not of any ſenſe. This appetite is proper to the vegetatiue and nouriſhing ſoule and life, whereof plants are partakers. For wee ſee by experience, that they haue a naturall appetite to drawe vnto them, and to retaine that which is meete for their nature and foode, and to expell the contrary. For if a plant waxe drie, it deſireth to be watered, and draweth and keepeth humour and moiſture neceſſary for it ſelfe. Wee ſee the like in mens bodies. For when the members want nouriſhment, they ſucke the veynes, and the veines drawe vnto them blood. And as the members deſire their foode, ſo they deſire to bee vnburthened when they haue too much.

Of the Naturall appetite.

Of hunger and thirſt.

The appetite which we call hunger & thirſt, may be referred to this kind of naturall appetite, if this be excepted, that we can not ſay, it is without ſenſe and feeling. For beſide the deſire of eating and drinking, there is withall a ſenſe of this attraction, whereby the members ſucke the veines, and the veines the blood: and this ſenſe is not without greefe and diſpleaſure. So that euery liuing creature is ſtirred vp to ſeeke for his foode, and to take his refection. Whereupon wee may diuide this naturall appetite alſo into two kindes,

whereof

whereof the one ſhalbe proper to plants that haue no ſenſe, and the other belong to liuing creatures that haue this feeling, of which I made mention euen now, and which differeth from that ſenſe that is proper to the outward ſenſes already ſpoken of. The reaſon whereof is, becauſe it is properly ſuch a kind of feeling, as thoſe creatures haue, which keepe a meane betweene plants and liuing creatures, beeing partakers of both their natures, and yet are neither ſimply plants, nor perfect liuing creatures, as it hath beene already ſhewed. As therefore we heard in our former diſcourſe, ſpeaking of the growing vp of mans body, and of the manifeſtation by little and little of the powers of the ſoule, namely that as long as the child is in his mothers wombe, he is like to plants, ſo alſo hee hath then great agreement with theſe middle ſorts of creatures in regard of this kinde of appetite, and of the manner of nouriſhing whereby it is fedde. For the ſeede, whereof hee is begotten and conceiued, is nouriſhed and groweth vp as plants do, vntill ſuch time as the Infant that is faſhioned, haue ſenſe and feeling, much like to that ſenſe of the aforeſaide creatures, which are partakers of the nature both of plants and of liuing creatures. For as yet he hath no vſe of his externall ſenſes, vntill ſuch time as hee be borne. Nowe the ſeate of this kinde of naturall appetite, is chiefly in the liuer and in the ſtomacke, and generally in all the members that ſerue for nouriſhment. For theſe members haue that appetite that is ioyned with this kinde of ſenſe, of which I ſpake euen nowe. And as for the appetite of the other members, which ſerue not for the nouriſhing of the whole body, but onely for themſelues, it is more like to that appetite that is in plantes. For they feele neither hunger nor thirſt as other members doe. And thus much for the natural appetite and the kinds thereof. Concerning the ſenſitiue appetite, it is that which accompanieth the ſenſe, and belongeth onely to liuing creatures. There are two ſorts of this. For either it is made with touching, or without touching. Pleaſure and griefe belong properly to the firſt kinde, and the inſtruments and ſeats thereof are in the ſinewes, or els in that ſmall ſinewy skinne, which giueth the ſenſe. For thoſe things delight the ſinewes which agree with their nature, and looke what is contrary vnto them, the ſame affecteth them with griefe, which tendeth to their deſtruction, as delight procureth their preſeruation. So that heate, colde, dryneſſe, and moyſture, reioyce, helpe and comfort the ſinewes, or els grieue, hurt & indamage them, according as they are eyther well or ill applied vnto them. Therfore the ſinewes were created, to the end they might be inſtruments of ſenſe and motion, and that they ſhoulde receiue pleaſure and paine. Now all theſe ſorts of appetites, are not in the will and power

Two kindes of Senſe.

Of the ſeate of the naturall appetite.

Of the ſenſitiue appetite & kinds thereof.

The vſe of the ſinewes.

power of man, neither proceed they from his imagination. For whether he will or no, he ſhall be ſubiect to hunger and thirſt, and ſhall in the ſame manner feele and perceiue thinges as they are applied vnto him, if he be ſo diſpoſed in body as he ought to be. True it is he may wel abſtaine from eating & drinking, & from touching whatſoeuer he pleaſeth, but this abſtinence in the meane time wil not take from him that appetite which hee hath, but will increaſe it the more. For it cannot hinder, but that all the members will ſtill deſire their nouriſhment, and the body will alwayes haue this ſenſe and feeling. And as for the ſenſe of touching, it will alwayes feele that which it toucheth, and euen ſuch as it is when it ſhalbe touched. But there are appetites of an other kinde, which are bredde without any touch at all, and follow the thought and imagination of a man. Theſe are properly called affections, and haue their ſeate in the heart. Therefore they muſt bee diſtinguiſhed from others that hauing ſence of delectation and of griefe, are placed in the ſtomacke, or in the ſinewes, or in the reſt of the body. Now by the affections, we meane properly thoſe motions of the heart, which follow knowledge, and either ſeeke after or reiect, that which is offered vnto them: ſo that according to the order of nature, knowledge goeth before theſe motions. Hereof it is, that we commonly ſay, that a man muſt know before he loue, and that no man deſireth that which he knoweth not. But before we enter into a deeper and more particular conſideration of the affections of the ſoule, and of the heart, wee muſt note this, that all knowledge is giuen of God to this end, to deſire that *Good* which it knoweth, and in deſiring to followe the ſame, vntill it hath ioyned and knit it vnto it ſelfe, as neere as is poſſible. For in this manner *Good* will be good vnto it, and not otherwiſe. To this ende ſenſuall knowledge is giuen for ſenſuall goods, and ſpirituall knowledge for thoſe goods that are ſpirituall. And as the knowledge both of the one and the other is giuen to deſire it, ſo alſo is it giuen that it might turne aſide and flee from euill, which is contrarie to good, to the ende that the Will might not ioyne it ſelfe thereunto, by which meanes euill woulde indeede become euill vnto it, and coulde not otherwiſe bee auoyded. For as good coulde not bee good vnto vs, but onely ſo farre foorth as wee did apply it and ioyne our ſelues therevnto, ſo fareth it alſo with euill. And becauſe GOD hath not created beaſtes to enioy any other good then corporall goods, and ſuch as belong to their brutiſh life, which goeth not beyonde this temporall life, therefore he hath not giuen them the knowledge or appetite of any other good. So that as they haue no other knowledge but that which is ſenſuall,

Of the affections.

The ende of knowledge.

all,

all, ſo they haue no other appetite but ſenſuall, which is guyded onely by naturall inclination, wherein they haue nature onely for their Miſtreſſe, which pricketh forwarde both their outwarde and inwarde ſenſes without any direction at all of Vnderſtanding and of Reaſon. Therefore this ſenſuall appetite common to all liuing creatures, cannot properly bee called Will. For as wee cannot call by the name of Vnderſtanding and Reaſon, that naturall inclination which is giuen to beaſtes for their direction, ſeeing men onely are endued with Vnderſtanding and Reaſon, ſo is it with Will, the name whereof agreeth not to that ſenſuall appetite, except wee woulde call it ſenſuall Will, in reſpect of the reſemblance of Will, which it hath, wherein it differeth much from the Will in man: as the ſequele of our ſpeech requireth that wee ſhoulde now learne, to the ende wee may knowe the thirde kinde of appetite which wee ſet downe in the beginning of this diſcourſe, namely the voluntarie appetite, which is proper and peculiar to man, and the ſubiect of his Will. Thou ſhalt tell vs therefore, A M A N A, what Will is properly, what her actions are, what libertie and freedome ſhe hath, and what power Reaſon may haue ouer her.

The beſt things in beaſts are ſenſuall.

Beaſts haue no Will.

Of Will, and of the diuers ſignifications and vſes of theſe wordes, Reaſon and Will: of the actions, freedome, and nature thereof: of the power which Reaſon may haue ouer her. Chap. 34.

A M A N A. The loue of G O D towardes men hath alwayes beene, and is ſuch, that albeeit hee hath iuſt occaſion to hate vs as ſinners, yet that hindereth him not from louing vs alwayes as men. For hee conſidereth man otherwiſe in the nature and ſubſtance with which hee created him, and as hee is his woorke, then in that diſorder and confuſion, which after entered vpon his nature by the woorke of Satan in him. For this cauſe wee ſee that hee cauſeth his ſunne to ſhine aſwell vpon the euill as vpon the good, ſendeth raine to the one as well as to the other, and powreth many benefites vpon all in generall. But beſides this loue, whereof euery one receiueth fruite, there is another more ſpeciall towardes his elect, whom hee loueth not onely as he loued vs all in *Adam* the ſtocke of mankinde, and as his creatures created after his image, but loueth them alſo as regenerated and newe creatures in Ieſus Chriſt his Sonne, the latter and iuſt *Adam*, G O D and man, and the ſtocke of ſpirituall men framed againe by him to the image and ſimilitude of

Matth. 5.

of God. Therefore we muſt vnderſtand, that God hath and doeth loue men in regarde of the good hee hath put into them, (which is wrought chiefly through the benefite of ſpirituall regeneration) the remnant of which Good he ſtill loueth. And in louing that he loueth himſelfe, becauſe he is the ſoueraigne and onely good, which is worthy to be loued in reſpect of it ſelfe. Whereby we may ſee, what is the true fountaine of all loue, and of all the deſires, appetites and willes of all creatures. For they muſt all bee drawen out of one and the ſame ſpring and fountaine, namely the loue and will of God, and that good which he loueth and willeth. And the greater the *Good* is, the more it ought to bee loued, ſo that euery Will ſhould deſire to ioyne it ſelfe thereynto, to follow after it, and to haue the fruition thereof. And becauſe there can be no *Good* greater then God, therefore no other can be loued but that. So that whileſt he loueth himſelfe, he loueth all the good that may bee, becauſe there is none but in him and from him. Therefore this followeth neceſſarily, that as all good things proceede from him, ſo they muſt bee all referred to him, and returne thither as to the Wel-head, euen as all waters returne into the Sea from whence they came firſt of al. Hauing then learned of our former diſcourſe, that God hath giuen to man vnderſtanding to know good, and will to deſire and follow it, it is his duetie alwayes to referre all the good things he hath, vnto him that is ſoueraigne and eternall *Good*, and to account nothing good, as in trueth it cannot be, but him that ought to bee ſo accounted, and to looke at him as the laſt and moſt bleſſed end.

From whence the deſires of all creatures ought to be deriued,

What Will is, and how it worketh,

We vnderſtand then properly by Will, that facultie and vertue of the ſoule, whereby we deſire that which is good, and eſchew euill by the direction and guyding of reaſon. Therefore there are two actions of Will, wherof the firſt is that inclination to good by which it imbraceth the ſame, and the ſecond is the turning aſide from euill. And when it is idle and inclineth to neither ſide, it is depriued of both theſe actions. Nowe although we ſaide before, that reaſon helde the ſoueraignty amongſt the powers, vertues and offices of the ſoule, yet wee muſt know, that reaſon raigneth not ouer Will as Lady and Princeſſe, but onely as Miſtreſſe to teach and ſhew it, what it ought to followe, and what to flie from. For the will hath no light of it ſelfe, but is lightned by the minde, that is to ſay, by reaſon and iudgement, which are ioyned with it, not to gouerne and turne it from one ſide to another by commandement and authoritie, either by force or violence, as a Prince or Magiſtrate, but as a counſailer or directer, to admoniſh and to conduct it. And ſo the will deſireth or refuſeth nothing, which reaſon hath not firſt ſhewed that it is to be deſired or diſdayned. Therefore

How reaſon is ſet ouer the Will,

fore the act of Will proceedeth indeede from Will, but it is iudged of and counſelled by reaſon: ſo that a man may ſay, that it is as it were begotten by reaſon, and brought forth by Will. But that wee deceiue not our ſelues in theſe names of reaſon and of Will, we are to knowe, that both of them are taken diuerſly, as the names of Minde and Vnderſtanding are. For ſometime they are taken for that vertue of vnderſtanding which is in the ſoule, and ſometime for the action thereof and the thing which it doeth vnderſtand: as when we ſay that wee haue the vnderſtanding of ſomething. So reaſon is ſometime taken for the minde that giueth direction and counſaile, and for the will which obeyeth it, and reſtraineth the affections: and in this ſence, it comprehendeth both the Vnderſtanding and the Will. But ſometime it is taken onely for that part, which vnderſtandeth and hath knowledge to conduct and guide, as nowe we muſt ſo take it, in making it the Miſtreſſe and counſailour of the Will. Beſides, reaſon is alſo taken oftentimes for the arguments and diſcourſes of reaſon, as when we ſay of a man, He hath good reaſon in that: or els, He hath proued his ſaying by good and pregnant reaſons, that is to ſay, by good arguments. And if we take reaſon ſo, it ſignifieth not only that power and vertue of diſcourſing which is in the ſoule and in the minde, but alſo the act and effect therof. The like may be ſaid of this word Will. For it is commonly taken, not ſo much for that power and vertue which the ſoule hath to Will, as for the Will it ſelfe, which is the action and effect thereof: as when one ſpeaking of tyrants ſaith, that their Will is all their reaſon. For then we meane, that they take not Reaſon for their counſailer, neither follow the aduice thereof, but onely their Will, and that which pleaſeth them. So then wee vſe this worde Will for that which proceedeth from it: and ſo likewiſe it is often taken in the holy Scriptures, when they ſpeake of the Will of God, whereby we doe not vnderſtand that power of Will that is in him, but that which hee willeth and commandeth vs. And therefore we craue that *his Will may be done*, and not that which we will. But ſpeaking now of the Will of man, we take it not in this ſence, but we vſe it for the power and vertue of Willing that is in the ſoule, which power is aboue the ſenſitiue appetite, whereof we haue already ſpoken. For we ſee by experience, that there are certaine degrees of appetites, and that the appetite of the ſenſes is ſubiect to the Will, as I hope we ſhall intreate more at large in the ſequele of our ſpeech. Wherefore the Will is the higheſt and moſt ſoueraigne vertue of deſiring, farre aboue all other appetites, and that which woorketh with libertie, after the minde hath ſhewed vnto it what it ought to follow, and what to eſchew, what to make choyſe of, and

Diuers acceptions of the words, Reaſon & Will.

Pſal. 115.

Matth. 6.

The Will is the chiefeſt appetite.

and what to refuſe. The actions thereof are to Will, and not to Will: and the meane or middle thing which ſhee hath betweene them twayne, is to ſuſpend her action, vntill ſhee decline eyther on the one ſide or the other. And as concerning the naturall diſpoſition of the Will, it is to will that good which is truely good, or that which ſeemeth to bee ſo: and to ſhunne euill, eyther that which is euill in deede, or that which it thinketh to bee ſo. Nowe if ſhee chooſe and followe euill for good, it followeth not therefore, but that ſhee woulde alwayes followe the good, as that which properly appertayneth vnto her, and reiect euill as her enemie. But the reaſon why ſhee maketh choyce of euill for good, is becauſe ſhee is deceiued, taking one for another, which commeth to paſſe through the ignoraunce and corruption that is in the nature of man. For albeeit ſhee can will and not will that thing which is propounded vnto her, yet ſhee cannot ſimply will and not will one and the ſame thing all at one time, nor yet make choyſe of cleane contraries. For ſhee can deſire nothing but onely vnder ſome ſhewe of good, nor refuſe any thing but vnder ſome ſhewe of euill. Wherefore it may well bee, that it will not deſire that which ſhall bee ſhewed vnder ſome appearaunce of good, but it cannot hate or reiect it. Likewiſe it may peraduenture abſtayne from reiecting or flying from that, which ſhall bee preſented before it with ſhewe of euill and not of good, but it cannot deſire, loue, and purſue the ſame.

The Wil aymeth alwaies at good.

Whereupon it followeth, that our Will is at libertie and free, and cannot bee conſtrayned: yea God the Creatour and Lorde thereof woulde haue it ſo, otherwiſe it ſhoulde not bee a Will. It is verie true, that it followeth reaſon alwayes, becauſe the Will hath no light of it ſelfe, but onely ſo farre foorth as it receiueth the ſame from reaſon, which guideth and directeth it. And therefore it neuer applieth it ſelfe to any thing whatſoeuer, but hath reaſon alwayes for a guide, whome it followeth. Neuertheleſſe it is not ſo ſubiect therevnto, as that it may compell it to followe all the reaſons that are propounded vnto it by reaſon, or tye it to any of them, but that alwayes ſhee hath her libertie to make choyſe of which reaſon ſhee pleaſe, out of all thoſe that are ſet before her. And ſo it is alwayes a Will, although it change ſometime, beeing perſwaded by reaſons to will when it was vnwilling, or diſſwaded from Will to bee vnwilling. But in the meane time ſhee willeth whatſoeuer ſhee will, and that as long as it pleaſeth her to remayne in one opinion. For not onely no creature whatſoeuer is able to take from her that which GOD her Creator

The Will is free and vnconſtrayned.

Creator hath giuen her, but ſhee cannot depriue her ſelfe thereof, no more then ſhe may not be that which ſhee is. For as God will haue his image ſhine in the minde of man by vnderſtanding and wiſedome, of which hee hath made it partaker, ſo hee will haue his image alſo to ſhine in the Will by that freedome and libertie which hee hath giuen vnto it. As therefore hee cannot bee conſtrained, but woorketh and doeth what pleaſeth him with all libertie, as beeyng a Soueraigne that hath no ſuperiour, ſo hee hath appoynted, that the Will which hee hath giuen to men and Angels, ſhoulde bee alwayes franke and free, and not bee ſubiect to violence or conſtraint: to the ende hee might haue them children, not ſlaues, becauſe hee requireth of them a voluntarie obedience, and ſuch a ſeruice as is not forced or conſtrayned, but agreeable to his owne nature. For as hee doeth nothing himſelfe by conſtraint, ſo hee will not conſtrayne thoſe by whome hee will bee obeyed: neither delighteth hee in any ſeruice that is not voluntary and proceeding from a good heart, and from a ſincere and pure affection towardes him. Therefore ſeeing God hath ſo loued vs, and done vs ſo great honour, as to create vs after his owne image, and likeneſſe, wee are vile and ingratefull wretches, if wee doe not acknowledge the ſame, and cauſe our Will to be ſeruiceable to him that hath beſtowed it freely vpon vs: as wee ought alſo to perfourme the like ſeruice vnto him with our minde and reaſon, wherewith he hath endued vs for the ruling and direction of the Will. But when our Will taketh any other obiect beſide obedience to God, it proceedeth from the ſame cauſe that blindeth our minde and reaſon, namely ſinne, which reigneth in vs through the corruption of our nature, as wee haue already touched it. Neuertheles that which I haue ſaid is alwaies true, that the wil hath *Good* in ſuch ſort for her obiect, that ſhe cannot truly & without diſſembling Will that which is euil, if it hath no ſhew or reaſon of ſome good. But notwithſtanding ſhe hath free libertie, yet is ſhee ſo ordeyned of God, that ſhee cannot will that which is euill, but onely that which is good, whether it bee good in trueth, or in opinion onely. For if ſhee were not created and ordayned of GOD to deſire and followe after good, there woulde bee no cauſe why ſhe ſhoulde loue or deſire vertue more then vice, or loue God, rather then hate him. But wee muſt conſider diuers degrees in the actions of Will, and in the freedome theereof. For ſome there are whoſe heart and Will agree ſo together, that there is no diſſimulation, neither any commaundement of the Will eyther towardes it ſelfe or towardes any other, but it heartily deſireth or refuſeth that,

Of the image of God in the Will.

Good is alwayes the obiect of the Will.

Diuers degrees in the actions of *Will*.

which

which it ſeeketh after or eſcheweth. As we may ſay of an ambitious man, that hee doeth truely and with all his heart deſire honour and glorie, as alſo a couetous man doeth riches. But there are other actions of the Will, wherein ſhe commaundeth her ſelfe, or els the inferiour powers that are ſubiect vnto her: as wee ſee in a man infected with the dropſie, who beeing verie drye and thirſtie, deſireth greatly to drinke, But this appetite that commeth from the ſenſes of the bodie, is reſtrayned by the Will that hath power ouer it, which knowing what hurt would iſſue thereof to the ſicke partie, commandeth this appetite, and appoynteth that hee ſhall not drinke. The reaſon why ſhe will haue it ſo, is, to the ende that the patient might auoyde greater euill then that which hee endureth, knowing well, that to drinke woulde hurt him more then helpe him, becauſe the thirſtineſſe woulde not bee taken from him, but encreaſed. Wherefore although the ſenſuall appetite putteth the patient in minde to deſire drinke, yet Will following the iudgement of Reaſon, oppoſeth it ſelfe againſt this appetite, and commaundeth it ſelfe to abſtain, & alſo the outward members, as namely the mouth not to drink, and the handes not to giue it any drinke. Now if it ſo fall out, that the Will giue place to the appetite, it is alwayes with her conſent, and that becauſe ſhee agreeth rather vnto the ſenſuall appetite then vnto Reaſon. Which agreement proceedeth of her impatiencie and incontinencie, becauſe ſhe hath not patience to ſtay for the better, but ruſheth vpon that pleaſure, which at that preſent ſeemeth beſt vnto her and neereſt at hand. Therfore it is alwayes requiſite that the grace of God ſhould gouerne our minde and will, to perſwade them euermore to counſaile and to imbrace the beſt: otherwiſe wee ſhall make choyce of the worſt, and of euill rather then of good. Which we ſhall eaſily vnderſtand, if we conſider what good things the wiſeſt and moſt vertuous men, guided only by the light of nature, are able to propound to themſelues and to follow: and what difference in that poynt there is betwixt them, and thoſe whome God doeth guide and gouerne by his ſpirite. The diſcourſe then of this matter belongeth to thee, ARAM.

How the Will cõmandeth the appetite.

Of thoſe good things, which both men, guided onely by the light of nature, are able to propound to themſelues, and to follow; and they alſo that are guided by the ſpirite of God: of the power and libertie of the Will in her actions, both externall and internall. Chap. 35.

ARAM. Among the heathen Philoſophers there haue alwayes beene ſome great perſonages endued with excellent doctrine, who

who ſeemed to haue bene led with a burning affection towards good and vertuous things: this no man can deny. But if we compare them that haue had none but naturall light, with them who beleeuing the worde of life, haue receiued that light, which the ſpirite of GOD hath kindeled in their heartes and mindes, wee ſhall finde very great difference betwixt them. For they that followe the light of nature, take not an infinite, ſpirituall and eternall good, which is God, for the obiect of that good which they deſire, but a finite, carnall and temporarie good, and that alſo no farther then their reaſon and ſenſe iudge it good for mankinde, or for the ſocietie of men, or for themſelues, and thoſe whome they loue. The like reſpect they haue in eſchewing euill, which they iudge contrary to ſuch a good. And yet there are very fewe that goe ſo farre, who giue not themſelues to vertue, rather for their owne profite or glorie, then for the loue they beare to vertue, or to the benefite of the common ſocietie of men. And ſurely I thinke, that if glorie had not more mooued ſo many excellent men, as haue beene heeretofore among the Grecians, Latines, and other heathen people and nations, then their loue to vertue, and to thinges profitable for the common wealth, they woulde not willingly haue incurred ſo great dangers to effect ſo many valiant deedes as Hiſtories ſpecifie of them: neyther woulde they haue ſet vertue at ſo high a price, if no glorie or profite ſhoulde haue redounded to them in following her, or at leaſtwiſe in ſeeming to ſeeke after her. If any haue beene founde to haue done otherwiſe, as wee reade of ſome, it is to bee attributed to a ſpeciall grace that God hath beſtowed vpon them in their ignorance, more then to others. But yet all this would bee nothing, or very litle, ſeeing the good which the Will propoundeth to it ſelfe, and purſueth in this ſort, is not the true and ſoueraigne good, which of it ſelfe is able to make men bleſſed.

The difference betwixt the natural and regenerated man.

Wee are then to knowe, that the wiſeſt and moſt vertuous men, guided onely by the light of naturall reaſon, doe not propounde to themſelues, nor ſeeke after any other good then that, which conſiſteth in ciuill honeſtie, in worldly honour and glorie, in this bodily life, and in the commodities thereof, and in thoſe delightes and pleaſures, which their humane ſenſe and reaſon deſire, according as ſome delight eyther in the knowledge of thinges, or in ciuill and morall vertues, or in honours, or in riches and in ſuch like thinges. Yea the beſt that euer were among the Heathen, and the wiſeſt of this worlde that are like vnto them, neuer went farther, neyther in deede coulde. For ſeeing they knowe not GOD truely,

What is the chief good that meere naturall men ſeeke after.

truely, they can neither loue him nor ſeeke after him) either becauſe they are not throughly perſwaded that there is a God, or if they bee ſure of that, yet they ſtand doubtfull what he is, whether he haue care of men or no, and whether he heare and helpe them, when they call vpon him. And if they be in aduerſity, then they loue him much leſſe. For if they thinke that their miſeries come from their owne nature, or at all aduenture, they ſuppoſe they are not bounde vnto him, neither ought to loue him, ſeeing hee hath prouided no better for their affayres. And if they thinke, that himſelfe doeth ſende them becauſe of their ſinnes, they are ſo farre from louing him, that contrariwiſe they hate him, and ſtorme againſt him: as it is moſt manifeſt by infinite blaſphemies contayned in the bookes of Heathen Poets, Hiſtoriographers, and Philoſophers, aſwell againſt God, as againſt his prouidence, iudgements, and all his woorkes, when they fell not out to their lyking. Nowe if their Vnderſtanding was ſo blinded in the Knowledge of God, their Will was much turned out of the way. For it is alwayes like to a ſhippe carried hither and thither by diuers tempeſts, which ſeeketh ſtill ſome hauen to arriue at, but can finde none. So the Will ſeeking after the good which it deſireth, runneth and skippeth from one to another without order, and can finde no reſt, except that heauenly light ſhine into the minde, which may teach it the true good, and frame it to the ſeeking and imbracing thereof. Therefore when this light is in the ſpirite of man, it firſt preſenteth to the Will that infinite good, namely God, in whom alone ſhee may ſatisfie her ſelfe, and then all other good thinges that depende of that, all which ſhee deſireth, euery one in his order. Thus ſhall God haue the firſt place, and the next his creatures, all which wee ought to loue ſo farre foorth as hee hath created them, and ſo conſequently are good. And if wee place God in the higheſt degree of loue, as the ſoueraigne good, with whoſe loue we ought to be as it were wholly ſwallowed vp, wee will loue nothing but in him and by him, and for his ſake: and conſequently we will deſire nothing but according to his Will, becauſe wee can Will or deſire nothing but that which wee ſhall loue, and wee ſhall loue nothing, but that which wee ought to loue, neither with any other affection nor to any other ende. Which is the proper effect of the ſpirite of God in them that are regenerated and guided by him. And thus when the darkeneſſe of our minde is driuen out by light from heauen, which is brought vnto it by Ieſus Chriſt, and the *Will* inflamed by the holy Ghoſt, then doe our hearts reioyce in the goodneſſe of God, and our conſcience reſteth therein, then doe we loue him, and beginne to obey him

What good men are taught to ayme at by the heauenly light.

him, not desiring any other thing. Therefore we beseech him to guide & gouern vs, to reforme vs daily more & more after his own image and similitude, to ỹ end we may be made conformable to him both in mind & will, & become true temples for him to dwel in. And what soeuer he sendeth vs, whether it be prosperity or aduersity, we take and receiue al as from his hãd, giuing him thanks in prosperity, & not abusing or extolling our selues against him: and calling vpon him in aduersity without murmuring or despiting his maiesty, which we adore alwaies, whether we vnderstand & comprehend his iudgements, or no. Likewise we are led by him to loue all good things, according to ỹ order which is shewed vnto vs by his heauenly wisdome, namely, other men made after the image of God as we are, & those vertues, life, & things that are agreeable vnto him, desiring thẽ for the loue of God, & knowing that we serue him in the lawful vse of all these things, yeelding praises and thanks vnto him, as to the author & creator of them. Neuertheles it cõmeth to passe that we see oftentimes a very great confusion in the maners & works, euen of the holiest & best men that may be: but ỹ is whẽ God withdraweth from them his spirite & grace, although it be neuer so litle a while, or when he doth not manifest & shew forth his vertue & power in thẽ. For without God we can doe nothing, & through him nothing is impossible vnto vs. It is very certain, that there remaineth alwaies natural infirmity & corruption in man, and that the mind, reason & memory may be troubled by the affections of the heart, which resẽbleth a fiery furnace, & is like to a thick smoke ascending out of a great fire which would dim the eies & make them as it were blind. And whẽ the light of ỹ mind is thus darkned, reason cãnot discourse so wel, nor iudgement iudge so vprightly, nor memory retaine so firmly, or bring forth so readily ỹ which it hath kept, as if none of them were thus hindred with darknesse, which compasseth about the light that ought to guide thẽ. Now if there be such a let & impedimẽt in regard of ỹ mind, the Wil is much more troubled by this fire of affections that heateth & kindleth it, whereby it is made a great deale more vntoward to follow the counsel & aduise of reason, then reason is wel affected to admonish and counsel it in that which is to be followed, or to be fled. And when these two principal parts & powers of the soule are thus troubled and moued, it is no maruel if man forget God & himself, & if w̃al his soule & body he turn aside from ỹ which he ought to follow after. As cõtrariwise there is no doubt, but ỹ as long as the celestial & eternal father disperseth his diuine light into our minds by his sonne, who is his eternal word and wisedome, preparing them by his holy spirit to receaue the same, and by this meanes also kindeleth the heart and Will with

How we must cary our selues both in prosperity and aduersity.

Of the frailety of mans estate.

the heate thereof, disposing and framing them to follow this light, no doubt I say, but there will ensue a good agreement and great conformitie of the minde and heart, of the Reason and Will, and of all the affections, yea of all the senses and members of man. But let vs return to the sequele of our speech, which hath an especiall respect vnto the Will, we haue then to consider more narrowly of the power and freedome of the Will, both in her internall and externall actions. For the first, if the question bee of deliberating about any thing, it is in the choyce of the Will to propound the same to the minde, to aduise and consult thereupon, or otherwise not to propounde the same vnto it. After whileſt the matter is in deliberation, she may command eyther to prosecute the same, or to deferre it to some other time, or to giue it ouer quite, and to turne the minde to some other thing, as it were a Prince among his councell. And if the consultation bee finished, and sentence giuen by iudgement, yet may the will stay it selfe from desiring and following after that which is counselled, and iudged to bee good by reason. So that the whole consultation lieth in the liberty and choyce of Will. For men are not drawne by an immutable violence of nature as beasts are, but reason enquireth what way is to be taken or left, and wayeth and examineth what good or euill is in euery thing. Therefore *Will* may goe about againe with that which was once deliberated of, to the end the first conclusion be not approued & staied in, but that greater inquiry may be made, to finde out, if it may bee, some better or more profitable thing. And thus when many thinges are shewed & set before her, she may choose what pleaseth her, although it be not that which was best approued by iudgement, and which reason vpon very euident arguments counselled her to follow. For if there be another side that hath some shew of good, albeit neuer so small, she turneth to that if she please: so that vpon one onely coniecture, or opinion of good, she will lay holde vpon that, and reiect the other side in which peraduenture the true good is to bee founde. The chiefe cause whereof is in the corruption of our nature, and in those impediments of good discoursing, and of vpright iudging, whereof wee haue alreadie hearde, and which hinder reason and iudgement diuers and sundrie wayes. And this also taketh place in respect of Will, which likewise hath great occasions offered to beguile and deceiue it selfe, because all the affaires of men are intermingled with good and euill thinges. Therefore it is very hard to be able to discerne and separate them well one from another. For men being compounded of diuers natures, namely of a body and of a soule, they propound also diuersity of good & euil things vnto themselues; & because they

Of the power of the Will in all actions.

they know corporall and terreſtriall things better then ſpirituall and eternall things, therefore they preferre them oftentimes before the other. Which is the cauſe why there are ſo many that loue this life a great deale better, and thoſe outward good things belonging thereunto, then they doe eternall life, and thoſe goods, which are able to leade men thither, and giue them full fruition therof when they come thither. Therefore in ſo great diuerſity of good and euill things, it is no marueile if there came nothing into deliberation, wherein reaſon findeth not ſome good or euill, which in the end it counſaileth vs to follow or to auoyde, according to the circumſtances of times, places, perſons, qualities and other ſuch like things. It commeth to paſſe alſo oftentimes, that *Will* refuſeth all counſaile and exhortation to doe that onely which ſhe pleaſeth, thereby to ſhew that ſhee is Lady and Miſtreſſe and ſubiect to none. And beeing mounted vp to that pride, ſhee accounteth this Lordſhippe which ſhee taketh to her ſelfe to bee a great good, and ſo maketh knowne her power and magnificence, as it were a tyrannicall prince, making choyce in the meane time of a falſe kinde of good, which is no way good, but a very great euil. And thus much concerning the libertie of the Will in her internall actions: which freedome alſo appeareth plainly enough in the outwarde actions. For after ſhe hath liked of a thing, ſhe may put it in execution, or ſtay execution: yea after ſhe hath begunne, ſhe may giue it cleane ouer, or doe not ſo much, or ſo ſpeedily as ſhee might. And although it falleth out oftentimes, that men are hindered from executing their Will, yea are forced and compelled to doe the cleane contrary, yet their Will, if we conſider the matter well, is neither hindred, forced or conſtrained. For that keepeth it not from willing ſtill that which it pleaſeth: but the violence offered outwardly, ſtayeth the effectes and execution thereof. Hereof it is that wee commonly ſay, that a mans Will is taken for his deede, although it bee not put in execution. Nowe to conclude our ſpeech, wee knowe that the Will hath hinderances to let her from chooſing thoſe good things which ſhee ought to followe, and refuſing thoſe euils ſhee ought to eſchewe and auoyde. For Reaſon beeing appoynted as Miſtreſſe, to guide and direct Will by her iudgement, the ſelfeſame thinges that mooue Reaſon and Iudgement, doe mooue Will alſo, as if the one touched the other, or as if there were a certayne knitting and ioyning of them together, not vnlike to the linkes of a chayne, of which if yee mooue or touch one, the like is done to the others that are neere vnto it, by reaſon of the coniunction they haue one with another. Wee ought alſo to knowe, that although the Will often

Why men preferre earthly things before heauenly.

Will ſometime reiecteth all counſaile.

What freedome the Will hath in outward actions.

The neere coniunction of Reaſon and Will.

chooſe euill in ſtead of good, yet it ceaſſeth not therefore euer to deſire good naturally, which is moſt fitte and agreeable to the nature therof: but it is deceaued in that it hath no skill to diſcerne betweeu true and falſe goodes, and to diſtinguiſh the greater from the leſſe. And as wee haue hearde, that euill ſpirites may trouble and mooue the fantaſie and minde, ſo no doubt they can doe the like towardes the heart and Will, to induce them to euill, and to driue them to doe greater thinges then weake nature woulde doe of it ſelfe, if it were not holpen by them, euen to cauſe them to committe ſuch crimes as nature abhorreth. Therefore wee muſt without ceaſſing watch and pray that wee enter not into temptation, and if wee bee tempted, that wee fayle not, neither bee ouercome. And this wee may aſſuredly beleeue wee ſhall obtayne, if through regeneration by the ſpirite of GOD our minde bee taught, and our Will guyded by his light. Nowe then hauing ſpoken enough of Vnderſtanding and of Will, which are the principall powers of the ſoule, let vs come to the affections thereof: and firſt it ſhall bee good for vs to conſider of the diſtinction that ought to bee made betwixt all theſe faculties of the ſoule, and betweene their ſeates and inſtruments, which they haue in the bodie. But wee ſhall learne theſe thinges of thee, ACHITOB.

Euil ſpirites haue power ouer the Will.

Of the diſtinction that ought to be betweene the Vnderſtanding and knowledge, and the Will and affections in the ſoule, and betweene the ſeates and inſtruments which they haue in the body: of the agreement that is betweene the heart and the braine. Chap. 36.

ACHITOB. The heauens, the earth and all the elementes, the ſtones, plants, beaſts & al the other creatures that want reaſon & vnderſtanding, obey God in their kind, but yet they know him not: & the obedience which they yeld vnto him proceedeth not of any knowledge they haue of his will, or of iudgement in them to diſcerne good from euill, but only ſo farre forth as they are drawne by their natural inclination in thoſe things that concerne their nature. But Angels and Men, in whome God woulde haue his image to ſhine in euery part of them, and after all ſorts, were created by him of that nature, that hee would be knowne of them, and that they ſhould follow his Will, not without Vnderſtanding and iudgement thereof, nor without agreement of their willes with his. Therefore he hath giuen them a nature that is partaker of Vnderſtanding, and preſcribed vnto them rules of iudgement and of certain knowledge, which are vnto them as it were lawes

The difference of mans obedience to God from that of other creatures.

lawes ordained by a soueraigne Prince for the ruling of his subiectes. And to the end that these lawes should not be in vaine, he hath placed in man a Will to execute them, and an affection of ioy, that is brought to him by meanes of the good which he receiueth or expecteth, when he obeyeth these lawes that command nothing but iust things. So that hee would haue the nature of man to leade a ioyfull life, and by this meanes be preserued, that he might solace himselfe in the knowledge of God his Creator, and in obeying him, settle and rest himself in him. As contrariwise, it pleased him to place there an affection of sadnesse, to take vengeance of rebellion against his lawes, and of the transgression of them, to the end there might be a flame of anger and griefe to destroy that nature, when it doeth not conforme it selfe to the rule of his diuine wisedome and will. Hereby we know by experience, what difference there is betweene a ioyfull life, and that which is sad & full of griefe, and how ioy preserueth and maintaineth the one, and sorow consumeth and extinguisheth the other.

But to the end we may fully vnderstand these thinges, and bee able to iudge aright of the diuers powers, vertues and offices of the soule, wee must diligently consider, that as GOD hath distinguished the Vnderstanding from the Will and affections, and the *Animall* vertue and life from the *Vitall*, so also hee hath giuen them diuers seates and instrumentes in the bodie. There is likewise great differente betwixt Vnderstanding and Knowledge, and the Will and Affections, as we see it by experience in common life. For it falleth out often, that after we know a man, we either loue him or hate him. And if at the first we loued him wel, yet after hee is knowen vnto vs, we may fall to hate him: or if wee first hated him, afterward vpon better knowledge we may receiue him into our loue. Nowe although these affections of loue and of hatred bee thus mutable in vs, yet the selfe same knowledge remayneth alwayes with vs. For if wee did not still knowe him, wee coulde neyther loue nor hate him: because as a man cannot loue without knowing the thing loued, so hee cannot hate that which is vnknowen. Therefore it is no difficult matter to iudge, that the Vnderstanding differeth from the Will and affections, and that they are distinct offices, and seuerall properties and vertues of the soule: which haue also their diuers seates and instrumentes. For the internall senses are ioyned with that power which the Soule hath to knowe: and the heart with the power of the Will and Affections. Heereof it is, that wee see manie endued with great knowledge of honest and vertuous thinges, but they haue no good affection to followe after them

Difference betwixt Knowledge and Affections.

Of the discord betweene the heart and the braine.

them and to put them in practise: so that their heart agreeth not with their braine, nor their will and affections with their vnderstanding & reason. Contrariwise, there are others that haue not so great knowledge of goodnes and of their duetie, and yet they haue a good affection and Will to do wel, but for want of vnderstanding what is right and iust, they obserue and keepe it not according to that measure of desire which is in them. Where wee see againe how and in what sort there is no good agreement betweene the brayne and the heart, and betweene those powers and vertues of the soule, which wee haue alreadie named. So that wee may compare the former sort of men

A comparison.

to one that hath eyes to guide him, but no legges or feete to goe vpon, or if hee haue any, yet hee will not set them on woorke. As for the other sort, they are like to blinde men that long to goe and to walke, and haue legges to carrie them, but they cannot goe whither they woulde, because they haue neyther eyes nor sight to direct them, nor guides to leade them. Nowe by the consideration of these two sortes of men, wee may well conclude and iudge with our selues what they are, that want all these thinges mentioned by vs, because they haue neyther sounde knowledge of the trueth and of that which is good, nor Will and desire to haue any, nor any affection to followe that which is good: whome I woulde compare to them that are blind, and withal haue both hand and feete lame at one time. But this matter may yet bee vnderstoode better, if wee make this our speeche to agree with that which Saint *Paul* wryteth to the Romanes, where hee sayeth, *That the wrath of God*

Rom. 1. 18.

is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withholde the trueth in vnrighteousnesse. For wee may vnderstande by trueth, those true and naturall impressions of the knowledge of GOD and of his lawe, and of good and honest thinges which are in men as beames of the diuine wisedome, shining in that part of the soule whereby hee knoweth. But because the Will and the affections of the heart agree not with this knowledge, and there are no diuine motions, nor celestiall flames to stirre vp and to kindle the heart with the loue of God, and to procure it to followe after that knowledge, therefore men are detayned in vnrighteousnesse, and yeelde not vnto God that honour and obedience that they owe vnto him. Wherein they shew themselues vnthankefull and vnrighteous. And therefore the Apostle expounding himselfe saieth by and by after, *That when they knewe God, they*

verse 21.

glorified him not as God, neither were thankefull, but became vaine in their imagination, and their heart voyde of vnderstanding was full of darknesse.

Whereby

Whereby hee declareth, that their ingratitude and naughty *heart* was the cauſe why they abuſed that vnderſtanding and knowledge which they had receiued of God, and afterward alſo he depriued them of theſe excellent gifts of his grace, which he attributeth to the heart for certaine reaſons which wee are to note. For wee may ſee in many places of the Scripture, and in their writings and exhortations that followe the doctrine and ſtile thereof, that the heart is often taken for the ſeate of the minde, of the vnderſtanding and of reaſon, as well as for the affections of the ſoule. Neuertheleſſe the Philoſophers and they that followe them in ſuch diſcourſes, attribute theſe ſoueraigne powers of the ſoule onely to the braine, which they make the ſeate of them, as wee haue ſufficiently ſhewed heeretofore: and as for the affections of the ſoule they aſſigne the ſeate of them to the heart. Now one body hath not two, but one ſoule. Therefore although it haue many faculties, powers, vertues, and offices, yet they are all comprehended vnder thoſe two and depend of them, euen as in one body there are many members appointed to diuers operations. Nowe becauſe reaſon ought to be the Gouerneſſe and Miſtreſſe of the affections, it is neceſſary they ſhoulde agree together. For as reaſon guideth before, the affections will followe after. Therefore wee may alwayes iudge of reaſon by the affections which it ought to gouerne, as of the gouernement of a good Prince by the eſtate of his ſubiects, & of a good father of a family by thoſe of his houſhold. Moreouer, ſeeing the affections proceede from the heart, there is the ſeate of that loue which wee ought to beare as well towardes God, as towardes men, which comprehendeth the whole lawe of God and all iuſtice. For he that loueth God, is not onely afraide to offend and diſpleaſe him, but deſireth alſo to ſerue & pleaſe him: and he that loueth his neighbour, doeth not onely abſtaine from procuring him any diſhonour or loſſe, but laboureth alſo to aduance his honour and profit. Therefore if the minde be lightened and inflamed with diuine light, and the reaſon alſo that ruleth therein, then the heart will waxe hote, and burne with the loue of God and of his neighbour. Which if it fall out ſo, the heart will not be ſlacke in ſhewing foorth thoſe heauenly motions that are within it, & in giuing matter to the ſoule to glorifie God, and to the tongue and mouth, which will ſpeake out of the abundance thereof. Likewiſe there will be an accord and conſent betweene it, and the voyce and tongue, which then will vtter nothing but the trueth. And this is the cauſe of that which wee were taught before, namely, that God by his prouidence and wiſe counſaile hath ioyned neere vnto the heart the chiefe inſtrument of the voyce, which is the lungs:

How the Scripture taketh the word heart.

Matth. 22. 40.

Of the agreement that ought to be betweene the minde and the heart.

lungs: as the other instruments that are higher, are lodged neere to the braine, and cheefely the tongue, as the Oratours and Embassadours of Kings are placed next vnto them. Wherefore if mans nature had not beene corrupted through sinne, but had continued perfect and sound, there woulde alwayes haue beene a goodly concord and consent betweene the heart and the braine, the voice and the tongue, the reason and the affections. Next, wee must note, that seeing the heart is the first member of the whole body that receiueth life, and the giueth the same to others, as also the last that leaueth life: and seeing it is the shop of all the vitall spirits, without which neither the braine, nor the rest of the members can haue life, or perfourme their duties, it is not without cause, that this member is taken to be as it were the seate not onely of the affections, but also of reason. Therefore it is taken in the Scripture one while for the minde, as when *Moses* saieth to the people of Israel, *Yet the Lord hath not giuen you a heart to know:* and another while it is taken for the affections, as when our Sauiour Christ saieth, *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde*. For wee see heere how he putteth a difference betweene the heart and the minde. Sometime they are put indifferently one for another, or one for both, especially the heart, as when the Lorde saide to *Salomon*, *Beholde I haue giuen thee a wise and an vnderstanding heart*, the heart is taken for the senses and minde, as it appeareth very euidently. For the same cause Saint *Paul* continuing his speach of Gods punishment aboue mentioned, against the vngodlinesse and vnrighteousnesse of men, hee addeth to that before recited, this saying: *Wherefore also God gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues: which turned the trueth of God vnto a lie.* In which place wee see howe the Apostle maketh the heart to be the seate of the appetites and of the affections, and howe hee calleth the vnruly and disordered affections of the heart by the name of lustes; for so hee expoundeth himselfe by and by after, calling them *Vile Affections*, vnto which God gaue them vp. Whereupon, wee will note this, that the naturall affections of the heart, which pricke it forward to the desire of pleasure, and which minister pleasure vnto it, shoulde be no sinne at all vnto men, but a benefite giuen them of God in the perfection of their nature, were it not that by reason of the corruption which hath taken holde of it, such desires and affections can not containe themselues within the limites of their sound nature: but there is alwayes some excesse euen in the perfectest, and that being sinne, is properly called euill concupiscence, because it continually prouoketh vs to euill,

Why the heart is taken sometime for the seate of reason.

Deut 29.4.

Matth.22.37.

1.King.3.12.

Rom.1.24,25.

Pleasure of it owne nature a gift of God.

euill, and causeth vs to goe beyond the bounds which God had set to our affections. Whereof it is come to passe, that that which should be a benefite vnto men in their naturall pleasures, is become hurtfull vnto them. Nowe forasmuch as the order of our discourses hath brought vs to the tractate of affections which haue their seate in the heart, before wee goe any further, we must say somewhat of the nature of this part of the body, as we haue done of the braine, to the ende we may the better know the seate and instruments of the vital power and vertue of the soule, and of the will and affections, as those which belong to the animal power and vertue, haue bene declared vnto vs. Let vs then heare ASER handle this matter.

Of the nature and composition of the heart, and of the midriffe: of the tunicles or skinny couerings of the breast, and of the Pericardion, or cawle about the heart: of the motion, office, and vse of the lungs, of the heart, and of the arteries. Chap. 37.

ASER. It is not without good and iust cause, that God hath ordained that reason should lodge in the highest part of the frame of man, and that the will and affections should lodge lower, namely, in the heart. For by this order hee would admonish and tell vs, what part and power of the soule ought to beare greatest sway therein, and that vnderstanding and wisdome, which teach vs the true rules according to which wee must square our whole life, ought to raigne and haue the first place, seeing the principall cause wherefore God hath created vs, is to knowe him, to the end that knowing him we should loue and honour him as wee ought: and as for the affections, they are to be guided and gouerned by wisedome and vnderstanding. Wherfore if this order appointed by God be confounded and turned topsie turuy in vs, hee causeth vs to feele and knowe it well enough. For although sinne be the cause, yet the impression of that diuine image, which God hath set in the nature of man, cannot be so wholy defaced in vs, but there will alwayes remaine very euident and wonderfull testimonies thereof. And therefore presently after we haue ouerthrowne this order, and that the will lifteth her selfe vp against reason, euen then doth reason condemne that fault of hers, and compelleth the heart to take vengeance thereof, and to punish in it her selfe disobedience and rebellion, with great torments and griefs: insomuch that either it must consume away and perish, or els returne to his due order and place, and the wil must know, that she hath a mistres, not onely to teach her, but also to correct her when she shall do amisse, and peruert her order.

The end of mans creation.

But

But let vs speake of that, which more particularly concerneth so wonderfull a part of the body, namely, the heart. First wee must remember how wee diuided before the internall parts of the frame and building of man into three bellies and lodgings, of which the first, I meane the braine, was shewed vnto vs with all his partes. Nowe we will come to the second, which is in the middest betweene the other two, namely, in the breast, which containeth the vesselles and instruments of the vitall facultie and vertue, and those are the heart, the arteries, the lungs, the rough artery, with the appurtenances thereof. Heereof it is that the name of the heart is oftentimes taken in the holy Scriptures for the middest, or for the inward and secret part of a thing, as when it speaketh of the heart of the earth and of the sea, and of the heauens. Nowe, as wee haue heard howe reason hath his throne and iudiciall seate in the braine, what ministers and what secretary hee hath heere about him, and in what chambers and lodgings they are placed, as also what ministers and officers are ioyned with him for the execution of his iudgements and decrees, namely, the wil and the affections: so also wee must consider what manner of lodgings and habitations are assigned to these latter sort in the heart. And although these officers and ministers are not alwayes obedient to reason, but rise vp against it oftentimes, and doe cleane contrary to that which it iudgeth and appointeth to be done, yet by that order which God set downe, they were to obey, and to agree well amongst themselues, as he sheweth it by the disposition of their lodgings. We haue heard before, that the heart and the lungs are lodged within the breast, as in a strong holde, and are compassed rounde about therewith for their safegard and defence. But wee must note, that there is a partition called *Diaphragma* by the Grecians, which separateth the instruments of the vital partes, from the nourishing parts that are in the third belly and lodging of the body; of which wee wil speake heereafter in his order. This partition is aboue in respect of the naturall instruments appointed for nourishment, and beneath in regard of the spirituall instruments that serue the vitall part. And because it is a great rounde muscle of the breast about the ende of the neather part thereof, it hath two vses, of which the first and greatest is to be an instrument of breathing: the second is to helpe to purge and expell the excrements of the body. Next to that there is a tunicle or skinne which is very thinne and slender, much like to a Spiders webbe, & is spread ouer the whole capacitie of the breast, out of which two others proceede that diuide it throughout, to the end there might be two distinct places of receipt, that if a man had some great wound in one part thereof, whereby the office

Of the second belly of the body.

Ezech. 27.4. ionas 2.4. matth. 12.40.

Of the midriffe and of his vse.

Of the skinnes of the breast and of their vse.

office of reſpiration and breathing which it hath, ſhould vtterly periſh, yet the other part that is vnhurt, might at leaſtwiſe retaine the one halfe. Theſe skinnes ſerue alſo to couer and binde together all the veſſelles and inſtrumenrs contained within the breaſt: and the former of them, which hemmeth in the ribbes, ſerueth chiefely to defend the lungs on that ſide where it is ioyned to the bones of the ribbes, to the ende they ſhoulde not touch the bare bones, when they execute their office, namely, when wee breathe. Concerning the heart, it hath for his next dwelling houſe a membrane or skinne called by the Græcians *Pericardion*, which ſignifieth as much as if in our language wee ſhoulde ſay in a worde, a *compaſſe-heart*. And therefore this skinne is made of the ſame faſhion the heart is, namely, very large and ample beneath, but afterward it narroweth by litle and litle, ſo that it endeth pointwiſe, being in proportion like to a pine apple or to a pyramide, which is the figure of a flame of fire. Whereby it ſeemeth that God hath made the heart of this faſhion to admoniſh vs, that it is the place of that naturall fire which is in the body, and appointed to giue it ſo much naturall heate as is neceſſary for the life thereof. This skinne, which is alſo called the litle cloſet of the heart, is of ſuch capacitie, that it is ſeuered from the ſame on euery ſide as much as is requiſite, that his motion might in no wiſe be impeached. Some thinke, that there is ſome water within this veſſell, or ſome moiſture like to a dew to water the heart, that it ſhoulde not drie vp through the great heate that commeth of continuall motion, in which it is without ceaſing. Nowe becauſe this humour cannot be ſeene but onely in dead bodies, there be that thinke it is made there onely after death, through the exhalation and gathering together of the ſpirites, which are there diſſolued. And in deede it ſeemeth to be a hard matter to knowe this by Anatomy, becauſe commonly it is not practiſed but vpon dead bodies. And although a man woulde trie the experiment vpon quicke and liuing bodies, yet they woulde be alwayes dead before he ſhould come to that part, or at leaſtwiſe there woulde be ſuch a change and alteration, that it would be very hard for a man to giue a right iudgement. Neuertheleſſe this might be knowen by cutting vp that part in ſome beaſt or other. For there is alwayes ſome moiſture found there euen before it be ſtarke dead, although indeed it cannot liue long after that part is opened. But let vs returne to that which we begunne to ſpeake of the heart, which being the roote and fountaine of naturall heate, diſperſeth it abroade by the arteries into the whole body, and giueth life to euery part therof. For albeit the inſtruments of reſpiration ſerue the voyce, yet they were created principally for the hearts ſake, that the

Of the cawle of the heart.

Of the faſhion of the heart.

Of the water in the cawle of the heart.

Of the office of the heart.

the naturall heate which is in it, might bee refreshed, increased and fedde by them. For this cause hath the Diuine prouidence made the lungs to be as it were the forge and shoppe of respiration, to this ende, that the aire without might bee sent euen to the heart, for the causes and endes before spoken of. For the aire that is to be brought to the heart, is first prepared in the lungs, to the ende it might moderate the heate of the heart and spirites, and not enter in thither either too hote, or too colde, or in too great abundance, whereby it might be damnified or quite choaked vp. Therefore hath God made the flesh and substance of the lungs very light, soft and spungie, more then any other part of the body, so that it holdeth much of the nature of the aire, and that for two notable causes. For first, seeing the lungs haue not their motion of themselues, neither are fastned to the body to receiue motion from it, it was needefull to haue them of such matter, that they might bee easily mooued and followe the motion of the breast. Next, they will receiue the aire more easily without any violence, if at any time it enter in vehemently and in great quantitie. To conclude this point, they are so seated in regarde of the heart, that they wrappe it and clothe it both on the right side and on the left, and serue to defend it against all the neighbour-bones neere about it.

Of the lungs and of their vse.

How the lungs couer the heart.

But heere wee are to note the agreement and mutuall relation, which the heart hath with the heauens, in that as the first motion of the whole worlde beginneth by the heauens, of which all the other motions that are in nature doe depend, so the heart is that member in mans body, which first receiueth life and motion, and which is the wel-spring and fountaine thereof: whereupon also it is the first that liueth, and the last that dieth. And because God hath created it to put into it the vital facultie and vertue from whence the life of liuing creatures proceedeth, hee hath also appointed the arteries, who receiuing their originall from the heart, are afterward distributed and spread throughout all the members of the body, as the sinewes and veines are, to giue vnto the aire and vitall spirites necessary for life, euen as the blood is likewise distributed by meanes of the veines that come from the liuer, to nourish them withall, and as sense and motion are carried by the sinewes that are deriued from the braine and marrowe of the backe bone, as wee haue already shewed. Therefore as the aire hath his motion, and the windes their course, euen such as GOD hath appointed them in the whole body of this great worlde: so wee see that the ayre and vitall spirites are in mans body, which is the little worlde, as windes that haue their course and passages

How the heart agreeth with the heauens.

Of the arteries and their office.

How the vitall spirites agree with the aire and windes.

ſages therein, to bee carried vnto all the members, and to be diſtributed and communicated vnto them by meanes of the arteries. Hereofit is that they heaue and beate in thoſe places where arteries are appointed to be, ſo that by their peace and quietneſſe, Phyſitions iudge of the vertue and ſtrength of the heart, and conſequently of the whole body, of health and ſickeneſſe, of life and death, and of the whole poſition thereof. Therefore the heart hath a double motion to ſerue for this vſe: which I ſpeake, becauſe it hath yet a third motion and that of another nature, of which wee will ſpeake hereafter. But as for this firſt double motion which is heere mentioned, it is ſo called becauſe the one is made when the heart giueth out, and the other when it ſhrinketh in. For when it extendeth it ſelfe foorth, then is it refreſhed and cooled thereby, and when it gathereth inward and reſtraineth it ſelfe, then doeth it expell and driue out thoſe fuliginous and ſmokie excrements, which otherwiſe woulde ſtifle it. This two-fold motion is naturall, proceeding from the proper nature of the heart, and not voluntarie as that of the muſcles is, which is gouerned by the motion of the braine and ſinewes that come from it. For the heart hath his filaments or ſmall threedes, apt and conuenient for that purpoſe. Nowe this motion ſerueth not onely for the vſes already ſpoken of, but alſo for the nouriſhing of the vitall ſpirite, I meane to drawe the blood wherewith it is nouriſhed, and alſo to prepare foode for the lungs, thereby to returne ſuch mutuall helpe vnto them as it receiueth from them. For as the lungs ſerue to ſend breath vnto it, thereby to coole it and to further it in the execution of that office which it hath, ſo the heart ſerueth to nouriſh and feede the lungs. Whereby wee haue a goodly aduerticement concerning that mutuall agreement that ought to be in vs, and of that reciprocall helpe which wee owe one to an other, and howe wee ought to acknowledge the good turnes that are done vnto vs, and doe the like againe to them, according to that abilitie which euery one ſhall haue ſo to doe. For if wee deale not in that ſorte, it will be all one with vs in humane ſocietie, as if one ſhould ſeparate in our body the heart from the lungs, that the one might not doe his duetie towardes the other: which queſtionleſſe woulde cauſe the death and ouerthrowe of the whole body.

Of the double motion of the heart, and the vſes thereof.

An admonition to mutuall loue.

Moreouer, wee muſt note, that betweene theſe two motions of the heart nowe ſpoken of, there is ſome ſmall ſpace, in which there is a little reſt: and then doeth the heart reſtraine it ſelfe and drawe from all ſides rounde about the aire which is drawne in by the lungs, which it enioyeth and hath vſe of. And for this cauſe the heart,

whoſe

whose flesh is hard and can hardly suffer, hath three kindes of filaments called *Fibres*, which serue for all these motions. Thus you see the heart that is lorde of mans life, howe hee hangeth as it were in his coffer, and withdraweth himselfe into his chamber or closet, being in a manner separated from the rest of the body to which he giueth life, but onely that hee is ioyned thereunto by veines, arteries, and sinews, which hee vseth as pipes, some to receiue the benefites that come vnto him from others, & some to distribute his good things by. Wherein we haue a faire resemblance of that mutuall communicating which ought to be among men. For although the heart be as the fountaine of life, which it imparteth to all the rest of the members and partes of the body, yet can it not liue alone, without those necessary helpes of the other members vnto which it is seruiceable. Nowe we are to consider the substance, situation and counterpoize thereof, with the nature and vse of the vitall spirite: which shall be the matter subiect of thy discourse, AMANA.

Of the substance, situation and counterpoize of the heart: of the nature and vse of the vital Spirite, and of the forge, vesselles and instruments thereof: of the sundry doores and pipes of the heart, and of their vses. *Chap. 38.*

AMANA. All men, howe ignorant and brutish soeuer they be, carry about with them in their hearts a great testimony, that they haue both a God and a Iudge, who approoueth that which is good, and punisheth the euill. For although they neuer heard one worde of his worde, yet they cannot be ignorant of this, which they sensibly feele and knowe by experience in themselues, that nothing but euill can befall them for euill, howsoeuer it be long a comming, and that they cannot feele the euill which their sinne hath brought vpon them, but they will repent them for committing it, and wish it had neuer bin done. This is naturall Diuinitie, which no body can be ignorant of. Whereunto Saint *Iohn* leading vs, saith very wel, *If our heart condemne vs, God is greater then our heart, and knoweth all things.* And we see that repentance ordinarily followeth sinne, and that a sinner can not but feele some heauinesse and griefe. Yea nature it selfe teacheth vs, when wee are displeased for some thing whereof we repent vs, to strike our breast, because the heart is within it, as also to hang downe our eyes for shame. But the vexation, sadnesse and sorrowe, which after the fault committed, a man is striken with, because of the hurt that taketh holde of him, and the punishment he expecteth or endureth already,

1. Iohn 3. 20.

Whereof the striking of the breast arose.

serueth not but for a continuall torment vnto him, as if hee were in a hell, except he change his mind, amend his fault and returne to God againe, and so betake himselfe againe to that place and order of his, which God had assigned him. Beholde what good instructions we haue in our selues, which ought to pricke vs forward to goodnesse, and drawe vs backe from wickednesse: especially our heart beareth vs certaine testimony of that which is acceptable in the sight of God.

Of the substance of the heart.

Now as we haue heard, that the forme thereof is aptest for the motion it hath, so the substance & matter whereof it is made, is a kinde of flesh that hath none like it in all the other partes of the body. For it is needful it should be so thicke and fast, that it may the better discharge that office and duety that is laide vpon the heart. On the other side, it is so seated in the breast, that the foundation and foote thereof is directly in the middest of it: but the narrow end of it bendeth somewhat towards the left side. Which is done in regarde of two great commodities, wherof the one is, that it should not rush against the bones of the breast: the other, that it should heate the left side the more, seeing the right side is holpen by the heat of the liuer, which is on that side. And although the left part of the heart be very bigge, and hard, and consequently more heauy then the right, which is more subtile, thinne and soft, and therefore lighter, neuertheless God hath giuen it such a counterpoize, that both sides are of equall waight: so that although there be no ligamẽt or band to tie it vnto the other parts that are neere about it, yet without inclining or bending any one way more then other, it hangeth in the middest of the vessell and skinne that compasseth it round about. For the left part, which of it owne nature is heauiest, containeth in it a lighter matter, namely, the vitall spirite, and the right side that is not so heauy hath in it a more heauy matter, which is the blood. Whereby wee see howe the prouidence of God hath so well framed the counterpoize, that both partes are equall, like to an euen and iust paire of ballance. From whence also we may take a good lesson concerning the vprightnesse that ought to be in our heart and wil, and in al our affections, & with what heart we ought to folow the ordinãces of God, & that way which he sheweth vs in his word, how we should continue and abide stedfast therein, and *turne neither to the right hand nor the left*, as wee are often commanded in the holie Scriptures. Moreouer, forasmuch as the skin that cõpasseth the heart, hath the bones of the breast on the one side, & the lungs on the other, it was requisit that it should be of a matter so wel tẽpered, that it might receiue no harme by ỹ hardnes of the bones, & on the other side should not be so hard as to be able to hurt the lungs, which are of as soft & te-

The situation of the heart.

Of the counterpoize of the heart.

A good lesson for euery one.

Deuter. 5. ezech. 20.

der a fleſh as any is in al the body. Which teacheth vs ſufficiently, that the prouidence of God hath forgotten nothing in any reſpect. But we muſt further know, that there are two capacities or holow places in the heart diſtinguiſhed one from another by a partition, the one being on the right ſide, the other on the left. That place on the right ſide ſerueth to receiue the blood that commeth from the liuer to the heart by veines, both for the nouriſhing of it ſelfe and of the lungs, and for the generation of the vitall ſpirites, whoſe forge and ſhoppe is in the other void place on the left ſide, where the hart doth exerciſe his chiefe office, which is to ingender the vitall ſpirites of the fineſt and thinneſt blood, which reſolueth it ſelfe there, as if it came of the ſweate that proceedeth out of the right capacitie. Now the vital ſpirit is as it were a moſt bright and liuely flame, like to the celeſtiall nature, which carrieth heat & life to the whole body, and is the inſtrument of the chief actions & works therof. In this left hollow place there is a great artery, which is as it were the ſtocke of al the arteries in the body, which a litle from the heart diuideth it ſelfe into two branches, whereof the one aſcendeth vpward, to carry the vitall ſpirite into the vpper partes of the body: the other, which is ſomewhat bigger, deſcendeth downeward. By meanes of theſe arteries, which are as it were the pipes of the heart, the greateſt benefite of all is communicated to all partes of the body.

Of the two voide places in the heart, and of their vſe.

What the vitall ſpirite is.

Of the great artery.

Now becauſe the arteries and veines haue needé one of an others help, they meet one another, & are ſo linked and ioyned together, that the arteries are ſeldome alone without the veines. For the arteries being ioyned vnto the veines doe giue them aire and ſpirite, which through the vitall heate ſtireth the blood, and helpeth to bring it to perfection, and to preſerue it. In like manner the arteries ſucke ſome ſmall quantitie of blood out of the veines, whereby the vitall ſpirite is carried, ſprinckled, and increaſed. Wherein wee haue againe a notable example and goodly paterne of that mutuall communicating, that ought to be among men, without which neither nature nor humane ſocietie can be preſerued: the like alſo heereof wee ſee betweene the heart and the lungs, in which there are pipes that paſſe from the one to the other for their mutuall helping and ſuccouring one of an other. For the Arteriall veine, that proceedeth out of the right ſide of the heart, carrieth the blood to the lungs to nouriſh it: and the veiny artery, which commeth out of the left ſide of the heart, carrieth ayre vnto it from the lungs to refreſh it. For after it is brought to the lungs by the artery or wind-pipe, the lungs communicate the ſame vnto the heart. Likewiſe by that ſame veiny artery, the ouer-heated ayre and fumes

An example of mutuall ſuccour.

Of the veiny artery.

fumes are carried from the heart: and ſerueth beſides to carry the ſpirite and the arteriall blood vnto the lungs to heate them. Therefore this artery is not altogether ſo thicke as the reſt are, nor ſo thinne as the veines, to the ende it may eaſily enlarge or ſtraiten it ſelfe, or giue and receiue the ayre, and that through hardneſſe it hinder not the motion of the lungs, as alſo that the foggy blood may not euaporate and ſweate through. For this cauſe it is called the veiny artery, becauſe it holdeth of the nature both of an artery and of a veine, and hath this office belonging properly vnto it, to carry the ayre and the ſpirit.

There are alſo in the heart other ſmall peeces, which Anatomiſts diſtinguiſh from it, as the two little eares, the right and the left, which are as it were little doores, as there is alſo in all the pipes thereof, which are ſo ſmall, that vnneth may they be diſcerned by the eyes. Theſe doores and pipes that are in them ſerue partly to this ende, that when the heart ſucketh ſuch blood as is neceſſary for it ſelfe, the veine wherewith it draweth ſhoulde not breake, through any ouer-great, vehement, and ſodaine attraction: and partly, that the ayre might enter in more gently and better wrought, according as neede requireth. For this cauſe alſo it is, why the heart doeth not drawe the ayre immediately from the mouth, both becauſe if this ſpace were not betweene, it coulde not drawe ſo much as it wanteth, and ſo woulde bee choaked, as alſo becauſe it ſhoulde receiue it in too colde, whereupon it woulde be greatly hurt. Therefore it hath pipes, paſſages, and inſtruments, not onely to bring this ayre vnto it, as it is brought to the lungs, but alſo to diſpence and prepare it as is moſt conuenient for it, as wee haue learned already by our ſpeach of the rough artery, and of other inſtruments of the voyce and of reſpiration. Out of which wee are to note two goodly points of the prouidence and wiſedome, whereby hee doeth admoniſh vs of that moderation, which wee ought to keepe in all things, and how we ought to behaue our ſelues, not only in one worke, but alſo in all things that wee take in hand. For concerning the firſt, GOD hath prouided alwaies throughout the whole worke of mans body in ſuch ſort, that there ſhould be no violēt thing, but hath ſo wel framed, diſpoſed, and linked all together, that no one part or member ſhoulde receiue hurt of another, but al might help & ſupport ech other. Therfore if there be any burthen to cary from one to an other, God hath ſo diſtributed it by little and little, and by ſuch conuenient means, that no part is preſſed: teaching vs thereby, that he loueth moderation and hateth violence in all things: for which cauſe hee diſpenſeth all and diſtributeth

Of the doores and pipes of the heart.

Goodly inſtructions for al men.

Moderation is to be kept in all things.

distributeth drop by drop, as it were by destillation. And to the end he may conioyne in one, things of a contrary nature, hee alwayes placeth between two contraries, things of a middle disposition which are most apt to tie them together and to keep them. Besides, we see howe hee hath ordred al the parts of the body so wel, that one only member and instrument serueth oftentimes for many offices & vses, as we haue already touched it. Wherin God doth admonish vs further of two things wel worthy the noting. The first is, that we ought to looke so wel vnto al things, that we neither forget nor omit any thing that shalbe requisit & necessary. The other, that we should imploy our selues about euery thing that we can and may do, according to those gifts and graces, which wee haue receiued of God, and that we should vse al things to euery such purpose as they will serue, and so auoid al vaine and superfluous charges. For (as it is commonly said) nothing is to be done by many things, that can be performed by fewer: otherwise there will be more hindrance then helpe, and greater losse then profit. For this cause as God hath not giuen to the body one member lesse then there ought to be, so he hath not giuen it one more. For if there were either more or lesse, it would not only be monstrous, but there would be eyther some want, or some let & hinderance. And when as one member is able to satisfy two offices, he hath not created many to do it, if either profit or necessitie required not the help of many. Whereupon gouernours of Common-wealths ought to learne, that their people are not to bee burthened with vnprofitable and vnnecessary offices and persons. If therefore men woulde learne those lessons that God giueth them in their owne bodies, and in the members thereof, they woulde alwayes keepe a meane in all things, following this heauenly example, and neuer offend either with too little or too much. But notwithstanding wee haue all Nature to be our Mistres, so that shee keepe a schoole within vs, and teach vs these things her selfe, yet wee profite little thereby. Nowe leauing this speach, seeing wee haue taken a viewe of the nature of the body, and of the naturall motion thereof, which is commonly called the Pulse, and what vse it hath in this corporall life, as also of other things concerning this matter, it shall be good for vs nowe to speake of another motion that is in the nature of the soule, which serueth not onely for this life, but also for the spirituall, in respect of which especially it is giuen vnto it, an image and representation whereof wee haue had in this motion of which wee haue already spoken. It belongeth to thee, ARAM, to discourse vpon this matter.

Superfluitie to be auoided in all things.

Good counsell for Princes.

Of

Of the ſecond motion of the heart, which belongeth to the affections of the ſoule, and of thoſe that goe before or follow after iudgement: of the agreement that is betweene the temperature of the body, and the affections of the ſoule. Chap. 39.

ARAM. As God is not onely an eternall and infinite eſſence, but alſo infinitely good and happy, ſo hath hee not reſted in giuing vnto his creatures life and beeing, as it were imparting to them ſome part of his being, but it hath pleaſed him alſo to make them partakers of that *Good* which is eſſentiall in him, and of his bleſſednesſe and felicitie, according as euery one was capable thereof in his kinde. For he will not onely haue them to be, but alſo to be well. For this cauſe we ſee, that although men deſire much to be, and therefore are greatly afraid of death, as of an enemy that ſeeketh to vndoe them, yet many times it falleth out ſo that they deſire death, to the end they might be no more, becauſe they thinke it a greater good, or at leaſtwiſe a leſſe euil to be no more, thē to be miſerable & vnhappy. And by this we may knowe, that man was not created of God only to be, neither was that his principal end, but alſo to be bleſſed. For this cauſe as God hath giuen to the creatures an inclination to preſerue themſelues in their life, to the end they might be, ſo he hath put into them a natural appetite & deſire of that which is good, to the ende they might be well, and that good might befall them, but man ſpecially is thus affected: which deſire of good is alſo ioyned with an eſchewing of euill. For in the purſuite of *good*, his contrary, which is euil, muſt of neceſſitie be fled from. And of this naturall inclination to good proceede all thoſe affections of the ſoule that draw it hither and thither to ſeeke for it: but becauſe of her badde iudgement, proceeding of the darkeneſſe of ignorance which is in the minde, ſhe chooſeth oftentimes the cleane contrary to that which ſhe deſireth, as we haue already touched.

Man was created not onely to be, but alſo to be well.

What the affections are.

We call then properly by the name of affections, the motions and acts of that naturall power of the ſoule, which conſiſteth in following after good, & eſchewing of euil. For receiuing of God in our firſt creation to be & to be wel, we haue ſtill ſome naturall ſeedes of the perfection of theſe two great gifts, which teach vs naturally, that it is a good thing for one to preſerue himſelfe and his beeing, as alſo to be wel and happy in his beeing: but this is only generally. For whē we are to come from theſe generalities vnto particulars, there are wonderful errors and diſorders throughout the whole courſe of mans life. Now among the motions of the ſoule, ſome go before iudgement, others follow after: although oftentimes they are ſo ſodaine & headſtrong withall, that it

Two kindes of affections.

appeareth plainly they haue ſhaken off the bridle, & neuer expected & ſtaied for any iudgemẽt. Notwithſtanding it is true, that the hart is not moued before there hath bin ſome iudgement to determine, whether that which is then offred vnto it be good or euil. But bicauſe the motions of our ſpirit & mind are very light & ſodain, and need not ſo long time, as otherwiſe is requiſit for vs if wee will take good heede to our matters, hereof it is that they ſeem to vs many times to preuent & goe before iudgement giuen, when indeed they follow it. And as for thoſe naturall motions, which in truth go before it, they are ſuch as are bred & borne of the diſpoſition of the body, as the deſire to eate in hunger, and to drinke in thirſt, & ſorrow in time of ſickenes, or the motion of a melancholike humor, or ioy proceeding from good and pure blood in the heart. But the other motions follow the aduice of iudgement, & as that is mooued and changed diuerſly by ſuch meanes as haue alreadie bin declared, ſo the affections alter, and increaſe or decreaſe, or otherwiſe vaniſh cleane away and come to nothing. Whereof it followeth, that they are appeaſed by the ſame meanes by which they are moued, according as they are applied vnto them. But although it behoooueth that the affections ſhould be pricked forward by iudgement, yet it followeth not thereupon, that they can not be ſtirred vp, except this mature & ripe iudgement be alwaies there, which ordaineth things to be done after the diſcourſe of reaſon. For it is enough for them if they haue another iudgement, that obſerueth not ſuch an exact & diligent examination, but onely that which fantaſie offereth without any other diſcourſing. And this iudgement thus moued by fancie, is moſt vſual & ordinary, and that which moſt guideth & ruleth the affections of men. Therfore it is a ſodain & tumultuous iudgement, of which a man may truly ſay, *a ſhort ſentence of a ſottiſh iudge*. Thus fancie, being very turbulent & skittiſh, & drawing to it ſelfe confuſedly ſome ſhew and apparance of opinion & iudgement, whereby it deemeth that which is offred vnto it to be either good or bad, is the cauſe that wee liue in the middeſt of marueilous troubles in reſpect of our affections of feare, of deſire, of ſorrow, of ioy, and that onewhile we weep, and ſodainly we laugh againe. And becauſe it hath great power ouer the body, as wee haue already declared, theſe perturbations doe manifeſtly incline that way. We ſee alſo by experience, that there is great agreement betweene the qualities and temperature of the body, and the affections of the ſoule: inſomuch that as the bodies of men are compounded of the qualities of heate, colde, moiſture, and drieneſſe, ſo among the affections ſome are hote, others colde, ſome moiſt, others drie, & ſome mingled of theſe diuers qualities. So that euery one is moſt ſubiect to thoſe

What affections goe before iudgement.

Agreement betweene the temperature of the body and the affections of the ſoule.

thoſe affections that come neereſt to the nature, temperature,& complexion of his body. As for example, the affection of ioy is hote and moiſt,& therefore they that are hot and moiſt,as children, yong men, ſound and healthy folkes,and idle perſons, are more eaſily inclined to that affection. Contrariwiſe, ſorrow is a colde and drie affection, and therefore they that are colde and drie are moſt giuen to that affection, and ſuch are olde folkes and they that are of a melancholy humour, which is earthy,cold and drie. For the like reaſon, they that haue a ſoft and tender heart, receiue more eaſily the impreſſion of ioy and griefe, as wax taketh the print of a ſeale: and they that haue a hard and hote heart,quickly receiue ioy & keep it a long time. And on the other ſide, they that haue hard and cold hearts, receiue ſorrowe and griefe very ſoone, and retaine it long, as appeareth in melancholy and melancholike perſons. And as the affections followe the temperature and complexion of the body, ſo they for their parts haue great vertue and power ouer the body. Therefore we ſee, that ioy is as it were a medicine to the body, and foode to the naturall heate and moiſture, in which two qualities life chiefely conſiſteth,as we haue already heard. For it greatly preſerueth and increaſeth them: foraſmuch as it ſtrengtheneth the animall and naturall vertues, ſtirreth vp the ſpirites, helpeth digeſtion, and generally profiteth the habite and diſpoſition of the whole body. For the heart thereby ſendeth with the blood, much naturall heate,and more ſpirites vnto all parts of the body. By meanes whereof the members are watred and moiſtned by the humiditie contained in the fountaine of blood: whereupon it followeth, that all the partes increaſe in bigneſſe and waxe fatte. For this cauſe Phyſicions alwayes exhort ſicke perſons to be as merry as they may, and to auoide ſorrowe and ſadneſſe, which being colde and drie is contrary to life, and ſo conſumeth men. For it drieth vp the whole body,becauſe the heart thereby is cloſed vp and reſtrained: ſo that no great quantitie of ſpirites can bee made there, and thoſe fewe that are there, can not eaſily bee diſtributed and diſperſed with the blood throughout the members. Whereupon the vitall vertue and her companions being weakened, the liuely colour of the face waxeth wanne and pale, and in a manner vaniſheth cleane away: and ſo conſequently the whole bodie becommeth leane and conſumeth, as if it tooke no nouriſhment, yea death oftentimes followeth thereupon. This agreement therefore, which is (as we ſee) betweene the temperature and complexion of the body,& the affections of the ſoule, ought to teach vs to be very temperate in our eating and drinking, and in all other things belonging to our life. For as wee arre either temperate or intemperate,

The affections can doe much with the body.

Ioy good for the body, and Griefe hurtful to it.

temperate, ſo will the qualities be whereof our bodies are compounded: and ſo conſequently according to the temperancie or intemperancie that is in vs, the affections of the ſoule alſo will be more moderate or immoderate, and the perturbations which they ſhall bring with them, will be greater or leſſe, and more eaſie or vneaſie to be prouoked or appeaſed. Whereby wee might knowe what great agreement God hath made betweene the body and the ſoule, For notwithſtanding their natures differ much one from an other, yet ſeeing they muſt be linked together, it is neceſſary they ſhoulde haue ſome agreement betweene them, to the end they may be conioyned and vnited in one. It is true, that by the reaſons of humane Philoſophie, we know well howe the coniunction of corporall things and of their qualities, what contrarietie ſoeuer it is betweene them, may be effected and wrought. But as wee cannot ſee or knowe our ſoule, or any ſpirituall nature, as wee knowe our bodies and bodily natures, ſo can wee not iudg ſo eaſily of the meanes whereby the body agreeth with the ſoule, and corporall natures with ſpirituall, but onely as experience and the effectes giue vs ſome ſight thereof. For wee ſee by experience from whence the good or ill diſpoſition of the body, and health and ſickeneſſe proceede, namely, from the good or ill temperature of the qualities thereof. Wee ſee alſo, that according to the nouriſhment which the body taketh, & that ſobrietie or gluttonie it vſeth in eating and drinking, and according to the abſtinence or the effectes it bringeth foorth in all things, it is either better or worſe affected and diſpoſed. We ſee likewiſe the changes and alterations that befall it, according to the ages and exerciſes it hath. Wherefore although we had nothing elſe to looke vnto, but to maintaine and preſerue our health, yet ought we to deſire to be ſober, moderate, and very temperate in all things, ſeeing moderation beareth ſo great ſway in all the partes of mans life. But it ought to be more pretious in our eies, when wee ſee that the temperance or intemperance that may be in our bodies, extendeth it ſelfe vnto the eſtate of our ſoule, and that it can do much eyther in the helping and maintaining, or in the hurting and troubling thereof. For wee knowe already by experience, that which is of a cholericke nature, is more ſubiect to thoſe diſeaſes that are bredde of a cholericke humour, then a flegmatike perſon that is of a contrary temperature, and that a flegmatike bodie is moſt ſubiect to diſeaſes proceeding of flegme. The like may bee ſaide of all the other qualities and complexions. If then euery one encline more to ſuch diſeaſes, as may proceede from thoſe naturall qualities which abound moſt in his body, it is an eaſie matter to iudge, what is like

How the agreement betweene the body and the ſoule may be diſcerned.

Naturall qualities breede diſeaſes.

to fall vpon him if they exceede, whereby they are encreaſed much more. And if that humour which naturally exceedeth moſt in a man (and of which his temperature and complexion hath his name) cauſe him to incline moſt to thoſe diſeaſes that may be bred thereof, a man may iudge into what diſpoſition of body he may fall through exceſſe of other qualities, which are more repugnant to his nature and complexion, if there be no ſuch counterpoize and equalitie, that one contrary may ſerue as a remedy againſt another. But hauing conſidered of theſe things, we muſt goe forward and proſecute our ſpeech of the affections of the ſoule, which are as it were health and ſicknes therein, according as they ſhalbe eyther well or ill moderated, and ſee what conueniencie there is betweene corporall and ſpirituall phiſicke. Finiſh therefore this dayes woorke, ACHITOB, with ſome diſcourſe vpon this poynt, which may ſerue to inſtruct vs in the mattter of the affections of the ſoule, of which to morowe we are to intreate particularly and in order.

Of the Health and diſeaſes of the ſoule: of the agreement betweene corporall and ſpiritual Phiſicke: how neceſſary the knowledge of the nature of the body and of the ſoule, is for euery one. Chap 40.

ACHITOB. It is alwayes in his power who hath giuen vs beeing, namely God the ſpring and fountaine of all eſſences, to preſerue and keepe vs therein, and to take it alſo from vs when it pleaſeth him. But foraſmuch as he delighteth not in deſtroying the woorkes which himſelfe hath wrought, hee hath giuen vnto his creatures certaine meanes to preſerue themſelues in that nature wherin he created them. And that they might haue thoſe meanes neere at hand, he hath placed them euen in their owne nature. For they haue by nature an inclination, that moueth and vrgeth them to keepe and defend themſelues aſmuch as they can poſſible, from euery thing that may corrupt their nature, that is contrary vnto it, or that wil bring to an end that beeing, which they haue receiued of God. But that which herein is moſt to be lamented in man, is his ouer great care and curioſitie in ſearching out remedies meete for the maintenance and preſeruation of his bodie, the leaſt griefe and ill diſpoſition whereof ſeemeth vnto him to be very burthenſome: but as for thinking eyther vpon thoſe means, wherby God hath appoynted him to attaine to an eternall and bleſſed life, or vpon the diſeaſes of the ſoule, which in ſteed of life will bring death vnto it, and are farre more dangerous, ſtubberne, and vneaſie to be cured then thoſe of the body, he dreameth litle thereof, his care is very ſmall,

Men are more carefull for the health of their bodies then of their ſoules.

ſmall, he eſteemes them not great, and therefore is very ſlouthfull in ſeeking remedie for them.

The affections breed the health or ſickneſſe of the ſoule.

We are to know then, that the affections of the ſoule are as it were health and ſickneſſe therein, according as they are either temperate or intemperate. For as there is no euill diſpoſition or ſickneſſe in the bodie, but contrariwiſe good health, if there bee not ſome exceſſe in the qualities of which it is compounded, which may deſtroy that equalitie that is requiſite for the keeping of it ſounde: ſo is it with the faculties, powers, qualities and affections of the ſoule, which according to her nature hath her health and her diſeaſes. Wherefore when the harmonie, conueniencie and temperature of her powers and affections, is ſuch as her nature requireth, then is ſhee well diſpoſed and in health: as contrariwiſe ſhee is ill affected and diſeaſed, when in place of temperance and mediocritie, there is intemperance and exceſſe. Nowe according to that which wee hearde in the former ſpeech of the conueniencie betweene the temperature and complexion of the bodie, and the affections of the ſoule, wee ſee that a man of a cholericke nature is a great deale more eaſily ſtirred vp to anger, then an other that is of a flegmatike or melancholy nature. For ſeeing the cholericke humour is by nature hote and burning, like to fire, that man in whome this humour raigneth is ſooner inflamed with anger and wrath, then an other that is of a contrary nature. For fire will more ſpeedily kindle in a matter that commeth neerer to it owne nature, and of which it may more eaſily take holde, then in another that is more contrarie to it. It is otherwiſe with flegmatike or melancholike men, according as the humours which rule in them, diſpoſe and incline them more to be caried with one affection rather then with another. Therefore wee ſee that they which are of a cholericke complexion, as they are of a more hote and dry nature, ſo their affections are more ſodain, burning and violent, like to fire. Flegmatike and melancholy perſons as they are colder, ſo they are not ſo eaſily mooued, but are more ſlowe and heauy, and haue alſo other inclinations and other affections. And as they that are cómonly ſaid to be ſanguine, are of the beſt temperature ſo their affections are for the moſt part more cheerful & more temperate. And as there are diuers mixtions of bodily qualities, ſo there are ſundry ſorts of temperatures and complexions of the body, and conſequently of ſoules in regard of their faculties and affections. Therfore alſo there is great agreement betweene corporall and ſpirituall Phyſicke. For this cauſe the Phyſicions both of the bodies and ſoules of men are to follow almoſt one & the ſame methode, and obſerue a like

How the ſoule receiueth from the body in regard of the diuers temperatures thereof.

Agreement betweene corporall and ſpirituall Phyſicke.

order

order in their arte & practiſe, euery one according to the ſubiects propounded vnto them: inſomuch that looke what the one doeth vnto the body, the other is to deale ſo with the ſoule, ſuch things being applied as beſt agree with their ſeuerall natures. Wherein they may further eche others worke greatly, obſeruing that ende at which both of them aime, which to the one is the health of the body, and to the other the cure of the ſoule, conſidering that the one may helpe the other, as hath bin already touched. For if the body be not temperant, hardly wil the ſoule be: & if the ſoule be intemperate, the body deſireth not to be temperant. Therfore alſo we ſee, that not only Phyſicions for the body appoint men diets, both for the preſeruation of their bodily health, and alſo for ỹ recouery & reſtoring thereof again, but alſo ſpiritual Phyſicions doe the like in regard of the ſoules health, ſo farre foorth as bodily ſobriety wil ſerue greatly to that purpoſe. For this cauſe not only ordinary ſobriety & moderation, which ought to be kept throughout the whole life of man, is ſo greatly recommended vnto vs in the holy ſcriptures, but faſts alſo, which being more ſtrict abſtinẽces, are very profitable, yea neceſſary oftentimes according to times, places and perſons. For they ſerue to tame and humble the fleſh, that it may be the better kept in, & leſſe hinder the ſpirit, which thereby is the better inabled to attend to euery good worke, & to the contemplation of diuine & celeſtial things. Therfore the people of God & holy men faſted oftẽ, wherof wee haue many teſtimonies in the ſcriptures. And as it is neceſſary that bodily Phyſicions ſhould know wel the tẽperatures & complexions of mens bodies, and their natures, their health and diſeaſes alſo, with their conuenient and apt remedies: ſo is it needfull, that ſpirituall Phyſicions ſhoulde knowe the nature of ſoules, of their faculties, powers & affections, & the natures of vertues, which are their health, and of vices, which are their diſeaſes, together with thoſe medicines & remedies that are neceſſarie for the preſeruation & increaſe of vertues, and for the diminution & aboliſhing of vices. For without this knowledge, neither of them can be good Phyſicions, but it may bee feared, leaſt they make ỹ diſeaſes worſe, or in ſteed of curing the ſick perſons, kill them outright. But we muſt yet draw more inſtruction out of this matter here offered vnto vs. For whatſoeuer hath beene hitherto ſpoken concerning the agreement between the temperature of the body, and the affections of the ſoule, or concerning the health & diſeaſes of them both, or the knowledge that is requiſit in Phyſicions to follow a good method in their art & practiſe for ỹ healing of their patiẽts, I ſay the vnderſtãding of al theſe things is not only neceſſary for ỹ Phyſiciõs both of ſoules & bodies, but euen for euery one of vs particularly. For if

Luke 21.34. Rom. 13.13. Epheſ. 5.18. Act. 13.2.

Iudg. 20.26. Pſal. 69.10. Eſth. 4.16.

The knowledge of phyſicke neceſſary for all.

we

we were all skilfull in the art of corporall Phiſicke, I meane not ſuch skil as is needful for them that make publike profeſſion thereof to all, but onely ſo much as is neceſſary for the preſeruation of our owne health, I doubt not but we might eaſily auoyde many infirmities and diſeaſes, whereinto we fall daily for want of good diet, good gouernment and the vſe of thoſe meanes, which might either retaine vs in health, or reſtore it quickly vnto vs, when it is ſomewhat altered or impeached. Moreouer we ſhould haue this aduantage beſides, if we fell into any diſeaſe, that we ſhould know the better howe to keepe and gouerne our ſelues more moderately and wiſely, and obey the Phyſicions counſell the better, becauſe we ſhould haue greater knowledge of that which we ought to doe, & of the danger whereinto we might fall, or which we might eaſily auoyde. Wee may ſay as much of the ſoules phiſicke, the knowledge whereof is a great deale more neceſſary for vs, not onely becauſe the ſoule is more noble and precious then the body, but alſo becauſe it is a harder matter to knowe the nature and diſeaſes of the ſoule, then of the bodie. And if wee prooue ſo happie as to be able to comprehend any thing, wee ſhall know daily better and better what things are in vs of God, and what is his order, as alſo what there is of Satans, and what is that diſorder and confuſion, which by meanes of ſinne he hath brought into all things. For as ſinne is cauſe of that exceſſe, which is in the qualities of which our bodies are made, and conſequently of the diſeaſes that proceed from thence, which afterward bring death to the bodie, ſo is it in reſpect of the ſoule, and of the exceſſe that is in the affections thereof, and in all the other partes of it, contrary to that nature in which God created the ſame. And as ſinne is the cauſe of the diſorder and confuſion that is in both of them, ſo it is the cauſe that one helpeth to ſpoile another, whereas there ſhould be a pleaſant harmonie and concord, not onely of the bodily qualities among themſelues, and ſo likewiſe of the qualities of the ſoule among themſelues, but alſo of the qualities both of ſoule and bodie one with another. For God hath put, not onely into our ſoules, but into our bodies alſo, the ſeedes of all the vertues, and the pricks and meanes to incite and to leade vs vnto them, in ſuch manner and forme as ſhalbe declared hereafter. Although wee may learne ſomewhat by that which we haue heard alreadie of the conueniencie that is betweene the body and the ſoule, betweene the temperature of the one and the affections of the other. For if the one bee anſwerable and correſpondent to the other, no doubt but God ſo diſpoſeth of the temperatures and complexions of the bodie, as he hath diſpoſed of the nature of the affections in the ſoule, ſeeing the one is

Sinne is the cauſe of all diſorder, diſeaſes and of death.

to

to serue the other through that mutuall agreement, which they ought to haue one with another. Nowe to morrow wee will prosecute our speech begunne concerning the affections of the soule, to the end we may fully vnderstand this goodly and large matter, which may procure to the soule and body, both life and death. And first, mee thinkes wee are to enter into the consideration of foure things, which are in the will and in the power to desire, that is in the soule, namely, naturall inclinations, actions, habites, and affections. This shalbe then, ASER, the subiect of thy discourse.

The end of the fift dayes worke.

THE SIXT DAYES worke.

Of foure things to be considered in the Will, and in the power of desiring in the soule: and first, of the naturall inclinations: of selfe-loue, and the vnruinesse thereof. Chap. 41.

SER. All the actions of the soule are bredde of the powers and faculties thereof: and therefore by the benefite of nature, which is the gift of God, she hath receiued powers for all thinges, which she ought to doe. Now concerning the faculte of knowing in the soule, and in the vnderstanding part thereof, of which we haue intreated heeretofore, we finde three thinges worthie of diligent consideration, namely, naturall principles, actions, and habites gotten by long custome. Wee may remember those sundry degrees, which we said were in the knowledge of the minde, and how by this faculte it doeth not only know simple and particular things as beasts doe, but also compounderh and dioyneth them together: how it compareth one with another, separateth them and discourseth vpon them: finally howe it iudgeth, and eyther approueth or refuseth them. All which things are actions of the minde, proceeding from those notices, and naturall principles of knowledge that are therein. Nowe if these actions be sodaine, and passe lightly, so that the minde doeth not stay in them, nor acquaint it selfe with them, the bare and simple name of action belongeth to them. But if the minde doeth one and the same thing often, museth much vpon it, calleth it often to memorie, and accustometh

Three things to be considered in the faculte of Knowledge.

How habites are bredde in the minde.

custometh it selfe thereunto, so that it is in a manner imprinted in it, and thereby the minde becommeth prompt and ready in regarde of the long continuance therein, then doe these actions take the name of habite, which is bredde by the often repeating and reiterating of the same things. Whereby the minde is made more skilful and ready, and the spirites more fitte and apt to performe those exercises, vnto which they haue addicted themselues, and wherein they haue continued. So that such a habite is as it were a light in the spirite and in the soule, whereby the actions thereof are gouerned.

Foure things to be considered in the Will and desires.

In like manner wee finde in the Will, and in that power of desiring, which is in the soule, foure things to be considered, namely naturall inclinations, actions, habites, and affections which intermingle themselues in euery one of the other. All these thinges are good of their owne nature, euen as nature it selfe, being considered as God hath created her. But as nature was corrupted through sinne, so is it with these things by reason of that disorder which the nature of sinne hath brought vnto them. But let vs first speake of naturall inclinations, and then we will prosecute the rest. As therefore the minde hath his naturall principles of knowledge, so the will hath her naturall inclinations and affections, which of their owne nature are good, as they are taken from that first nature created of God: neither woulde they at any time bee wicked, if there were no excesse in them proceeding from nature corrupted, which afterwarde breedeth in vs such inclinations and affections as are altogether euill and damnable. We loue our selues naturally, our wiues, our children, our kinsfolkes and our friendes, yea we are by nature so enclined to this loue, that if it were not in vs we shoulde not onely not bee men, but not deserue so much as to bee accounted and taken for beastes, no not for the wildest, most sauage and venemous beastes that can be. For we see by experience what great inclination & affection there is in euery one of them towardes their litle ones. Therefore when S. *Paul* maketh a beaderoll of the vices and sinnes of such men as are most vicious and execrable, and as it were monsters of nature, he saith expressly, *that they are without naturall affection*: which indeede cannot be cleane rooted out of any nature liuing, vnlesse it be altogether monstrous and vnnaturall: For it is an affection which is as it were a beame of the loue that God beareth towards all his creatures, and which he causeth to shine in them, so that it is not possible, that they which are capable of any affection of loue, should not loue their owne blood and their like, especially men. Wherefore if this loue and this affection were well ruled and ordered, it is so farre from being vicious, that contrariwise the spirite of

Of naturall inclinations and affections.

Rom. 1. 30. 2. Tim. 3. 3.

God

God condemneth as Monſters, thoſe men that want it. And therefore God doth not forbid and condemne this loue and affection in his law, ſo farre forth as it is ruled thereby, but he approueth it, & appointeth it to be the rule of our loue towards our neighbour, when he ſaith, *Thou ſhalt loue thy neighbour as thy ſelfe.* But when this loue & affection is diſordered in vs, it is not only vicious, but alſo as it were the originall and fountaine of all other vices and ſinnes, whereas if it were well ordered & ruled according to the will & law of God, it would be as it were the fountaine and welſpring of all vertues. For wee ſhould not loue our ſelues but in God and through him, nor conſequently our wiues, nor our children, nor our friends, nor any other creature whatſoeuer: whereas cleane contrariwiſe, wee ſet God aſide, and ſeeke nothing but our ſelues and the things of the world. Therefore this loue and affection being nowe ſo vnruly through ſinne, is ſo violent in vs, that it withdraweth vs from the loue of God and of his creatures, to loue the deuil and his wicked workes, becauſe it ſeemeth to vs, that he is a greater friend vnto vs then God. For whereas the holy ſpirite doeth reſiſt and ſet himſelfe againſt our euil affections, and wil haue vs to bridle them, Satan on the contrary part letteth them looſe, & not onely giueth vs ouer to follow our peruerſe and vitious affections with full ſway and libertie, but alſo prouoketh and thruſteth vs forward with great vehemencie. Whereby we may iudge, what loue and affection a man may cary towardes creatures in thoſe things wherein they may be contrary vnto him, and with what fury and rage he may be ledde againſt them that reſiſt his diſordered affections, ſeeing he carieth ſuch an affection towardes God his Creator. Therefore Saint *Paul* ſpeaking of wicked men that ſhould be in the latter times, ſaieth firſt, *That they ſhoulde bee ſelfe-louers:* and hauing ſet downe this diſordered loue as the roote, after he commeth to the branches & fruits of ſuch a tree, ſaying, *That they ſhall bee couetous, boaſters, proude, curſedſpeakers, diſobedient to parents, vnthankfull, vnholy, without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them that are good, traitors, headie, hie minded, louers of pleaſures more then louers of God, hauing a ſhew of godlineſſe, but denying the power thereof.* And in the Epiſtle to the Romanes he expreſſly mentioneth *haters of God.* Thus we ſee what the loue of mē is towards thēſelues, being left in ỹ corruptiō of their nature, in reſpect of ỹ which ought to be, if it were not vnruly & diſordred. For man ſhould loue himſelf as the gift of God, as alſo his life & being which God hath giuen him, & that bleſſed eſtate for the enioying of which hee hath his being, and that *Good* wherein it conſiſteth, and whereby he may attaine vnto it, and ſhoulde loue no other thing, nor otherwiſe. But the great.

Leuit. 19. 18. matth. 5. 43.

Of the vnruline of our naturall affections.

2. Tim. 3. 2.

Rom. 1.

Of true loue towards a mans ſelfe, & towards his.

great excesse that is in the loue of our selues, causeth it to bee cleane contrary, both to that loue which ought naturally to be in vs, and also to our loue towards God, so that it ouerthroweth and confoundeth all heauenly order, and the whole course of mans life. Neuertheles, when it so falleth out that this loue and affection is moderate in vs, although in deede it be neuer so as it ought to be according to the rule of Gods will, yet are they acceptable in his sight, as our other naturall affections and friendships are, which we beare towardes them that belong to vs: prouided alwayes that they bee ruled and guided by faith and true loue, and kindled with the flames of the holy Ghost, as they were in *Zacharie* and *Elizabeth* towards their sonne *Iohn*, and in so many other holy men, as haue loued both themselues and theirs according to God, whereof we haue a notable example in *Abraham*. For out of all Gen. 22. question if euer father loued his children, hee loued his sonne *Isaac*. But he shewed euidently by the effect, that he did not onely loue him with the loue of flesh and blood, as commonly we loue our children, but he loued him also in God, towards whome yet his loue was farre greater, seeing he was very ready to offer him vp in sacrifice vnto him, when he so commanded it. But although this naturall loue and affection bee not so pure in vs as in these holy men, but that still there is mingled with it some thing of our owne because of sinne, which wee haue by inheritance, yet is it alwaies acceptable to God, so that hee be first and chiefly loued. For through his mercie he beareth with our infirmitie, which euermore accompanieth our desires and willes. As for those that are guided onely by the light of nature, and are not regenerated by the spirit of God, albeit these naturall affections are too vncleane in them, yet they doe not so much displease him, as inhumanitie and crueltie doe, that are cleane contrary to the other, & which doe vtterly dispossesse men of loue and charitie. We may consider the same things in all the other naturall inclinations. For wee see that some are by nature inclined to ciuill iustice, some to liberalitie, and others to such like vertues. Now if these inclinations be well guided, they are goodly seedes of vertues, but if they bee not well ordered and ruled, they corrupt & degenerate, yea they turne into the vices that are contrary to those vertues. For iustice, which is neuer without moderation, may be turned into ouer great rigour, or into crueltie, as wee see it in many, who being naturally inclined to seueritie, which many times is very necessarie in iustice, become so rigorous and extreme, that their seueritie, which ought to be a vertue, is turned into crueltie. The like may be said of other inclinations and affections. Now that which befalleth these inclinations, is procured also vnto them by the humors and

Naturall inclinations are seeds of vertues or vices.

and qualities of the bodie, which haue acertaine agreement with the affections. For a ſanguine man, in whoſe nature blood beareth greateſt ſway amongſt the other humours and qualities, will naturally be more enclined to loue, to ioy, to liberalitie, and to ſuch other affections as are moſt agreeable to his nature. But if this complexion bee not moderated and well guided, it will eaſily paſſe meaſure in euerie affection, ſo that it will fall into fooliſh and vnlawfull loues, into exceſſiue and vnmeaſurable ioyes, and into prodigalitie in ſteede of following liberalitie. The ſame may bee ſaide of all the other temperatures and complexions for their part, in that they may bee ſeedes and prouocatiõs either to vertues or to vices, according to that correſpondencie, which is betweene the bodie and the ſoule, and the temperature of the one with the affections of the other. Therefore we may wel conclude, that as diſeaſes ingender in the body of the humours that are in it, according to their change, mingling and corruption: ſo it falleth out in the nature of the ſoule and in the affections thereof. For as good naturall humors become euil by corruption that ſeazeth vpon them, and turne that health which before they affoorded into diſeaſes: ſo the inclinations and naturall affections of our ſoule, which of their owne nature are good and the ſeedes of vertues, are turned into vices and into their ſeedes, through that corruption which ſinne bringeth vnto them. Behold then what we haue to conſider of thoſe natural inclinations that are in the Will & in the deſiring power of the ſoule, & of the actions thereof, namely to wil and not to will, & to ſuſpend and ſtay her action, and to commaunde ouer the power of the appetites, of all which wee haue largely intreated in our diſcourſe of the Will. Wherefore we will come to the habites, of which thou ſhalt now diſcourſe, AMANA.

The originall of all diſeaſes.

Of the Habite of the ſoule in the matter of the affections, and of what force it is: of the cauſes why the affections are giuen to the ſoule, with the vſe of them: of the fountaine of vertues and vices. Chap. 42.

AMANA. If a man will learne any occupation, hee proues not a woorkeman the firſt day, but learneth by little and little, and beginneth to labour therein: afterward by long continuance and cuſtome he groweth more ready in his arte, and practiſeth it with greater facilitie and eaſe. A painter waxeth expert in his ſcience by often painting, and his hand wherewith he laboureth, by long continuance becommeth more ſteady, more ready and able, ſo that he can handle

his penſill with greater eaſe, and is farre more expert therein then hee was in the beginning. Wee may note the like in the ſoule, and in the chiefe powers and actions thereof. For there are ſome of them, which incontinently folow the nature of the faculties of the ſoule, when they haue their iuſt times, and are come, as a man would ſay, vnto their ripeneſſe, as we may ſee by experience in the corporall ſenſes. For not long after the childe is borne he ſeeth and heareth, the reaſon whereof is becauſe the ſenſes of ſeeing and hearing are by nature abſolute and perfect. Therefore in ſuch actions there needeth no exerciſe to cauſe them to performe that which they doe well, but onely a good vigour and ſtrength, becauſe in them nature is a great Miſtres that hath all efficacie. But there are farre more excellent actions, as ſcience, arte, prudence, fidelitie, and ſuch like, which had neede of vſe and exerciſe to cauſe them to doe readily and well. This vſe bringeth cuſtome, which hath in it a facilitie to worke, and a diſpoſition tending therunto. And then ſuch actions take the name of habite, which is bred by the reiterating thereof.

Thus the actions of the Wil & power of deſire in the ſoule, of which wee haue ſpoken before, when they are often reiterated, ſo that they grow to be firme and ſtedfaſt, are called habits, becauſe the Will is ſo accuſtomed thereunto, that it becommeth more conſtant either in deſiring one certain thing, or in eſchewing the ſame. Therefore as the affections are more or leſſe forward, more ſeldome or often vſed, more weak or ſtrong, ſo they are called either inclinations or actions, or habites. But we are to note, that habites extende not themſelues onely to thoſe things which we doe, but alſo to thoſe which we ſuffer & abide, which diſpleaſe vs and are contrary to our nature. For cuſtome diminiſheth & moderateth by litle and litle the ſenſe of that griefe & paine which they bring vs, whereof we haue trial in all diſeaſes, which commonly ſeem not ſo grieuous & intollerable after we haue bin long accuſtomed vnto thē, as in the beginning of them. And although pouertie be a heauie burthen, neuertheleſſe cuſtome maketh it familiar vnto vs, and familiarity cauſeth vs to thinke it lighter. Wherefore we ought not to maruel, if our God doth vſually ſend affliction to his children to acquaint them therewith, as alſo to the ende they might obtaine the vertue of patience, which is learned by often ſuffering: inſomuch that there remaineth a habite in men, which being nothing els but a common cuſtome, cauſeth them mildly to beare & ſuſtaine all euents. Whereas there are ſome that like furious and deſperate men are caried away w great impatience, either becauſe they neuer ſuffered much before, or if they did ſuffer, yet they neuer accuſtomed thēſelues to beare

What a habite is.

Of the force of cuſtome.

their

their afflictions patiently. Moreouer we know by experience, that although the way of vertue at our first entring thereinto, seeme vnto vs very difficult to tread in, yet afterward we find it very easie, when wee haue walked in it a certaine time. For there is no honest trade of life in which we finde not great difficultie. And the more excellent it is, so much the more troublesome and tedious it will seeme to our flesh, whereas the path of pleasure will seeme to bee very delectable and easie, because it is a great deale more naturall to our corrupt nature. But howe harde so euer it bee to our flesh to followe after a vertuous, honest, and sober life, yet custome will make it easie to ouerpasse, as likewise to forsake that which is contrarie vnto it. Therefore it hath not without iust cause beene giuen out long since by wise and skilfull men, that it is very good and profitable to bee accustomed to good thinges, especially from ones infancie: that it skilleth much howe euerie one hath beene brought vp from his youth: that nothing is of greater force then custome, eyther to good or to euill, as that which seemeth to bee another nature. Nowe vpon this speech of habites wee are to note further, that as all other naturall thinges in the soule are giuen vnto it for the good thereof, so is this habite, which is no other thing but a custome rooted therein. For except continuance of time did confirme this power of the soule, I meane, that it ought not onely to doe a thing, but to doe it well and as it ought to bee done, that it is to gette a facilitie therein through vse and excercise, to the ende it may doe the same thing afterwarde more freely and readily, and bee more willing to occupie it selfe about the same thing, and that after the same manner, I say except this bee so, many inconueniences will ensue thereupon. The first is, that it shoulde labour altogether in vaine. The seconde, that it shoulde alwayes come rude and vnskilfull, as it were a newe prentice, to the exercising of these excellent actions and woorkes. Whereof this woulde followe, that hauing profited nothing with the time, it woulde not doe any thing perfectly. And this we ought not onely to vnderstand of those things which wee doe willingly, but euen of that which wee suffer and indure maugre our willes: wherewith of all other things we had neede to be best acquainted. For seeing wee are compassed about daily with so many miseries, seeing wee must suffer and vndergoe so many sharpe and vnworthie assaults, howe much greater will our misery be, if long custome & an habit in suffring should affoord vs no ease & refreshing? But let vs come now to ỳ which particularly concerneth the affections of the soule, that we may be fully instructed in ỳ nature & sundry kinds

Sweat is Gentleman-vsher to vertue.

The cause and profite of an habite.

of them. Firſt wee will note, that wee vnderſtand by affection that natural power in the ſoule, which openeth it ſelfe towards *Good*, and withdraweth it ſelfe from euill, as wee haue alreadie declared before.

What affection is, & frō whence vertue and vice firſt ſpring.

Nowe when the actions of an affection are growen to bee habites, then are they called either vertues or vices, according as they are either well or ill done. And from hence proceede good or ill manners, of which morall Philoſophie tooke that name, becauſe it intreateth of them. For that ſheweth what vertue and vice is, howe manie kindes there are of them, and what difference there is not onely betweene vertues and vices, but alſo betweene the ſundrie ſorts of them, as we haue diſcourſed at large in our firſt Academical aſſemblie. But let vs vnderſtande this, that the knowledge of the ſoule and of the powers of it, about which wee nowe labour, is the right ſpringhead and fountaine of that morall Philoſophie and doctrine. This knowledge therefore is very profitable and neceſſary, to the ende that by it we may know the originall and beginning of all vertues and vices, of their whole generation, and their ſundrie kindes. For if wee be well inſtructed in all the partes and powers of the ſoule, we know the cauſes of theſe actions: we knowe how the minde iudgeth, how the will chooſeth and commaundeth, as wee haue alreadie ſpoken. And thus we ſee, that there are moſt ſure and certaine principles of knowledge, which ſhine in the minde as it were a light, which are the rules whereby the ſoule ſquareth out her actions, and which diſcerne betweene trueth and falſehood, good and euill, to the ende that all the actions therof might agree with theſe rules, which are the beames of heauenly wiſedome in our ſelues. For it is an order which God hath ſo ordained & eſtabliſhed. And foraſmuch as the ſoule was to dwell in the body, God gaue vnto it this naturall power of the affections, that it might bee wakened and ſtirred vp by them as it were with prickes, thereby to be kept from idleneſſe, and from being lulled aſleepe and oppreſſed with the heauines of the body, and ſo neglect all care of good things, & of that which is very expedient & profitable for it ſelf. For this cauſe the ſoule hath her affections of which ſome ſerue for ſpurres to pricke her hither & thither, & as oftē as need requireth: others ſerue for a bridle to keep her back & to ſtay her from ruſhing vnto euill, & from following thoſe things that are hurtful for her. And indeede we ſtand in need of ſuch ſpurres and bridles: but herein we erre greatly in that we knowe not howe to keepe a moderation betweene theſe twaine. For becauſe wee make theſe ſpurres too ſharpe, and pricke the horſe too much which we haue to guide, the bridle on the other ſide is two grieuous vnto him, ſo that he liſteth vp and girdeth forward ouer furiouſly.

The fountaine of morall philoſophie.

Why the affections are giuen to the ſoule.

furiously. And this commeth to passe because wee doe not content our selues with that which is requisite for the succouring of our naturall necessities, but we adde therevnto infinite superfluities. For vpon some light necessitie that might soone be dispatched, we torment our selues a great deale more then neede is, because wee perswade our selues that our necessities are greater then they bee, and so seeke after moe remedies and helpes then is requisite. Of this wee haue daily experience in that care which wee take for thinges necessarie for this life, which is the cause that wee burne continually with insatiable couetousnesse, which is such a marueilous spurre vnto vs, that wee take very little rest for it. For if wee woulde bee contented with enough, it woulde not put vs to that torment, which wee dayly suffer. But nothing sufficeth vs: and therefore the affections are in our soule, as the windes vpon the sea. For some windes are very small, and mooue the water but a little: others are more vehement, and rayse vp certaine waues: and some againe are so tempestuous, and make such horrible stormes and gustes, whereby the Sea is so mooued, that sea and sande and fishe and all seeme to bee turned topsie turuie. The like may bee sayde of the motions of the soule. For some are so light, that they seeme to bee nothing els but small beginnings of mooning. There are others stronger which moue it somewhat more. And some also are so violent, that they altogether trouble the soule, euen in such a vehement manner, that they driue her from her seate of iudgement. Therefore these two first kindes of motions are properly called affections, and the other that are so violent are termed *Commotions* and *Perturbations*. For they bring a kinde of blindnesse with them, which is the cause that iudgement and reason see neuer a whit. Whereupon it followeth, seeing neither Reason nor Iudgement beare any more rule, that the soule is as if shee had no more power ouer her selfe, but were subiect to the iurisdiction of some other. The Grecians terme such affections with a worde that signifieth as much as if wee shoulde say passions. And in deede wee commonly say, that a man is passionate, when hee is tormented by such violent affections. For as the whole bodie suffereth when it is mooued, or thrust too and fro, and stricken on euerie side: so is it with the soule beeng violently mooued euerie way. And as the mooning is more or lesse moderate, so shee suffereth more or lesse: and if the motion bee verie violent, confusion followeth thereupon. Nowe for the sequele of this speech, let vs consider how the affections are more or lesse moderate, according to the disposition of the iudgement: and what is the spring and originall

The affections compared to the windes.

Of commotions & perturbations.

of so many sundry affections, as we see in men. It belongeth then to thee, ARAM, to handle this matter.

That according to the disppoſition of the iudgement, the affections are more or leſſe moderate or immoderate: of the cauſe of all the motions of the ſoule and heart: of the varietie of affections: of the generation: nature and kindes of them. Chap. 43.

ARAM. Whatſoeuer we doe or wiſh for, wee doe or deſire it for ſome *Good*, whether that which we iudge to bee good bee ſo in trueth, or in opinion onely. And therein wee reſemble God our Creator, who is not only good, but alſo goodnes it ſelfe, euen the perfection of all *Good*. Wherefore if we deſire to know what is the true *Good*, we muſt vnderſtand, that there is but one onely true *Good*, euen the ſame, by participation of which we are firſt made good, and then of good, moſt happie. For we cannot be happy and bleſſed, which is the end we all looke for, but we muſt firſt become good. For as there is no true felicitie and bleſſednes but in *Good*, being the ſource and fountaine, yea the perfection of all happines and contentation, ſo alſo there is no felicitie nor bleſſednes but in *goodnes*, which is as proper to God as his very diuinitie: becauſe that as he cannot be God except he be good, ſo he cannot be good with that goodneſſe that is in him, but he muſt bee God. And as he is the eſſence of all eſſences, ſo he is the eſſential *Good*, and the eſſential *Goodnes* of al *Goods* and of al *Goodneſſes*. But although our nature doeth of it ſelfe alwayes tend to that which is *Good*, as wee haue ſhewed in the handling of the chiefe powers of the ſoule, Vnderſtanding, and Will, neuertheles we differ much, nay we are cleane contrary to God, when wee come to the election of *Good*, becauſe of the bad iudgement we haue, by reaſon of the darknes of ignoraunce wherewith our mindes are blinded.

How farre the iudgement can preuaile ouer the affections.

Hereof it commeth, that the more the iudgement is corrupted, infected, and deeper plunged in the fleſh, the more euill and carnall are the affections, the moe in number and the more violent: yea ſuch as doe not onely trouble and peruert the internal ſenſes of the ſoule, but the external ſenſes alſo of the body. This we may obſerue in them that are caried away with loue, who thinke oftentimes, and are verily perſwaded, that they ſee and heare thoſe thinges, which indeede are nothing ſo. Contrariwiſe, the purer the iudgement is, and the higher it is lifted vp from the fleſhe and from the earth, the fewer and lighter are the affections which trouble and moleſt it. For then it taketh greater heed and marketh what trueth or what falſe-

hood,

hood, what good or what euill there is in all thinges. Whereupon it commeth to passe, that the iudgement is not so often nor so easily mooued. And when it is mooued, it is not so violent nor headie, but more mature and moderate. For all great, violent, and turbulent motions proceede of ignoraunce and inconsiderateneſſe, or through a false perswasion, which maketh vs to thinke, that the *Good* or *Euill* is greater then indeede it is. And this commeth for want of experience, which beeing as it were a darke cloude and mist before the eyes of our minde, doe greatly trouble it: insomuch that we ayme not at that certaine *Good*, after which wee ought to seeke, but contrariwise we propounde to our selues many sortes of *Goods*, with many and sundry endes and meanes to attaine vnto them, which we change and rechange from houre to houre, very inconstantly, according to places, times and occasions, whereby it is euident that there is no stayednesse in vs. Besides all this, there is another great mischiefe, namely that wee haue not that prudence which beastes haue by naturall instinct onely without reason or iudgement, whereby to knowe how wee may keepe our selues from those tempests, which our affections may moue in vs. For when beastes perceiue any tempest comming, they sodainly withdraw themselues, and seeke for meanes to auoyde it. And they that sayle on the Sea foreseeing the tempestuous stormes which threaten them, prouide thereafter in good time, leaſt they shoulde bee caried away therewith. For otherwise they bring themselues within the compasse of this danger, that afterward they cannot bee Masters of their shippe, neither arriue at their desired hauen, but rather hazarde the breaking of their shippe against some rocke, or of sticking fast in some sande, or of beeing swallowed vp and ouerwhelmed with some whirlewindes and tempests. The like may bee sayde of the motions of the soule made by affections. For there are not so manie sortes of windes, whirlewindes, or tempestes in the Sea, as there is varietie of motions that come from the affections in our heartes. Therefore wee ought to bee verie carefull, that when wee see and perceiue any beginnings in our soules, wee straightwayes giue not our selues ouer into the power and swinge of our affections. But wee are so farre from looking to this, that we throwe our selues into the middest of the tempest, that it may carrie vs, not whether wee woulde, but whether that will. For seeyng wee enterprise our affayres, not by the appoyntment and decree of an vpright iudgement directed by reason, but at the iudgement and lust of our corrupt and crooked nature, wee are so much mooued as our nature hath power. For naturall

The originall of violent motions in the soule.

A similitude shewing the perilous motions of of the soule.

actions are not bounded by our will, but extende themselues as farre as the power and vertue thereof is able to permitte. But it is cleane contrarie with a prudent and wise man. For hee is not deceiued in the election and choyse of that which is good, because hee chooseth with good iudgement, and propoundeth not to himselfe many vncertaine *Goodes*, but one onely, which is the true and certaine *Good*. Likewise hee chooseth not many wayes and meanes to come vnto it, but a few that are well sifted out and infallible: besides, hee is not gouerned by his affaires and affections, but gouerneth them, neyther giueth himselfe ouer into their power, but abideth alwayes in his owne: insomuch that if any affection beginneth to moue by vertue of his naturall inclination, hee presently stayeth it, compelling it to giue place and to obey right iudgement. Thus much generally of the nature of affections: nowe it remayneth, that wee shoulde say something of the number and varietie of them. Surely it is very difficult, yea impossible to set downe a certaine number of an infinite thing: although indeede the number of the affections is not infinite by nature, but onely in regarde of vs, that cannot comprehend them all. But wee will reckon vp the chiefest of them, which are the fountaine of the rest.

The effects of a prudent and wise man.

Of the variety of affections.

The cause of all motions in the Soule.

Heere then we haue first to note, that all motions of the soule are in regarde eyther of some good which they seeke, or of some euill which they woulde auoyde, because it is contrary to that good. Therefore euerie motion of it selfe tendeth alwayes to that which is good, or withdraweth it selfe from euill, or elsfetteth it selfe against it, as wee haue alreadie hearde in the handling of Will. Nowe euery good, and euery euill, is eyther present, or to come, or past, eyther possible or impossible. And as wee take the absence of euill for a good, so wee iudge the absence of good to bee an euill. For this cause the Diuines make two kindes of payne or punishment, whereof the first is the payne of losse and damage, and the other is the paine of sense and feeling. By the first they vnderstande that paine which a man hath because hee wanteth some good that hee should and woulde haue. For men account it damage, to loose that profite, which they ought to haue. By the seconde they vnderstande a payne which is felt, not onely when some good is wanting, which a man shoulde or woulde haue, but when some euill is present, that is contrary to this good, which men feele by effect. Therefore they say that the payne of the losse and damage, is the priuation of the ioyes of Paradise. For although there were no torments of hell for the wicked, but onely a priuation of that eternall life and happinesse,

Two kindes of punishments.

happineſſe, for the which man was created of GOD, yet were this no ſmall puniſhment to bee depriued thereof. But there is a great deale more, when the wicked are not onely depriued of a bleſſed life, but beſides that are detained in perpetuall torments, as a malefactor that doeth not onely want all good company, but is withall kept in perpetual priſon and torture. But let vs proceede with our matter.

When any good is propounded, ſo ſoone as euer the ſoule and minde knoweth it, it is well liked of. And this liking or delight is as it were a little pleaſant winde of motion in the heart, which beginneth to ariſe and to followe after this good. Nowe when this pleaſure and liking is confirmed and waxeth ſtrong, it is turned into loue. And the motion of that preſent *Good*, which wee haue already gotten is called ioy: and the motion of ſome *Good* to come is called *Deſire*, which is incloſed within the bounds of loue. If the matter be of ſome euill, it is called offence, becauſe the ſoule is offended thereby: and therfore ſhe is diſpleaſed therewith and diſliketh it, whereas ſhee is well pleaſed with *Good*. If this diſpleaſure or diſlike be confirmed, it is turned into hatred. And as griefe is for ſome preſent euill, ſo is feare of ſome euil to come. The motion againſt a preſent euill, is anger, enuy, indignation: and againſt an euill to come, is confidence and boldneſſe. Now all theſe affections haue others vnder them. For fauour, reuerence, and mercy are compriſed vnder loue, delight vnder ioy, hope vnder deſire, and deſire vnder griefe. As for pride, it is a monſter compounded of diuers affections, as of ioy, of deſire, and of boldneſſe. And as the affections are quickely bredde one of an other, ſo ſome of them are brideled and reſtrained by others. For the firſt, enuy, hatred and anger ſpring of loue. For they are motions of the heart that loueth, againſt him that hateth or hurteth her who is deere or beloued. And deſire riſeth of reuenge, and the ioy that commeth thereby, proceede from anger and malice. If a man loue any thing, he wiſheth it would come, and hopeth alſo that he ſhall enioy it: and contrariwiſe, hee feareth that it will not come to paſſe. If it come to paſſe, hee reioyceth. If it come not to paſſe when hee thinketh it will, or when hee expecteth it, he is grieued. In like manner, great ioy is leſſened through griefe, and enuy through mercy, or through feare. And one griefe altereth another, when it is greater: and feare maketh griefe to be forgotten, and cauſeth the lame to runne. To be ſhort, theſe ſundry motions of affections are like to ſtormy waues and billowes, which being driuen one of another, doe either augment, or diminiſh, or wholy oppreſſe one another. Wherefore the like happeneth in the motion of our affections,

Of the generation, nature and kindes of the affections.

How the affections are bred or brideled one of another.

Goodly ſimilitudes.

fections, that commeth to paſſe in a ſedition and ciuill diſſention, in which no man conſidereth who is the worthier perſon to obey and follow him, but who is the ſtronger and moſt mighty. So in the fight of the affections there is no reſpect had to that which is moſt iuſt, but only to that which is ſtrongeſt and moſt violent, and which hath gotten ſuch power ouer the ſoule that it hath wholly ſubdued her to it ſelfe: which thing wee ought to ſtand in great feare of. But whatſoeuer affections are in vs, there is alwayes ſome griefe or ſome ioy ioyned with them. Therefore following our matter, it ſhal be good for vs to conſider particularly of the nature of theſe two contrary motions, of which, ioy ſerueth greatly for the preſeruation of life, but griefe drieth vp and conſumeth the heart, euen vnto the death of it, as wee ſhall now learne of ACHITOB.

That Ioy, or Griefe are alwayes ioyned to the affections: and what Ioy and Griefe are properly. Chap. 44.

ACHITOB. The knowledge of the Affections of the heart and ſoule is very neceſſary for euery one, becauſe they are very euill and dangerous diſeaſes in the ſoule, but yet being knowen they may be cured more eaſily. This cauſe hath mooued vs, after wee haue ſpoken of the heart and of the naturall motion thereof, and of the vſe it hath in this life of the body, to enter into the conſideration of a ſecond motion it hath, which ſerueth not onely for this corporall life, but alſo for that ſpirituall life, in regard of which it was chiefely giuen, and of which we ſaide, that there was as it were an image and repreſentation thereof in the firſt motion. Now we ſhall better vnderſtand this by the ſubiect of this diſcourſe propounded vnto vs, being handled particularly as wee intend to doe. For as by the firſt naturall motion of the heart, it receiueth ſuch refreſhing as is neceſſary for the ſending of life vnto the whole body, and for the maintenance and preſeruation of the ſame, as alſo for the expelling and driuing out of all ſuch things as might hurt and ſtifle it: euen ſo is it in this ſecond motion, as farre as wee can conceiue of the nature of it. For ſeeing God hath appointed ioy as a meanes to preſerue life, hee hath likewiſe put this affection in the heart, whereby it is as it were enlarged to receiue within it ſelfe, and to embrace all *Good* that is offered vnto it: as alſo it reſtraineth and ſhutteth it ſelfe vp through griefe which is contrary thereunto.

The firſt motion of the heart is an image of the ſecond.

Moreouer wee ſhall finde, that there is no affection in vs, which is not

not intermingled with some griefe or else with some ioy. For seeing the heart is the proper seate and instrument of all the affections, when it is as it were stricken and beaten with some vnpleasant thing that is offered vnto it, then doeth it retire, close vp it selfe and feele griefe, as if it had receiued a wound, then doeth it flie from the thing it liketh not. Yea the heart doeth alwayes either enlarge or shut vp it selfe according to those affections that are within it, the causes of which are in it owne nature, God hauing so disposed and willed the same, for the reasons which we haue already touched. For if the heart be ioyfull, the ioy that it hath, doeth bring so great pleasure vnto it, that thereby it is opened and enlarged, as if it would receiue, imbrace, and lay holde vpon that thing which reioyceth it, and bringeth vnto it that pleasure, which it hath in this ioy. Nowe because there is ioy in loue and hope, the blood and spirites are gently and mildely dispersed by their mouings, by reason of the reioycing at the *Good* that is present, or that is expected, as if it were already present. And forasmuch as such motions are made by the enlarging of the heart, whereby we embrace the thing offered vnto vs, the face also appeareth smiling, cheerefull, and ruddy. For a man may easily iudge, that the obiect presented to the heart, mooueth that power whereby it is stirred vp, because that before the heart doth mooue it selfe, it must know the thing that offereth occasion vnto it to be moued, either with ioy or griefe, or some such like affection. For as wee haue learned already, the outward senses do first perceiue the things that are offered vnto them, and then they present them vnto the common sense, which presently by a singular prouidence of God sendeth them to al the other senses, and to al those powers that are in the sundry parts of the soule and body. This done, if there be matter of ioy, the heart being striken with that which is acceptable vnto it, enlargeth it selfe, and being thus gently enlarged, as it were to embrace the same, it disperseth much naturall heate with the blood, besides great quantitie of spirites, of which it sendeth a good portion to the face, if the ioy be so great that it mooueth a man to hearty laughter. For the face it selfe is in some sort blowen vp and enlarged: the forehead is made cleere and smoothe, the eyes glister and shine, the cheekes become ruddy, and the lippes gather in themselues. In a worde, the heart doeth so enlarge it selfe, that it is represented in the face, as it were in a glasse, or in an image framed to expresse the ioy and gladnes which it hath.

Griefe or Ioy in all the affections.

Ioy appeareth in the face.

The effects of of laughter in the face.

Moreouer, experience teacheth vs sufficiently, what difference there is between a cheerfull and a sad countenance. Therfore when we loue one, wee embrace him, as if wee would ioyne him to our selues, and

and put him into our bosome and heart, as some deere and very pretious thing. Which wee see chiefly in mothers, when they holde their little infants betweene their armes, and embrace them with great affection of heart. For this cause Saint *Paul* being desirous to let the Corinthians vnderstand what good will hee bare them, howe louing, ready and cheerefull his affection was towards them, what ioy he receiued thereby, as himselfe speaking plainly doth with his mouth giue full testimony of his heart, writeth thus vnto them, *O Corinthians, our mouth is open vnto you: our heart is made large: you are not kept straite in vs.* And then complaining of them that their heart was not so bent towardes him, he saieth: *But ye are kept straite in your owne bowels.* And heere we may note, that by this worde *Bowels* is meant generally all the internall members and parts of man, especially the heart, and those that are next vnto it. Now because the heart is the seate of the affections, and the other members neere vnto it serue for his vse, therefore the bowels are taken in the holy Scriptures for all the motions of the heart, and for all the affections of men that proceed from it, but chiefly for loue, also for ioy, pitie and compassion, which haue their beginning from loue, whose nature is to open the heart: which in steade of opening shutteth vp it selfe against those that are not loued, or that a man hateth. Therefore as loue or hatred is great or small, hote or cold, so doth the heart open or close it selfe. Hereof it is saide in the historie of the two women that stoode before *Salomons* iudgement seat about their two children, whereof the one was dead and the other aliue, that the bowels of the true mother were mooued towardes her childe. And Saint *Paul* exhorting the *Colossians* to charitie and compassion, saieth, *Now therefore, as the elect of God, holy and beloued, put on the bowels of mercy* (that is to say of tender affection) *kindnesse, humblenesse of minde, meekenesse, long suffering: forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as Christ forgaue you, so doe ye. And aboue all these things put on loue, which is the bond of perfectnesse:* and *let the peace of God* (namely that which God hath established among his) *rule in your hearts, to the which ye are called in one body, and be gracious, or amiable.* We see here what vertues accompany these bowels of mercy, of which hee spake in the beginning, as in deed al these vertues and heauenly gifts are so knit together, that they cannot be separated one from an other. And Saint *Iohn* speaking of that liberalitie and loue, which ought to be among Christians, saieth, *Whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his bowels from him, how dwelleth the loue of God in him?* Then he addeth, *Let vs not loue in worde, neither in tongue onely, but in worke*

2. Cor. 6. 11, 12.

What is meant by bowels in the Scripture.

1. King. 3. 26.

Col. 3. 12, 13, 14.

The true workes of a Christian.

1. Ioh. 3. 17, 18.

and

and in trueth. And to this purpose *Esaias* saith, *If thou powre out thy soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darkenesse, and thy darkenesse shalbe as the noone-day.* All which places agree very well to that which wee haue touched concerning the motion of the heart, whereby it is either opened or closed vp, as the affections are disposed that mooue it. But let vs consider more narrowly the nature of these affections of ioy and sorrowe, and what difference is betweene them, seeing we haue taken them for the ground of our speach. For the first, let vs know, that ioy is properly a motion or an affection of the heart, whereby it taketh pleasure and stayeth it selfe in that *Good*, which is offered vnto it: or if wee had rather thus, it is a motion of the soule, proceeding from the iudgement of some *Good*, which is already present, or certainely neere at hand. And therefore when the heart is enlarged therewith, not onely laughter is bred, but all the body also leapeth, when the ioy is so great that the breast cannot containe nor keepe in the heart. But when the ioy is moderate, it purgeth the blood by heate, it confirmeth health, and bringeth with it a liuely and vigorous heate, which is very wholsome and acceptable to the heart. True it is, that the heart and will often deceiue themselues in the choice and election of that which is *Good:* whether it be that following reason and iudgement corrupted, which should shew what is *Good*, they embrace their errour: or whether it be that Will being corrupted of it selfe through sinne, letteth loose the bridle against the iudgement of reason, and so suffereth her selfe to be carried headlong by her euill affections, in following some false shewe of good. Whereupon it commonly commeth to passe, that in steade of ioy which the heart should receiue of *Good*, vnto which the will tendeth naturally, it receiueth great sorrow and griefe after knowledge taken of the fault. This is the cause why we are so often admonished by the spirite of God, to renounce our owne sense, reason, prudence, and wisedome, and to submit our selues wholly to the counsaile and wisedome of God, and to iudge of good and of euill, of the true and false *Goods* according to his iudgement, and not according to our owne: as also to renounce our owne desires to followe his will. As for griefe or sorrow, wee may iudge of this affection by the contrary, which is ioy, namely, that it is a motion and an affection of the heart, whereby it is restrained and pressed either with some present euill, or with some that is in a manner present: which displeaseth the heart as if it had receiued some grieuous wound. Therefore it trembleth and languisheth, as a sicke body, who drying vp with griefe by little and little, in the end dieth, except hee haue some remedy against his sicke-

Isay 58. 10.

What ioy is.

How the heart chuseth euil for good.

What sorrow is.

nesse,

neſſe. For the like happeneth to the heart of man through griefe as long as it is within it, inſomuch that it neuer forſaketh it, vntil it hath quite dried vp and conſumed the ſame. And therefore as there is pleaſure and reſt in ioy, ſo in ſorrow there is dolour and torment. For it ingendreth melancholy, and melancholy ingendreth it, and increaſeth it more, ſo that wee often ſee melancholy men very ſadde, although no harme hath befallen them, neither can they giue any reaſon of their heauines. Moreouer, this blacke melancholy humor is of this nature, that it will make the ſpirit and mind darkiſh, whereby it groweth to be blockiſh, & the heart looſeth all his cheerefulnes. And becauſe the braine is cooled thereby, it waxeth very heauy & drowſie. Now when griefe is in great meaſure, it bringeth withal a kind of loathing & tediouſnes, which cauſeth a man to hate & to be weary of all things, euen of the light and of a mans ſelfe, ſo that he ſhal take pleaſure in nothing but in his melancholy, in feeding himſelfe therewithall, in plunging himſelfe deeper into it, and in refuſing of all ioy and conſolation. To conclude, ſome growe ſo farre as to hate themſelues, and ſo fall to diſpaire, yea many kill and deſtroy themſelues. And as the heart by enlarging it ſelfe with ioy appeareth in the countenance, ſo doeth it alſo in ſorrow and griefe. For as in ſorrowe the heart drieth vp and gathereth it ſelfe in, ſo it cauſeth the face, which is the image of it, to retire and drawe backe, yea it depriueth the face of all colour, and cauſeth it to fall away. Briefly, it marreth all health, and hath for continuall companions, ſighs, plaints, groanes, teares, and weeping, and oftentimes gnaſhing of teeth, as it is written of the damned, becauſe of that ſorrowe and indignation in which they are, by reaſon of the torments which they ſuffer. It is true that the moſt of theſe things ſerue as a remedy againſt ſorrow. For howſoeuer griefe ſhutteth vp the heart as we haue ſaid, yet by groning, ſighing and weeping the heart doth in ſome ſort open it ſelfe, as if it woulde come foorth to breathe, leaſt being wholly ſhut vp with ſorrow it ſhoulde be ſtifled. Againe, teares are giuen vnto vs to teſtifie our griefe and to manifeſt it to others, that we may mooue them to haue pitie and compaſſion on vs, and to help and ſuccour vs. They ſerue vs further to declare what compaſſion we haue of other mens ſorrowe and griefe, which vſe is very neceſſary for vs to get and preſerue friendſhip one towardes an other, and for our mutuall comfort and conſolation. For we are greatly comforted, when we ſee any take pitie and compaſſion of vs. Wherefore when we can not otherwiſe ſolace them that are grieued, but only by declaring that wee are ſorrowfull for their heauineſſe, and for thoſe euilles which they ſuffer, yet doeth that affoorde great conſolation. And although it

Of melancholy.

The effect of ſorrowe.

A commendable vſe of teares.

it seemeth an easie matter to giue this comfort, yet is it harder then many thinke it is. For before wee can finde this in vs, wee must first haue loue in our hearts, which causeth vs to open our bowels, and mooueth vs to compassion towards our like, that we may weepe with them that weepe, as we must reioyce also with them that reioyce according as Saint *Paul* exhorteth vs thereunto. For by this meanes we testifie that vnion and coniunction which we haue one with an other, as members of one and the same body, and as if wee felt in our selues all that good and euill which others feele. Nowe because in our definition of these affections of ioy and griefe, we made two sorts of those that men feele in their hearts, namely, either of that good and euill which is present, or if that which they looke for, wee must consider more particularly of these things, and see first, why God hath put these affections in the soule, and what is true and present ioy, as also what that other kind of ioy is, which hath regard to that which is to come, which is properly called Hope. Nowlet vs heare thee, ASER, vpon this matter. Rom. 12. 15.

Of the causes why God hath placed these affections of Ioy and Sorrow in the heart: of true and false Ioy, and of good and badde Hope. Chap. 45.

ASER. Men haue commonly sharpe wittes to know vaine, earthly and carnall things: but as for heauenly, true & eternall things, they are able for the most part to vnderstand nothing. So that wee may compare the eyes of their soule to the eyes of an Owle, which seeth clearely by night, but when the sunne is risen, seeth neuer a whit. Euen so man hath some knowledge of the troublesome things of this worlde, but his sight cannot pierce vnto the celestial and diuine light. Therefore it falleth out often, that being beguiled by his owne sense and reason, in steade of *Good* and of *Ioy*, hee chuseth and followeth after that which is euill and full of griefe. For when the affection of the heart, which naturally desireth *Good* and seeketh after *Ioy*, is misled and deceiued by humane reason, it easily embraceth euill in place of *Good*, and that vnder some vaine shewe of good, which seemeth to be in that euill thing it chuseth. And although at the first the heart feeleth not that which happeneth vnto it, yet hath it leisure enough after to complaine of the torment, which is alwaies equall both for age and time, to the fault committed, and to the abuse of those gifts and graces which God hath placed in the nature of the soule. A comparison.

Forasmuch

Forasmuch then as the heart is the beginning of life, we may well know, that God hath not without good cause placed therein such vehement affections of ioy & griefe, which serue either to preserue or to destroy it, and haue for their companions hope and feare, as wee wil declare hereafter. For by these affections God would giue vs prickes and solicitours, to cause vs to thinke seriously of that lesson, which *Dauid* giueth vs, when hee saieth, *Taste yee and see howe gracious*
Psa.34.8,9,10. *the Lorde is: blessed is the man that trusteth in him. Feare the Lorde yee his Saintes: for nothing wanteth to them that feare him. The Lions doe lacke and suffer hunger, but they which seeke the Lorde shall want nothing that is good. What man is hee that desireth life, and loueth long dayes for to see good? Keepe thy tongue from euill, and thy lippes that they speake no guile. Eschew euil and do good, seeke peace and follow after it.* The Prophet sheweth here plainely, wherein true life & felicitie consisteth: and the reason thereof hee setteth downe afterward, namely, that the Lord looketh both vpon the good and bad, and that as hee preserueth the good, so hee rooteth out the remembrance of the wicked from off
Vers.19.21.22. the earth. Therefore hee saieth afterward, *Great are the troubles of the righteous, but the Lorde deliuereth him out of all. Malice shall slay the wicked, and they that hate the righteous shall perish. The Lorde redeemeth the soules of his seruants, and none that trust in him shall perish.* Wherefore
Of the ioy of the godly. as the children of God that are partakers of his promises, can not bee without great ioy in their hearts, which feedeth and preserueth them, and causeth them to liue happily, through the testimonie and taste which they haue of the sweetenesse, goodnesse and fauour of God towards them: so contrariwise, perpetual sorrow dwelleth in the heart of the wicked, who cannot haue that ioy in them, because they want that which should bring it vnto them. For howsoeuer it seemeth that there is no ioy in the worlde but theirs, yet they neuer haue any true ioy, neither indeede can haue. For they seeke not for it, neither doe they knowe what it is. And therefore in steade of seeking it in God in whome onely it resteth, they seeke it in creatures, and in al kind of vanitie, and yet finde nothing but in offending the maiestie of God. For
Luke 6.21. matth.5.4. Esay 61.3. this cause Iesus Christ hath long since pronounced their sentence saying, *Wo be to you that laugh, for ye shall weepe.* Contrariwise, *ye that weep are happy, for yee shall laugh. Blessed are they that mourne:* that is to say, that feele their miseries, and seeke for ioy and consolation in God: *for they shal bee comforted.* After speaking to his disciples, he sayeth, *Ver-*
Ioh. 16.20,21. *ily, verely I say vnto you that ye shall weepe and lament,* and *the world shall reioyce: ye shall sorrow, but your sorrow shal be turned into ioy.* And then he compareth their sorrowe and their ioy to that which a woman with childe

childe hath, which is pained ſo long as ſhee is in trauaile, but when ſhee ſeeth it borne, ſhee receiueth ioy, and ſoone forgetteth her anguiſh. Whereby the worde of God teacheth vs, that the griefe of good men ſhall be turned into double ioy, that their ſorrow ſhal be ſhort, and their felicitie of long continuance. For there is one ioy euen in being deliuered from euill, although it be not ſo great as when any *Good* happeneth vnto vs. But the ioy is doubled, when beſides this deliuerance, there commeth vnto vs ſome ioy which we had not, which is procured vnto vs by meanes of that paine and euill which we ſuffered. Therefore our Sauiour ſaieth further to this effect, *Yee are nowe in ſorrow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* If this ioy can not be taken away, it is eternall, ſo that death it ſelfe can not aboliſh it. Whereupon it followeth, that it remaineth yet after death, and that there is an other life after this in which wee ſhall haue fulneſſe of ioy. Therefore wee may well call it our owne, ſeeing it alwayes continueth with vs. For if it were not ſo, Ieſus Chriſt who is the trueth it ſelfe ſhoulde not bee true. But as hee cannot lie, ſo wee may aſſure our ſelues of his promiſe. For ſeeing it is grounded on him, and vpon his grace, reſurrection, and immortall life, we may bee as certainely perſwaded of it, as wee are aſſured of his reſurrection, and of his eternall ioy and life, wherein hee liueth and raigneth for euermore. Wherefore all thoſe to whome it is promiſed, and that are aſſured of the fruition thereof by faith in him, haue iuſt occaſion to liue in great ioy. So that Saint *Paul* not without good cauſe ſaieth, *Reioyce alwayes in the Lorde, and againe I ſay reioyce.* Philip. 4. 4.

But of the ioy of carnall men wee muſt ſay as *Salomon* writeth, *That it is better to go to the houſe of mourning, then to the houſe of feaſting.* Eccles. 7. 4, 6. And that *there is a way that ſeemeth right to a man, but the iſſue thereof is the way of death:* Prou. 16. 25. yea, in laughter, the heart ſhall be greeued, and the ende of ioy is ſorrowe. *The heart of the wiſe is in the houſe of mourning, but the heart of fooles is in the houſe of mirth.* For they thinke of nothing but of iollitie, whereas wiſe men meditate on the miſeries of this worlde. Therefore wee may know howe greatly Epicures, and ſuch as giue themſelues to pleaſures and diſſoluteneſſe beguile themſelues. For they thinke there is no ioy nor pleaſure but in their life, and that there is no life more ſadde or melancholy, then that of the children and ſeruants of God. But it is cleane contrary. For they that feare and honour GOD, haue more ioy in their heart in the middeſt of their greateſt ſorrowes, by reaſon of that ſenſe and feeling ingrauen in them of heauenly and eternall ioy, which they certainely expect and beginne already to taſte here,

How worldlings deceiue themſelues.

then all worldlings and carnall men can haue in the greateſt triumphs of al their pleaſures. Now, as there are two kinds of ioy in the hear. of men, ſo are there alſo of ſorrows. For we do not only feele ioy for ſome *Good*, or ſorrow for ſome euill, which we now taſte of, but alſo for that which we attend and looke for. Concerning this latter kind of ioy, it is properly called *Hope*, which is an affection and motion of the heart, whereby it wiſheth ſome *Good* to come, and prepareth to open it ſelfe and to receiue it. Therefore wee ſaide before, that Hope was comprehended vnder deſire, vnto which it giueth forme and being. For Hope is a deſire ioyned with confidence, that the *Good* which wee wiſh for will come to paſſe. Therefore the motions of Ioy and Hope are very like, ſeeing Hope is alwayes mingled with Ioy, neither is there any difference but in the time, becauſe the one is of a preſent *Good*, and the other of that which is looked for. In the meane time Hope hath no euidence or ſcience, but is grounded onely vpon coniecture of opinion, or likelihoode and probabilitie, or poſſibilitie. And yet there is nothing ſo light, or ſo ſmall, or ſtrange, vnto which the heart will not eaſily ioyne it ſelfe and take holde of it, when it ſeeketh for helpes and proppes to ground and ſtay it ſelfe vpon. Neuertheles there is great difference betweene hauing already, and hoping for a thing, namely, in reſpect of men, and of hope, which hath no other grounds, then thoſe of which I nowe made mention. But when the expectation is grounded vpon God & his promiſes, it is as ſure of that which it expecteth, as if it did already poſſeſſe it: which is very comfortable to a man, in reſpect of that which hapneth to them, who can haue no certaine hope or expectation of *Good*. For although there bee hope, yet if it be not grounded vpon God, it can bring no certaine ioy, or of any long continuance. Beſides, when ſuch a one ſhall faile of his hope, his griefe wil be doubled. Wherefore they that build not their hope vpon the word of God, can haue no true and certaine hope, but they feed thẽſelues only with their fantaſies, as they that dreame they find great riches, which vaniſh away whẽ they awake. Such is the hope of the wicked, & of al worldly and carnall men. Neuertheleſſe the perſwaſion of hope, which holdeth vs vp with the expectation of better things, is very pleaſant and neceſſary for the life of man, in the midſt of ſo many miſeries, of ſo many ſharpe & almoſt intolerable paines and trauailes which accompany them. So that it bringeth great comfort to men, and is in ſteade of ſawce vnto them, without which they woulde find al things to be not only without taſte, but alſo of a very bitter and vnpleaſant taſte. Therefore hath the prouidence of God prouided a remedy for this, namely, that hope ſhuld breed of very light cauſes, & ſhould

What hope is.

Difference betweene ioy and hope.

Of the true and certaine hope.

The profite and neceſſitie of hope

ſhould leane & ſtay it ſelf eaſily vpon them: as if it ſelf were very light, or very hooked and gluiſh, being ready to take hold of, and to retaine whatſoeuer it meeteth withall, or can lay hands vpon, to ground and leane thereon.

Nowe if men finde ſo great comfort in hope ſuch as it is, and being laide vpon ſo weake a foundation, it is eaſy to iudge, what ioy the faithful receiue by that moſt certaine hope of eternall life, and of al the good things that God hath promiſed them: in regard whereof S. *Paul* ſaith, *There is one body & one ſpirit, euen as ye are called in one hope of your vocation*, It is not then without cauſe that he ſaith in another place, *We reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed: becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs*: as if he ſhould ſay, that they which ſtay themſelues vpon ſuch a hope, ſhal neuer be aſhamed nor deceiued. For the expectation thereof is neuer fruſtrated, but it hath alwaies a good & a happy iſſue. For when we perceiue that we are deceiued of our hope, we are aſhamed and confounded. But this neuer hapneth to true hope, which proceedeth of a ſound faith in Ieſus Chriſt, by means whereof *we haue acceſſe through him vnto this grace wherein wee ſtand, and reioyce vnder the hope of the glory of God*, as Saint *Paul* ſaid alitle before. Therefore he exhorteth chriſtiãs to reioice in hope, & calleth God the God of Hope, praying that he would fil the *Romans* with al ioy & peace in believing, that they may abound in hope through the power of the holy ghoſt. And in the epiſtle to the *Hebrews*, hope is compared to a *ſure and ſtedfaſt ancre of the ſoule*. For this cauſe God is ſo often called in the holy Scriptures *the hope and fortreſſe of his people and of his*. It is written alſo, *that they which hope in the Lord, do reioyce*. For hee that hopeth in him ſhalbe healed and preſerued. Therefore it is not without cauſe, that the ſpirite of God ſo often repeateth vnto vs this ſentence, *Bleſſed are they that put their truſt in the Lord: for they ſhal neuer be confounded. It is better to hope in him then to put any confidence in Princes*. But vnfaithful and wicked men can neuer be partakers of ſuch a *Good*, becauſe they haue no ſuch hope. For it is written, *The expectation of the iuſt is gladneſſe*, but *the hope of the wicked ſhall periſh*. And againe, *The hope of the hypocrite ſhall periſh, his confidence ſhal be cut off, and his truſt ſhall be as the houſe of a ſpider. He ſhall leane vpon his houſe*, but *it ſhall not ſtand, he ſhall holde him faſt by it, yet ſhall it not endure*. But to proſecute our matter, nowe that wee haue ſeene the hope of good men together with their ioy, let vs conſider what remaineth to the wicked of their vaine and falſe ioy, namely, Feare, which is the ſecond kinde of ſorrowe men-

Ephe.4.4. Rom.5.3,4,5. Pſal.25.3. Rom.5.2. Rom.12.12. & 15.13. Hebr.6.19. Ier.17.7,13,17. pſal.65.5. and 91.2,9. pſal.31, 1. and 71. Pſal.118.8,9. Prou.10.28. Iob 8.13,14,15

tioned by vs. Tell vs then, AMANA, what Feare is, with the nature and effectes thereof.

Of Feare, and of the nature and effects thereof towards the body, the minde, and soule, and how it troubleth them: of the true harnesse and armour against Feare. Chap. 46.

AMANA. As wicked men can haue no certaine hope of any good they looke for, so they neuer haue any true ioy of any present good, because they alwayes forsake the true *Good*, and stay in that which is not *Good* but in their opinion and fantasie, neither doe they at any time referre the ende of good things vnto God, but looke onely vpon the things themselues. Therefore it is neuer in their power to reioice in that ioy which they accompt to be their true ioy, but only by offending God, as we heard before. Which is the cause why they seek after nothing more then to hide themselues, & to depart from him as much as they can possible, so that they would neuer heare any speech of him, but desire to bury the remembrance of him for euer, because they can heare nothing spoken of him but as of their iudge, neither think of him, but he awaketh their cõscience, which they labor with might and maine to rocke asleepe. Wherein they take a cleane contrary course to that which they ought to follow to obtaine the true *Good*. For seeing God is the soueraigne *Good* of all creatures, what *Good* can they finde that is greater, wherein they can fully reioyce and satisfie themselues? Or what other *Good* dare they promise to themselues to finde without him, and when they haue him for their enemy? But they are like to drunken men, who cannot vnderstand this Diuinitie, vntill they haue slept out their wine, and are awaked out of their drunkennesse. Then shall they knowe what is true and false Ioy, what is good and badde Hope, when their ioy shall bee turned into sorrowe, their expectation and hope into feare and terrour, wherewith the wicked shall be continually haunted, as the Spirite of God teacheth vs.

The wicked can not abide to speake or heare of God.

Nowe, as sorrow is a griefe for some euil which a man presently feeleth, shutting vp the heart as vnwilling to receiue it: so feare is a sorrow, which the heart conceiueth of some looked for euill, that may come vnto it. Therefore it restraineth the heart also and closeth it vp, as being desirous to auoide the euill. Wee see then that there is the same difference betwixt sorrowe and feare in respect of euill, that is betweene Ioy and Hope in regarde of *Good*. So that we may well say, that

What feare is,

that Feare is not onely a fantaſie and imagination of euill approching, or a perturbation of the ſoule proceeding from the opinion it hath of ſome euill to come, but it is alſo a contraction and cloſing vp of the heart, which commeth from that which euery one iudgeth to be euill for himſelfe, when hee thinketh it is at hand and will light vpon him. Therefore firſt of all it draweth in and ſhutteth vp the heart, and ſo weakneth the ſame. Whereupon nature being deſirous to relieue and ſuccour it, ſendeth heate vnto it from the vpper partes: and if that bee not ſufficient, ſhee draweth away that heate alſo which is in the neather parts. By which doing ſhe ſodainely calleth backe the blood and ſpirites vnto the heart, and then followeth a generall paleneſſe and cold in all the outward partes, and chiefly in the face, with a ſhiuering throughout the whole body. For ſeeing the firſt mooving thereof is in the heart, the other alwayes followeth: ſo that when the heart trembleth, the whole body doth ſo likewiſe. Whereupon it followeth, that by reaſon of the great beating and panting of the heart, the tongue faltereth and the voice is interrupted. Yea it commeth to paſſe ſometimes, that preſent death followeth a great and ſodaine feare, becauſe al the blood retiring to the heart choaketh it, and vtterly extinguiſheth naturall heate and the ſpirites, ſo that death muſt needes enſue thereof. Therefore we cannot doubt but that feare hath great power ouer all the body, and ouer life it ſelfe. For this cauſe *Eſaias*, after he had denounced the iudgement of God againſt the Babylonians, & the comming of the Medes and Perſians, by whome their citie ſhoulde be taken and themſelues ſlaine, ſaieth thus: *Therefore ſhall all handes be weakened, and all mens hearts ſhall melt:* which is as much to ſay, as that their hearts ſhall faile them for feare. And therefore hee addeth, *They ſhalbe afraid: anguiſh & ſorrow ſhall take them, and they ſhall haue paine, as a woman that trauaileth: euery one ſhalbe amaſed at his neighbour, & their faces ſhal be like flames of fire.* But here we will note what he meaneth by theſe flames of fire. For if the face waxe pale through feare, as it falleth out for the moſt part, it ſeemeth that it cannot be enflamed, for then it would be red rather then pale. But we are to know, that when nature will ſtrengthen the heart, ſhe ſendeth vnto it from all parts, ſuccours of heat and blood, to encourage it the more. Therefore they that haue but a little warme blood in the heart are naturally the greater cowardes: ſo that it is a better token of courage when the face is pale through feare, then when it waxeth redde. For this cauſe *Cato* miſliked that a child ſhould becom pale in the face through ſhame, in ſtead of being red: and that a ſouldier ſhould looke red in time of danger, in ſtead of being pale. For as it is a token of impudencie in a child not to

How paleneſſe, colde and ſhaking are bred in the body.

How death commeth through feare.

Eſay 13.7,8.

A place of Eſay expounded.

The cauſe of cowardlines, and the ſigne of courage.

bluſh for ſhame, ſo is it a ſigne of cowardlineſſe in a man of warre to looke redde when hee ſeeth himſelfe in any danger. Therefore a pale countenance ſheweth that the blood and naturall heate are gone to the heart to ſtrengthen it: but when it is redde, that argueth that the blood and heate are not much gone inward to ſtrengthen the heart: whereupon it is made more weake, and ſo the feare of it is greater and the trembling much more. And becauſe the blood and naturall heate mount vpward in ſteade of deſcending, therefore doth the face looke red. Which argueth want of courage and a fainting heart: as it befell the Babylonians, whoſe heartes were poſſeſſed with feare and terrour at the comming of their enemies, becauſe God woulde giue them ouer into their hander. Wee might alſo referre this redneſſe and inflammation of viſage to the paines and griefs which they were to endure. For when one is preſſed with griefe, his countenance is redde and fierie: becauſe men are then as it were ſhut vp in a fire.

And as the face is red through Feare, for the reaſons ſet downe by vs: ſo if the naturall heate leaue the heart and goe downeward, the feare is not onely encreaſed, but it bringeth withall a looſeneſſe of the belly. Therefore it is written in the Booke of *Iob*, where it is ſpoken of the feare that *Liuiathan* bringeth vpon men, that *the mightie tremble at his maieſtie, and purge themſelues through his moonings*: that is, through feare of him. Hereupon a heathen Poet, when hee would note a fearefull and daſtardly fellowe, ſaieth to this purpoſe, *That his heart was fallen into his heeles*. Nowe if feare mooueth all the body in this ſorte, no doubt but it greatly mooueth alſo the minde and the whole ſoule of man. For it ſo troubleth the minde, that it confoundeth all the thoughts thereof: as wee may trie by this, that many times the leaſt fancie of euill that entreth into our braine, is enough to trouble the minde very much. For as imagination and fancie beare great ſway ouer the affections, ſo they ſhewe what power they haue, chiefely in the affection of Feare. And ſurely among all liuing creatures, none hath ſuch a confuſed feare, or is more amazed therewith then man is. Therefore we may well ſay, that no miſery is greater, no bondage more ſhamefull, ſeruile or vile, then feare is. For it maketh men very abiects, flatterers, and ſuſpicious, and ſo daunteth their courage, that it leaueth them as it were halfe dead, yea, cauſeth them ſometimes to deſpaire vtterly, ſo that they are as it were Images deſtitute of counſaile, not knowing which wayes to helpe themſelues. For this cauſe the holy Scriptures make often mention of

Iob 41.16.

Effects of Feare in the ſoule.

of a heart that is powred out like water for feare, or that melteth like waxe. And in *Ieremy* it is saide, *In that day, saieth the Lorde, the heart of the king shall perish, and the heart of the Princes, and the Priests shall be astonished, and the Prophets shall wonder.* For truely if a man be once possessed with feare, especially if hee bee enclined thereunto by nature, but aboue all, if GOD terrifie him, a man may well exhort him to boldenesse and to take courage vnto him, and alleadge all the reasons that can be to strengthen him against Feare, but it will be to small purpose. Therefore one saieth very well, that no harnesse can be founde, which is able to incourage feare and to make it hardy. For if any Armorers had the skil to make such harnesse, they should want no customers. But onely God is able to arme vs against this, because it is he that giueth or taketh away the heart of man, that sendeth feare or boldenesse, as pleaseth him. For although hee hath sowed the seedes of them both in the nature of the body and soule of man, with the meanes also that leade thereunto, yet he hath not subiected himselfe to all those meanes, no more then hee hath to the whole order of nature: but hath alwayes reserued in his power both Feare and faintnesse of heart, and boldenesse and assurance, which are their contraries. For assurance is a certaine perswasion and trust, whereby wee are confirmed in danger against euilles that threaten vs and come neere vs: and boldenesse is a confidence, which pricketh forward the courage either to repulse euilles, or to followe after good things, which are excellent and harde to obtaine. Therefore when GOD is minded to punish men, hee taketh away their heartes whome hee will destroy, causing them to tremble and to flie for feare: as it is written in *Ioshua*, where *Rahab* speaking to the spies of the Israelites that were sent to *Iericho*, vseth these wordes: *I know that the Lorde hath giuen you this land; for the feare of you is fallen vpon vs, and all the inhabitants of the land faint because of you.* Contrariwise, our GOD heartneth and emboldeneth those by whome hee will ouerthrow others, and to whome hee mindeth to grant victorie. Therefore it is written, that hee will cause the feare of his seruants to fall vpon his enemies, that the wicked and such as haue not called vpon GOD, shall feare where there is no cause of feare, and shall tremble and flie for feare, although there be none that persecute them. So that if wee doe desire to finde a harnesse that will arme our heart thorowly against all feare, let vs put on the armour of the true feare of GOD, and of sounde Faith in him. For as the Prophet *Dauid* sayeth, *Blessed is the man that*

Iosua 7.5. Psal.22.14. Ierem.4.9.

The definitions of assurance and boldnesse.

Iosua 2.9.

Psal.53.5.

Psal.112.1,7,8

feareth the Lorde: the iust shall liue in assured hope: hee shall neuer be moued, hee shall not be afraide of euill tidings, for his heart is fixed and beleeueth in the Lorde: his heart is stablished, therefore hee will not feare. For whosoeuer feareth God and walketh in innocencie, God is with him: and hee that hath God on his side, what can hee or ought he to feare? For when hee is with vs, who shalbe against vs? May hee not well say with *Dauid, When I was afraide, I trusted in thee. In God doe I trust, I will not be afraide what man can do vnto me. In the feare of the Lorde,* (saith the wise man,) *there is assured strength, and his children shall haue hope.* Therefore Iesus Christ saieth to his Disciples, *Let not your heart bee troubled.* And then hee sheweth them the meanes, saying, *Ye beleeue in God, beleeue also in me.* For nothing but faith in God through Iesus Christ is able to giue vs this assurance. On the other side, if wee be not armed with the feare of GOD, and with true faith, that wee may be certaine of his helpe and prouidence, and of his loue towards vs, there is nothing that can assure vs: but rather that which is written in the Lawe will befall vs, *I will,* saieth the Lorde, *send a faintnesse into their heartes in the land of their enemies, and the sound of a leafe shaken shall chase them,* and, *They shall flee as fleeing from a sworde, and they shall fall, no man pursuing them.* And in an other place where mention is made of them that despise the Lawe of GOD, and rebell against the Lorde, it is saide, *The Lord shall giue thee a trembling heart, and looking to returne till thine eies fall out, and a sorrowfull mind. Thy life shall hang before thee, thou shalt feare both night and day, and shalt haue none assurance of thy life. In the morning thou shalt say, would God it were euening, and at euening thou shalt say, woulde God it were morning, for the feare of thine heart which thou shalt feare, and for the sight of thine eies, which thou shalt see.* Therefore when wee see, that in many great and dangerous affaires, the boldest and most couragious are oftentimes the greatest cowardes, and most astonished and carried away with feare and terrour, and euen many times without any great cause are amased and voyde of counsaile, whereas contrariwise cowardes by nature growe to bee most hardy in the middest of dangers, thereby GOD sheweth very well, whether strength and courage come from him or from men, and who is to haue the praise thereof. But nowe that wee haue seene the first motions of the heart, in the affections of ioy, of sorrowe, of hope, and of feare, and knowe that they haue respect to good or euill, either present or to come, let vs learne in the next place, that as contemplation consisteth in the rest of the Spirite after the discourse of reason and iudgement, so after the heart hath the fruition of that *Good* which

Psal 56.3, 11. and 118.6. prou. 14.26.

Iohn 14. 1.

Leuit. 26. 36.

Deu. 28. 65, 66, 67.

God is the authour of courage.

which belongeth vnto it, it is still and quiet, resting it selfe therein: which rest is called Delight or pleasure, of which the order of our speech requireth that thou shouldest dilate, ARAM, at this present.

Of the delight and pleasure that followeth euery ioy, and of the moderation that is required therein: of diuers degrees of pleasures, and howe men abuse them, especially those pleasures, which are receiued by the corporall senses. Chap. 47.

ARAM. It is certaine, that all the affections which God hath placed in the nature of man, were giuen vnto him in regarde of so many good things, which were meete and conuenient for his will to long after and to desire. For ioy and hope, which affoord pleasure and consolation to the heart, were bestowed vpon him to bee spurres and sollicitours to induce him to seeke after God his soueraigne *Good*, in whom alone he may finde all delight, rest and pleasure. As for sorow and feare, they are sure testimonies vnto men of the iudgement of God, and executioners of his vengeance: to this end that the feare of euill, which may come vnto them, should keepe them in awe, and that sorow and griefe for euill which they haue already committed, should be vnto them both hangman and punishment. It is true that these affections being naturall in euery one, bring forth contrary effects both in the good and in the bad. For the children of God neuer separate his power from his goodnesse, and the feare which they haue of him, is not ioyned with hatred, but with trust in his mercie, which mooueth them to be grieued for offending him, and to loue him, to seeke him and to reioyce in him, and to haue him in singuler honour and veneration. But the wicked who feare and tremble, like to malefactors fearing their iudge, hate and despite God, desiring nothing more then to escape his hands, and to flee from him as farre as they can. If they be grieued, it is because they may not enioy false ioyes, and vnlawfull pleasures. Therefore that which is giuen them for *Good*, is turned by them into sinne and euill, and pleasure into paine and griefe.

Why God hath giuen men affections.

The diuers effects of feare in the godly and in the wicked.

But here we must call to minde what we haue spoken already concerning the signification of this worde *Good*, as it is commonly taken, not considering whether it be true or false, but onely according to that opinion which men haue of it. For there are many, whose fancie is sufficient to affoord them as much pleasure, as if indeed they enioyed that *Good*, which they thinke to haue. We see many such fooles in the world. For some are Popes or Cardinals by fantasie: others Emperors

A fantasticall *Good*.

or Kings and great Princes, or otherwise very riche, or possessours of some such great *Good*. And yet such fantasticall fellowes are better contented and pleased with that which they thinke they haue in their foolishe imagination, then they that haue them in trueth, vnto whome commonly they serue for nothing but to torment them more. Therefore I knowe not which of them I shoulde esteeme more foolish and fantasticall. For none ought to bee taken for truely wise men, and of ripe iudgement, but they who knowe that all thinges in the worlde and vnder the sunne, are onely vanitie, as *Salomon* sheweth in his booke of the Preacher. Therefore hee saieth thus: *I saide in mine heart, Goe to nowe, I will proone thee with ioy: therefore take thou pleasure in pleasaunt thinges: and behold this also is vanitie. I said of laughter, thou art mad, and of toy, what is this that thou doest?* But to goe forwarde with our matter, let vs consider what delight and pleasure is, so farre as men may enioy it in this life. It is then a rest which the heart taketh in the enioying of some *Good* that it liketh: euen as contemplation is the rest of the spirite after the discourse of Reason and Iudgement. Now wee are to note, that there is no delight and pleasure in any thing, except there be some agreement betweene that part or power that receiueth pleasure, and that which bringeth the same vnto it. This agreement cannot bee without good proportion of the one with the other, whereby there is some similitude and resemblance betweene them. For this cause also, the thing that bringeth delight must not exceede too much, either in greatnesse, or in smalnesse aboue the power which receiueth it, in regarde of that part or instrument whereby the pleasure is receiued.

Who are to bee accounted wise men.

Eccles. 2. 1.

Of delight and pleasure what it is, and how it is receiued.

Heereupon when wee spake of the eyes and eares, wee shewed that light was to bee dispensed to the eyes, and sounde to the eares, in good measure and moderation. For if the light bee too great, the eyes cannot receiue it: insomuch that they will bee hurt and offended, in steade of receiuing delight. On the other side if it bee too little, it will not suffice them: and therefore it must bee betweene both. And as euery mans sight is sharper and stronger, or more dull and weaker, so must the light bee dispensed according to that measure. The like may bee sayde of soundes in regarde of the eares, and of all other thinges in respect of those sences vnto which they agree. And if this moderation bee requisite for the outwarde sences, it is no lesse necessary in respect of the inward senses, and of all the powers of the soule. Therefore as God is incomprehensible and infinite, so is hee receiued with delight of that

part

part of the ſoule, which commeth neereſt vnto his nature, and which is moſt incomprehenſible, moſt ample, and moſt infinite in regarde of other partes, and that is the Spirite and Vnderſtanding. On the other ſide, becauſe there is no proportion or agreement in greatneſſe and infiniteneſſe betweene GOD and the Soule, ſhee receiueth and comprehendeth him by ſuch meanes, whereby hee may bee applied vnto her, and ſhee made after a ſort capable of him. For if hee ſhoulde preſent himſelfe vnto her, ſuch as hee is in his high and diuine maieſtie, eſpecially man beeing in this eſtate wherein hee is in this mortall life, ſhee coulde not beare ſo high maieſtie, as beeing too exceeding great for her. So that inſteede of receiuing pleaſure, ioy and delight, ſhee ſhoulde not onely bee very much frighted, but euen wholly ouerwhelmed and ſwallowed vp as a droppe of water woulde bee conſumed beeyng throwen into a great fire: as wee may iudge by ſo many examples as are in the holie Scriptures to this purpoſe. For when God manifeſted himſelfe to the Patriarkes, hee neuer appeared vnto them in the greatneſſe of his maieſtie, but tooke vnto him alwayes ſome ſhape, and vſed ſuch meanes as were agreeable to their nature. Therefore alſo it is verie requiſite, that GOD ſhoulde deſcende and applie himſelfe vnto our ſmall capacitie, to the ende wee may enioy him and his *Goodes*, and take pleaſure and delight in them. For this cauſe, hee hath not onely appointed the miniſterie of his worde and Sacraments to ſhewe and communicate himſelfe vnto vs by them, applying himſelfe vnto our nature and capacitie, but hath alſo manifeſted himſelfin fleſh, in the perſon of his ſonne Ieſus Chriſt, to become more like vnto vs, and to drawe neerer vnto vs in our owne nature, to this ende that wee might enioye him and all his benefites the better, and receiue more true and entire delight in them.

How God communicateth himſelfe vnto men.

And thus much for this poynt of the agreement that ought to bee betweene the thing that delighteth, and that which receiueth pleaſure. Next wee are to note, that a man may take pleaſure by all thoſe partes whereby hee may knowe, as well by the internall as the externall ſenſes, and by all the powers of the minde and ſoule. Whereupon it followeth, that as euerie one is more or leſſe addicted to any of theſe partes, ſo hee delighteth moſt in thoſe pleaſures, which hee may receiue by that part vnto which hee is moſt giuen. Therefore wee ſee that the baſer and more vile ſort of people, and ſuch as are moſt rude and ignoraunt, are more mooued by corporall and externall thinges, which moue the bodily

Of the diuers degrees of pleaſures according to euery mans nature.

bodily senses, then by spirituall and high things, that are more meete for the spirite, and wherein it taketh greater pleasures. But with prudent and wise men, and such as are more spirituall, it is otherwise. So that as euery ones nature is more noble and excellent, or more vile and abiect, and according to the nature of those things wherein euery one delighteth, so is the delight, either more noble and excellent, or more base and contemptible, more pure & quiet, or more impure and troublesome, of longer or of shorter continuance, and hath moe or fewer pleasures, and those either more or lesse tedious. Now among those delights which a man may take by the bodily senses, the baseſt and most abiect of all, is that which is receiued by the sense of touching. For as it is most earthy of all the external senses, so are the pleasures that are taken by it. That delight which is taken by the sense of tasting, is a litle more honest and lesse contemptible, and yet is it brutish enough. As for the delight that may bee receiued by the sense of smelling, it is very light, and nothing so pleasant, as the yrkesomnesse that commeth of the contrary, is vnpleasant. For a good smel bringeth not so great pleasure, as an euill smell causeth displeasure: besides, that this sense of smelling is not so sharpe in man as in beasts. And concerning those pleasures, which a man may receiue by the eares, they haue some more beautie and excellency in them. For the more they holde of the nature of the ayre, they are so much the lesse earthy and brutish. And those which we receiue by the eyes, are yet more excellent then all the rest, because the eyes are of the nature of the fire, which commeth neerest to the celestial nature. And thus much for those pleasures, which a man may receiue by the corporall senses, of which the noblest and best are baser and of lesse excellency then the least of those, which we may receiue by the baseſt parts & powers of the soule. For, as much as the soule is more noble and more worthie then the body, so much is the least thing in it greater and more magnificall, then that which is most noble and most excellent in the bodie. And as there are diuers degrees of pleasures according to the varietie of the externall senses, and according to the difference that is betwixt them and the powers of the soule: so is it betweene the powers of the soule, as some of them are more noble and more diuine then others. For those which appertaine to the nourishing and generatiue powers, are more corporall, earthy and brutish, then those that belong to the vitall partes and to the heart. And those that are proper to the spirite and minde, are purest and best of all: among which, that delight that is in contemplation is the chiefest, as we may iudge by that which we haue alreadie spoken. Wherefore if we would consider well of all these degrees of

The delights of the bodily senses.

The delights of the internall senses.

Cõtemplation is the greatest delight of the soule.

of delight and pleaſure, and could iudge well of them, we ſhould not be ſo deceiued in them as commonly we are, preferring the leaſt before the greateſt, the baſeſt before the nobleſt, thoſe that are moſt earthy before them that are moſt heauenly, and thoſe that fade ſooneſt before them that continue longeſt. Beſides, the very enioying of euery one of them ought to ſuffice to make vs know their nature, and the difference betweene the one and the other, and how farre one is to be preferred before another. For how do we ſee men giuen ouer to thoſe pleaſures wherein they delight, not onely in eating and drinking, in dainty morſels and delicate drinkes, but alſo in other carnall pleaſures that are more earthy and vile, eſpecially when they are exceſſiue and vnmeaſurable, as they are in whoredome? For thoſe which wee receiue in eating and drinking, belong to the ſenſe of taſte, which is brutiſh enough: but theſe others to the ſenſe of touching, which is a great deale more brutiſh We know by experience alſo, that theſe ſenſes are ſooner wearied and tyred with their pleaſures, then any other, and that ſuch delights commonly bring with them more yrkeſomnes and loathing, then ioy and pleaſure: leauing many times behind them a long and ſhamefull repentance for pollutions receiued by them. The pleaſures that belong to the other ſenſes, as they are of longer continuance, ſo they weary not a man ſo quickly, eſpecially thoſe that delight the ſight. Yea the baſer and more vile the pleaſures are, the ſooner doe they loathe a man, as they know by experience that are giuen to whoredome. For how inſatiable ſoeuer they be, yet can they not but be glutted therewith: neither are they able to continue their vnrulineſſe ſo long in that pleaſure (howſoeuer they want no good-will) as in the pleaſures that come by eating and drinking. Neither can the greateſt gluttons, drunkards, and daintie mouthed perſons follow ſo long together after the delights of their gluttony, drunkennes, and daintie diet, as they may after thoſe which they receiue either in ſmelling, or in hearing, or in ſeeing. As for the pains ẏ are to be taken in the obtaining and vſing of theſe pleaſures, the more earthy & brutiſh the delight is, the greater labour is to bee had about it: and the more exceſſiuely the pleaſure is vſed, the greater hurt commeth thereby, as wee daily ſee in gluttons, drunkards, and whoremongers, by the teſtimonie of thoſe diſeaſes which take holde of them through their exceſſe. Thus then we may learne by the vſe of thoſe pleaſures, which are receiued by the bodily and outward ſenſes, which of them are to be preferred before others, with the agreement neceſſary therein, and the moderation that alwayes ought to bee obſerued in them. But to goe forward with our matter, we are now to compare together the

Of the abuſe of pleaſures.

Againſt the immoderate vſe of pleaſures.

the delights and pleasures that are receiued by the spirituall and internall senses, and to vnderstand what difference there is betweene the vse of the pleasures of the spirite and of the body, and howe the one driue away the other. Nowe let vs heare what ACHITOB will tell vs of this point.

Of the comparison of pleasures receiued by the internall senses: and howe men descend by degrees from the best to the basest pleasures: of the difference betweene the vse of spirituall delights and corporall: and howe the one chase the other. Chap. 48.

ACHITOB. Experience daily teacheth vs, that we need but a little griefe to diminish a great pleasure, or otherwise to take it cleane away, and to change it into great displeasure, yea to turne a great ioy into extreame sorow and sadnes. But few there are that meditate and knowe the cause thereof. The trueth is, we can thinke of no other cause, then of the corruption of our nature, of the estate and disposition of our bodie, of the course of our age and life, which decline continually and waxe worse and worse. Therefore a small griefe findeth greater strength within vs to cause our heart to giue back and to close vp it selfe, and wholly to cast vs downe, then a great ioy and delight is able to open and inlarge it, and to sustaine and holde vs vp, For a little force will throwe downe this shaking and reeling bodie, but there had neede to bee a great deale of strength to vnderproppe and stay it vp firme and stedfast. On the other side wee can more easily want pleasures, then not feele their contrary griefes. For wee doe not perceiue so much the want of a good which we haue not, as the presenee of an euill, which wee suffer. For in the first, it seemeth that wee want nothing, but in the other the sense is afflicted, and the sounde estate and disposition thereof is cleane taken away and ouerthrowne. Nowe if wee desire to feele such griefes as little as we may, and to approch as neere as our nature will permit, to true delight and pleasures, wee must withdrawe our selues from vile and abiect things, and contemplate most high and excellent things.

The cause why a little griefe is stronger in vs thē a great pleasure.

Nowe as we haue learned by the former discourse, that those delights and pleasures which are receiued by the chiefest senses that sauour least of the earth, are of longer continuance then the other, so we are to knowe, that the pleasures of the fancie are more stable and firme then those which come by the corporall senses, Hereof it is, that men

Of the pleasures of fantasie.

men are cloyed a great deale ſooner not onely with the pleaſures of eating and drinking and of other more abiect thinges, but alſo of ſweete ſmelles, of muſicke, of harmonicall ſoundes, and of the beholding of goodly ſights, then with thoſe goods that are in the fancy and in opinion, whereby the minde is deceiued, as namely the getting and poſſeſſing of ſiluer, of riches, of power, of honours, and of glorie. For theſe *Goods* are goods rather in opinion then in truth. But becauſe fancie propoundeth them vnto her ſelfe for *Goods*, therefore ſhee taketh pleaſure and delight in them. Therefore the couetous man delighteth in his golde, ſiluer, and riches: and the ambitious man in his power, glory and honours, which are the pleaſures of fancie: and with which ſhe is not ſo ſoone wearied, as the bodie is with corporal pleaſures: but contrariwiſe, the more ſhee hath, the more her delight encreaſeth, and becommeth inſatiable. But the pleaſures of reaſon, of the minde and of the ſpirite, continue a great deale longer then they: becauſe the ſpirite is not wearie or tyred, but is recreated and refreſhed. But none can iudge well of this, but thoſe that haue had experience thereof. No maruaile therefore if ſuch men as are addicted to theſe other more baſe and earthly pleaſures, mocke and deride them that contemne their deſightes, and make ſo great account of theſe ſpirituall and heauenly pleaſures, that they are content to renounce all the reſt, and to forgoe all the goods in the worlde that they may enioy theſe, as wee ſee it was with thoſe holie perſonages that haue taſted of them. As for thoſe carnall and beaſtlike men, wee may ſay of them as wee doe of hogges, that delight more in a puddle or ſinke, then in pretious ſtones or ſweete odours, namely that they followe that which is moſt agreeable to their naturall diſpoſition, becauſe they want iudgement to diſcerne the value of thoſe thinges which they contemne and make no account of.

The pleaſures of reaſon and of the minde.

Nowe among the pleaſures of the ſpirite, thoſe that conſiſt in contemplation are of their nature by which wee ſhall become bleſſed in the life that laſteth for euer. Therefore it is no ſtraunge thing, if manie of the Philoſophers affirmed, that this kinde of life was the beſt of all and moſt excellent: and if *Ariſtotle* placed the end of all *Goods* and of beatitude in contemplation. Now if theſe Philoſophers that neuer knewe what was the true and chiefe *Good*, did notwithſtanding mount vp ſo high, what a ſhame is it for vs to whom the ſoueraigne *Good* is reuealed from heauen, if wee ſtaye and as it were rotte in theſe baſe, brutiſh and ſuppoſed pleaſures? Therefore we muſt conſider, how we come downe by degrees from the higheſt

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vnto the lowest steppe, by reason of this heauie burthen wherewith our nature corrupted through sinne, is sore charged: whereupon she is driuen downeward to seeke for delights and pleasures, and to recreate her selfe in these earthly things. But according as she retaineth more or lesse of her first puritie and nobilitie, so she keepeth higher, or descendeth lower from the contemplation of the highest and most excellent thinges, to those that belong to the affections of this life. Therefore some take pleasure in the administration either of the common wealth, or of their domesticall affaires. There are others, who not beeing able to soare vp so high, delight themselues in the knowledge and remembrance onely of those thinges that were done by other men, yea many times in histories and fables. Some take pleasure in handy-works, and in such artes and occupations as belong to thē. There are many, that cannot apply their mindes to so good things as those, but giue them the bridle to recreate and delight themselues either in vnprofitable sports and pastimes, or in vile and abiect idlenes. Yea there are others that come lower. For they suffer themselues to be ouercome by the allurements of their corporall senses, so that they fal into brutish pleasures, as if they were become brute beastes, and as if their minde and spirit were wholly swallowed vp and plunged in the most bottomlesse gulfe of immoderate and excessiue pleasure. And when a man is come downe so lowe, hee can descend no lower. But yet he may seeke after pleasures crosse-wise, and turne cleane out of the way from reason and iudgement, feeding and delighting his fancie and imagination with false opinions. From hence it is that he hath found out nobilitie, renowne, glory, popularitie, fauour of Princes, and all other vaine things that consist in externall goods. Yea if hee could, he would gladly be depriued of that spirite and minde which God hath giuen him, that he might not retaine and keepe any grauitie or seueritie beseeming his nature, but plunge and giue ouer himselfe with full saile to follow all kinde of pleasure, voluptuousnesse and delight. For his nature is become so nice and tender, that he can away with nothing that would molest him: so that euery litle burthen waieth very heauy vpon him. Againe, it is already so pressed with the fardell of corruption, that of it selfe it draweth downeward continually, and needeth not be driuen that way by any other meanes. Therefore a great many, that of themselues would not seeme to stoope so lowe, fearing to loose any part of their reputation, if they should not keepe that grauitie that beseemeth their person, finde meanes to doe that by others which they durst not doe of themselues. Hereof it commeth, that they delight in Mummers, fooles, tumblers, and others of like trades,

How we descend from true pleasures to false delights.

Of pleasures which men seeke crosse-wayes.

trades, which are not onely vnprofitable for the life of man, but very hurtful alſo, by reaſon of the corruptions which they bring with them. In all which thinges wee may ſee the vanitie of our corrupt nature, and of thoſe pleaſures it taketh delight in. But there are other notable reaſons, whereby we know what difference there is betweene the pleaſures of the minde and ſpirite, and thoſe of the corporall ſenſes. For the ſpirite needeth no ſpace of time wherein to intermit his pleaſures, and then to take them in hande againe, but onely changeth them from one to another, namely from the greater to the leſſe, or from the leſſe to the greater. In the meane time I ſay, there is no intermiſſion, but it is continually buſied: onely it changeth from one delight to another. For ſeeing our ſpirite is in continuall motion, it can in no wiſe ceaſe from doing, vnleſſe the power from whence the motion thereof proceedeth, bee ſtayed by ſome impediment of the inſtruments which it vſeth. As in deede it falleth out in a drunken man, whoſe ſpirite and minde is as it were buried by thoſe vapours that trouble it, of which the braine is full. The like is in an *Apoplexie*, or falling ſickneſſe. For theſe are violent thinges, and ſuch as reſiſt the nature of the ſpirite. But preſently after the violence ceaſeth which hindereth his power, hee falleth to his accuſtomed action againe, for the doing whereof he needeth no externall ayde, but onely that all lettes and impediments ſhoulde bee remoued and taken out of the way. Which being remoued the ſpirite and minde cannot bee idle, but neceſſarily thinketh of ſomewhat continually, about which it is occupied. Therefore whoſoeuer laboureth to ſtay it altogether from thinking, ſo that it ſhoulde not bee buſied about ſomething, it is all one as if he went about to change the nature of the fire, and to keepe it from burning, after it hath founde conuenient matter and is alreadie kindled. For either it will bee vtterly extinguiſhed, if the impediment it hath bee ſtronger then it, or els beeyng of greater force it will make way for it ſelfe. Therefore we had need to bee well aduiſed alwayes what matter wee miniſter to our ſpirite, and looke that it bee agreeable to the nature thereof, and beſeeming the ſame, leaſt it ſhoulde bee diſtracted and wander after thoſe thinges that might hurt it. And when wee woulde recreate the minde, ſeeing it is in continuall action, wee muſt ſo change the matters about which it is to bee employed, that they bee good and honeſt, howſoeuer they be diuers and ſundrie. But it is not ſo with the corporall ſenſes. For they muſt neceſſarily haue ſome ſpace of time to reſt in euen from their pleaſures, and to ceaſe for a while from vſing them: becaue they are more freſh and pleaſant after they

Of the vſe of the delights of the ſpirite.

How the ſpirit is hindred in his actions.

How the ſpirite muſt bee occupied.

haue abstained for a time. But the spirite cannot rest. In the meane time the pleasures of the bodie, and those of the soule and spirite haue one another in chase. Therefore they that are addicted to corporall pleasures, haue lesse knowledge and feeling of those that are spirituall: and contrariwise they that delight in spirituall pleasures abstaine from those that are corporall. For these delights are in continuall combat one against another, so that they cannot be acquainted together, because they are contraries. This combat is such another as that which is betweene the flesh and the spirite.

How corporall and spirituall pleasures chase each other.

Moreouer, wee see by experience, that those delightes which wee receiue of naturall thinges haue more force and are purer, and continue longer then artificiall pleasures. For let a man shewe vs the goodliest woorkes that can bee, either of golde or of siluer, or pictures, or garments, or houses as curiously wrought as can bee deuised, eyther for beautie or cost, yet when wee haue seene them foure or fiue times, wee beginne to bee full of it, and take not so great pleasure therein as wee did. But who is euer wearie of beholding, I will not say the heauens, the sunne, the moone, and the starres, but the earth, the sea, riuers, mountaines, valleyes, gardens, trees, herbes and flowres? The cause heereof is the agreement of nature. For wee being naturall, naturall things are more agreeable vnto vs then artificiall. And because wee were created and made, not by the hande of a Paynter and mortall man, but by the hande of the liuing God, who paynteth liuing images and pictures, therefore wee take greater delight in his handie woorkes, then in the woorkes of any other, howe excellent a woorkeman soeuer hee bee. And indeede they are are of farre greater perfection then those that are made by the arte of man. Therefore Arte laboureth alwayes to follow nature, and to expresse her workes as neere as it can: insomuch that they are accounted the best woorkemen, and men delight most in their doings, that come neerest vnto nature. Howe much more then ought wee to like the woorkes of nature, and consequently God himselfe, who is the Author and Creator of nature, and of all her woorkes? For the least woorke of his in nature is more excellent in his kinde, then the perfectest woorke that humane arte is able to shewe. Nowe if wee come from his naturall woorkes, to those that are supernaturall and aboue the reach of nature, wee shall finde in them a great deale more matter of all kinde of delight. For if wee coulde consider aright of these thinges, we woulde ascende vp from artificiall thinges, and from that delight which they affoorde vs, euen vnto naturall thinges, and from these

Natural pleasures are more pure then artificiall.

Degrees to ascend vp to sound and perfect delight.

vnto

vnto the Author and Creator of them and of all nature, and there wee woulde seeke for our true delight and pleasure. Herein nature her selfe is our good Mistresse, as thee that leadeth vs thereunto as it were by the hande. But our inconsiderateneſſe, our blockishneſſe and ingratitude is the cause, why wee cannot learne this lesson of her, and why wee haue not the maruellous and excellent workes of GOD and nature, in such due admiration as wee ought to haue.

Whereupon it commeth to passe also, that wee take not so great delight and pleasure in them, and that custome, which ought to increase this delight in vs, is a meane rather to diminish the same. And by this meanes also wee are kept from that admiration, which wee ought to haue of God the Woorkemaster of them, and of that delight and pleasure, which wee shoulde finde in him, if we mounted vp so high and sought him there. But because wee are alwayes musing about vile and abiect thinges, wee haue no leasure to consider of and to contemplate higher and more woonderfull thinges. Nowe to ende this dayes speech, seeing wee are taught that God hath giuen vs the affections of ioy and of sorowe, to induce and mooue vs to seeke him, to the ende that by eschewing the euill that is contrary vnto vs, we might attaine to that soueraigne *Good*, which he hath prepared for vs, and to that true delight, pleasure and blisse, which wee may finde in him, let vs knowe, that we haue good occasion to pray vnto him incessantly, that he woulde vouchsafe so to lighten our senses and minde, and to rule all our affections and willes in such sort, that we may at the length attaine thereunto. For then we shall not onely be deliuered from all sorowe and griefe, but haue the full fruition of perfect ioy and perpetuall delight. And to the ende that we may goe forwarde to morowe with our matter of the affections of the heart and soule, thou shalt intreate, ASER, of the affections of loue, which follow those of which we haue alreadie spoken.

The ende of the sixt dayes worke.

THE SEVENTH dayes worke.

Of the affections of loue, of the nature, kindes and obiect of it: of the beginning of friendshippe: of the vertue and force of alluring that is in likenesse and in beautie: of the agreement that is betweene beautie and goodnesse. Chap. 49.

The knowledge of the affections very requisite.

ASER. If wee know not throughly the affections of our soule, which, by reason of the corruption of our nature, are so many diseases in vs, wee shall neuer know our selues well, nor the image of God, which is imprinted in our soule, nor the affectiō of his goodnes towards vs. Likewise wee can neuer learne what pure and sound parts of the nature of the affections remain yet in man, & what is added thereunto by reason of sinne that is in vs, neither yet what vertue & vice are, except we truly know the nature of the affections. Moreouer, without this knowledge, we can neuer make choice of good from euil, or of truth from lying. For being, as we must needes be during this life, subiect vnto and tossed on euery side with an infinite number of strange passions, if they be vnknowen vnto vs, we cannot discerne amongst a multitude of contrary opinions, which of them is soundest, euery one of thē pretending some shew of good & of truth. Therefore as we saw yesterday the affections of ioy and of sorow, of hope and of feare, and of delight and pleasure, which folow ioy, wherby we may conceiue the contrary vnto it, namely griefe and torment which follow sorow, so this day we are to proceede in learning what other affections there are of the heart and soule.

What loue is.

I wil begin then with the affection of loue, which is a motion wherby the heart lusteth after that which is good indeed, or which seemeth vnto it to be so, desiring to draw the good to it selfe, to the ende it may enioy the same. This affection commeth neere to the nature of hope, but it is a great deale more hote. Therefore after the heart is once moued, it presently draweth vnto it that thing which is offered for good, labouring as it were to haue the fruition of some great *Good*. But let vs consider howe this affection is bredde in the heart. After that

How loue is engendred.

Iudgement hath iudged a thing to bee good, so soone as the same thing is presented to the Will, it doth by and by moue, allure, and draw the same vnto it selfe by a certaine naturall agreement, euen as the like is betweene the minde and the trueth, and betweene the eye and beautie. This motion of the heart and will, hath euen then ioyned with

with it a certaine kinde of reioycing, as testifying thereby, that the thing pleaseth it, and is very good and agreeable vnto it. Now when this reioycing is confirmed, it is called loue, which is an inclination or a proceeding of the will towards that which is *Good*. For it fareth with the Will, as if it went before to meete with the good that is comming, to receiue and to embrace it. Wherupon ariseth a desire of coniunction to knit the same thing to it selfe: and this loue is called, *Cupiditie*, *Lusting*, or *Coueting*. But because this affection is so out of square in this our corrupt nature, these names are commonly taken more in the euill then in the good part. Nowe this affection of desire or coueting, hath respect either to that good which we enioy alreadie, or which we haue yet in hope onely and in expectation. If it be already present, this cupiditie breedeth a desire to retaine and keepe it still: if it be yet in expectation, it bringeth forth a desire and longing to enioy it. And in this sort we loue all those things, which we esteeme and take to bee profitable for vs, either for the soule, or for the body, or for the external goods. For this cause many loue God, because they know that it is he who giueth good things vnto men. But this is not that true loue wherwith we must loue him. For although they are very wicked and too vnthankfull, which loue him not, at least wise with such a loue and for that cause, yet if we goe no further, we loue our selues more then wee doe him in this kind of loue, seeing the chiefe cause for which we loue him, is not in respect of himselfe, but of vs. For we loue him by reason of that good, which we receiue from him. But true loue is that, which causeth vs to loue a thing, because it is good in it selfe, and not in respect of any profite that may come vnto vs thereby. With this loue we ought to loue God, and our neighbours and friendes: and of this loue wee haue a very cleare and manifest image in the loue of Fathers and mothers towards their children. For they loue them, not because they haue respect to some good, which they may receiue of them, but because they are their children. For although they receiue nothing but trouble by them from the time of their childehood, and expences rather then profit, yet that letteth them not from louing them tenderly and with great affection. Nowe if by this loue grounded vpon such a cause, we iudge the like of the loue of God towards vs, seeing it is hee that hath imprinted the same in the heartes of parents towards their children, as an image of his loue towards vs, we conclude well. For seeing he is the fountaine of all true and perfect loue, all other loues are but as it were little riuers, which flowe from this liuely spring. But there is none so expresse an image thereof in all the creatures, as in the loue of fathers and mothers towards their children. For

Of the kindes of desire.

Of the loue of men towards God.

The loue of parents towardes thir children.

The loue of God towards men.

doeth God loue vs in reſpect of any profite, which hee looketh for at our hands? Hereof it is that he ſetteth forth himſelfe vnto vs as a Father, to the end we may the better know, that he loueth vs with a right fatherly loue. Therefore alſo hee will haue vs to call him Father, and ſo to account of him: yea hee will not haue vs to take any other for our Father of whome to depende wholly, but him alone. And no doubt but we ſhoulde receiue wonderfull ioy and conſolation, if we coulde as well feele within vs that loue which this good Father beareth vs, as we feele the loue which we beare towardes our children.

The originall of friendſhip.

Now when loue is reciprocall and mutuall, ſo that he which is loued doeth alſo loue for his part the partie that loueth him, then is friendſhip bred of loue, wherein there is mutuall beneuolence and goodwil. Wherefore as God loueth vs, ſo muſt we for our partes loue him, ſeeing this is the chiefe cauſe why he hath created man according to his image and ſimilitude, and hath giuen him a ſoule that is immortall, and endued with vnderſtanding and reaſon, to knowe him firſt and then to loue him. Therefore if wee conſider by what ſteppes wee aſcend vp to God, we ſhall finde, that as by the loue which he firſt bare vs, we deſcended from the higheſt to the loweſt, ſo likewiſe we mount vp againe from the loweſt vnto the higheſt by that loue which wee beare him.

In what ſort by loue we aſcend vp to God and deſcend againe.

For our ſoule deſcendeth from the higheſt, which is God, vnto the loweſt, which is the bodie, by the loue of the Creator towards her, who by meanes of this deſcending and coniunction communicateth his bleſſedneſſe both with the ſoule and with the bodie. And as ſhe came downe from him, ſo through the knowledge which ſhe hath of God, and loue which ſhe beareth him, ſhe aſcendeth vp again, & returneth to her firſt birth. Cõcerning thoſe degrees by which we come thither, we begin firſt at materiall and corporal things, as the beginning of mans generation and birth teacheth vs: then we come to the ſenſes of the bodie, by that vſe which we haue of them. Afterwarde we vſe imagination and fantaſie, and from that we come to reaſon and iudgement, next to contemplation, and laſt of all to loue. Heereby we may learne alſo to know the ſteppes of deſcending, ſeeing they are the ſame, but begunne at the contrarie ende. Wherefore if iudgement bee gouerned and ouercome by the affections, and reaſon by fantaſie, the eſtate of the ſoule is wholly ouerturned and peruerted, as if the bodie beeing minded to walke, ſhoulde ſet the head vpon the ground, and lift the heeles vpwarde. So likewiſe is it if inſteede of mounting vp to God by loue, we deſcend in ſuch ſort to the creatures, that we aſcend vp no more to him, that wee may bee one with him.

Of the vnion that is in loue.

For loue maketh all things one. Therefore if we be vnited

nited with God, there muſt needes be perfect friendſhippe betweene him and vs. For as he loueth vs, ſo we loue him, and then our ſelues for loue of him. And from the loue of our ſelues ſpringeth our loue towards our wiues and children, as though they were a part of vs, as alſo towardes our like and towards our woorkes. For ſimilitude and likeneſſe is a great cauſe of loue, ſeeing that when one reſembleth vs, it is as if wee our ſelues were another: becauſe ſimilitude maketh many things to be as one and the ſame thing. Wherefore ſeeing God hath created vs to his image and likeneſſe, it cannot bee but that he loueth his image and ſimilitude in vs, and vs alſo in reſpect of that, as if it were himſelfe. For this cauſe the more this image is reformed and renewed in vs, the more (no doubt) hee loueth vs: and the like alſo may be ſaid of our loue towards him. In like manner beautie hath great vertue to procure loue, and that for many cauſes. For firſt, thē beautie which appeareth without in any body, is as it were a witneſſe and teſtimonie of the beautie in the ſoule, according to that which we haue already ſpoken of the agreement of the powers & affections thereof with the temperature of the bodie. For God hath created all things in ſuch manner, that he hath commonly ioyned beautie and goodnes together. And as it is written in Geneſis, *That he created nothing but that which was verie good*, ſo there was nothing made, but it was very beautifull in his kinde. Therefore as there is agreement between the body & the ſoule, ſo bodily beautie is as it were an image of the beautie of the ſoule, and promiſeth after a ſort ſome good thing of the inwarde beautie. For internall perfection breedeth the external. Whereupon the internal is called goodnes, and the external beauty, which is as it were a floure of goodnes that is the ſeed. It is true that this which we ſay doeth not alwayes fall out ſo, but that oftentimes a man may ſee the cleane contrary: whereupon wee haue this common prouerbe, *Proper fellowes at the gallowes, and faire women in the ſtewes.* For ordinarily the goodlieſt mē, & ſuch as are beſt furniſhed with the gifts of nature in the diſpoſition of their body, are moſt wicked and vicious: & more beautiful women are ſtrumpets, then foule womē, at leaſt wiſe they are in greateſt danger, and haue much more adoe to keepe their chaſtitie. For there is alwaies great ſtrife betweene chaſtitie and beautie, which is ſo much the more increaſed, as beautie is the greater, becauſe it is ſo violent, that oftentimes many deſire willingly to die for the beautie of others: and ſome are ſo toſſed and tormented, that they become ſenſeleſſe and out of their wits, being ouertaken with looking vpon a beautifull face, which hath ſuch prickes, that they pearce euen to the liuelieſt part of their heart and ſoule.

Similitude is a cauſe of loue.

Beautie draweth loue.

Gen. 1.

Beautie a flower of goodnes.

A caueat for faire women.

The force of Beautie.

Wherevpon it commeth to paſſe that poore ſilly louers are ſo tormented and ful of paſſions, that they ſtand altogether amazed, and are like to them that are roſted by a ſoft fire: yea their ſoule is ſo ſubiected to their concupiſcence and deſire, that ſhe muſt obey them, as if ſhee were ſome poore chambermaide and drudge. Whereby wee may know what good there is in ſuch beautie, and what good commeth with it, alſo what coniunction & agreement it may haue with goodneſſe, and whether a man may not truely ſay according to our common prouerbe, *That beauty without goodnes is worth nothing*. But we are to conſider what is the cauſe hereof. For we ſpeake not of that which is now done, but of that which ſhould be done, if the nature of man had continued ſound: and of that which yet would moſt commonly bee put in vre, were it not that euill education, beſides that naturall corruption which is already in euery one, did infect euen that little good of naturall inclination which remaineth in man. But howſoeuer it be, bodily beautie doeth alwaies promiſe more good of the ſoule, then deformitie doeth. If it fall out otherwiſe, it is becauſe God will ſhew, that all good things come from his onely grace and not from nature: and therefore he doeth not alwayes followe one courſe and one ſelfeſame order without any change. Beſides, he commonly recompenceth in one thing, that which is wanting in another, ſo that he ſupplieth that in the ſpirite, which is wanting in the body, or in the body which is wanting in the ſpirite. On the other ſide, becauſe many abuſe that beautie of the body which God hath beſtowed vpon them, as they do all other his giftes, hee letteth them fall oftentimes into great vices, whereby they ſhew the deformitie of their ſoule, which bringeth alſo their bodily beautie into great obloquie and ſhame. For as beautie cauſeth vertue to appeare more faire, when it is ioyned therewith, ſo contrariwiſe, it maketh vice more vgly and loathſome to looke vpon. Therefore *Socrates* had reaſon to ſay, that it was good for euery one to beholde himſelfe in a glaſſe, that they which ſawe themſelues faire ſhoulde bee the more afraide to blotte their beautie with vices, and that they which were foule ſhoulde labour to beautifie themſelues with vertues. Nowe ſeeing we are entered into the cauſes why beautie draweth loue, following this matter, we woulde knowe of thee, AMANA, what other thinges are to bee conſidered heerein, with the ſundrie degrees and kindes of beautie, and what is the proper effect of loue.

The cauſes of the abuſe in beautie.

Beautie maketh vice more vgly.

A good vſe of Looking-glaſſes.

Of

Of other causes why Beauty procureth Loue, and of diuers degrees and kindes of Beauty: howe it is the nature of Loue alwayes to vnite, and what other effectes it hath: howe Loue descendeth and ascendeth not: what power it hath to allure and breed Loue. Chap. 50.

AMANA. Many amongst the Philosophers haue made three kindes of good, or of good things: namely, that which is pleasant, profitable, and honest. Hereupon, forasmuch as Loue is a desire of good or goodly things, or at leastwise of things so accompted: they haue also made three kinds or sortes of Loue, of which the first is towards delightful and pleasant things, and such are those things which tickle and delight our senses, being properly called the goodes of the body. The second kinde of Loue is towardes profitable things, as honours, riches, greatnesse and such other like things, called externall goodes or the goodes of fortune. The third kinde is towardes honest things, as wisedome, prudence and other vertues, which are the goods of the soule. As for the two first kindes of Loue, wee may well place them amongst the perturbations of the soule, because so many euill affections spring from them, that al confusion proceedeth from them, yea euery mans life is thereby made miserable. But to loue and desire good and honest things, is that which truely maketh a man famous. For this loue maketh the chiefe part of his soule excellent, euen that part whereby he is man, and which is fartherst remooued from bodily matter and from obscuritie, and neerest to diuine brightnesse, I meane the spirit and vnderstanding, which of all the other partes and powers of man, onely is voide of the blot of mortalitie. The consideration of the diuers degrees and sundry sortes of beautie doth prepare the way whereby we may come to this laudable and honest loue. For by them wee may ascend vp from the lowest to the highest, and turne our corporall and earthly loues into spirituall and heauenly.

Three kindes of Loue.

They that are most ignorant know that Loue is a desire of beauty, and that Beauty draweth Loue. Yea some of the learned Heathens haue taught, that it was Loue which mooued God not onely to create the world, but also to create it beautifull, and of so goodly a forme in euery part of it. And the name whereby it is called, yeeldeth testimony of the beauty of it. For worlde signifieth as much as a *goodly and well decked ornament*. Therefore seeing God hath created and framed it by loue, no doubt but loue is dispersed and shedde throughout the whole world, and is continually drawen and procured by beauty, to the

God created the world by Loue.

the ende it might bee conformable and like to the fountaine from whence it came. On the other ſide, all beautie is as it were a beame of that infinite and diuine beautie that is in God: and therefore as the diuine forme draweth vnto it true and perfect loues, ſo the image and ſimilitude thereof draweth the images of loues. And that loue whereby almightie God was mooued to create all things, proceeded from his owne goodneſſe. Nowe foraſmuch as beautie is a beame of that goodnes which is ſhed ouer all, as the ſunne ſpreadeth his light by his beames, the goodlier any thing is, ſo much the more amiable & louely it is. For the mother of Loue is goodneſſe, and the mother alſo of Beautie is goodneſſe: ſo that both of them are bredde and borne as it were of one mother. And according to the diuerſity of natures created by God, ſo are there diuers kindes of beautie, which are all as it were beames, flames, and lights of that heauenly and infinite beautie, which is fountaine of al the reſt. The firſt, chiefeſt, and moſt excellent kinde of all, is that beame of heauenly beauty, whereby the ſpirit and minde is adorned and poliſhed with vnderſtanding and contemplation. The ſecond is, in that illumination whereby the ſoule receiueth knowledge. Therefore the vnderſtanding mounteth vp to thoſe two firſt degrees of Loue; which is drawen by ſuch beauties: and from thence proceedeth the loue of ſpirituall things. The third kind, which is as it were an other beame of diuine beauty, appeareth in the effectes of lower degrees, which are in that fruitfulneſſe, which God hath giuen vnto the creatures, putting into them ſeedes to preſerue and to encreaſe their kindes. The laſt and loweſt, yea, the moſt troubleſome and earthly kinde, is in corporall matters, which are purtraited and painted with great varietie of formes and ſhapes. And as the vnderſtanding aſcendeth vp to the two firſt degrees, of which I haue already ſpoken: ſo the imagination ſtayeth it ſelfe in the two laſt, and from thence proceedeth the loue of the body and of bodily things, and the affection to beget of that goodly thing, thereby to drawe out a forme like to that beautie towardes the which a man is affectionated.

Diuers kindes of beauty and loue.

Nowe when wee ſhall conſider aright of all theſe degrees and beames of beauty, it is certaine that wee wil ſtriue to aſcend vp from the loweſt to the higheſt, whereas commonly wee deſcend from the higheſt to the loweſt, feeding our ſpirites with corporall and terreſtriall loues, which differ from their nature, in ſteade of ſpirituall and celeſtiall loues, which is their proper foode. But we muſt note further, that the greateſt, laſt, and chiefeſt force of loue, is of many and diuers things to make one and the ſame. Therefore he that loueth our friend,

Loue tendeth to vnitie.

or

or doth him any good, ſeemeth to do that to vs which is done to him, and we eſteeme of it, as if we receiued it our ſelues. For it is the nature of loue, which way ſoeuer it turne, alwayes to ioyne and knit vnto it ſelfe: as on the contrary ſide hatred is of this nature, that it will euermore diſioyne and ſeparate. For this cauſe Ieſus Chriſt prayed ſo earneſtly for his vnto his Father, *to the ende* (ſaieth he) *that they all may be one, as thou O Father arte in mee, and I in thee; euen that they may be alſo one in vs.* And Saint *Iohn* ſaieth likewiſe of him, *that hee ſhoulde gather together in one the children of God which were ſcattered.* For ſeeing hee came to deſtroy the workes of the deuill, (as he ſaieth elſewhere) and ſeeing it is the nature of this enemy of mankind to ſcatter, to diſioyne and ſeparat, by reaſon of the enuy & hatred which he beareth to God & men, it muſt needs be that Ieſus Chriſt ſhould gather together that which the deuil hath ſcattered, and vnite in one that which he hath ſeparated: to the end that as man was one with God, before he was ſcueuered by ſinne through the enuy and malice of Satan, ſo hee might returne into vnity and vnion with his Creator by the aboliſhing of ſinne, which is the cauſe of the ſeparation, and by the likeneſſe of vertue with God through the meanes of Ieſus Chriſt. Therefore ſo great goodnes & beneficence of God toward vs, ought to enflame our loue towards him, and moreouer to encreaſe the ſame, when wee daily feele new benefits powred vpon vs, which proceed & come from his burning loue and charitie wherewith he loueth vs, although he receiue no benefite thereby. For we are to vnderſtand, that although he which hath receiued a benefit from another, ought to carry greater loue towards him, then hee that beſtowed the benefite is bounde towardes the other to whome hee hath done a good turne, yet the contrary oftentimes falleth out. The cauſe whereof is, becauſe his loue that beſtoweth a good turne proceedeth from his owne bountie and goodneſſe, whereas the loue of him that receiueth a benefite, commeth of neceſſitie. So that the one hath a great deale better foundation then the other. For that loue which proceedeth of neceſſitie reſpecteth our ſelues, becauſe wee loue for the good which wee haue receiued, and not in regarde of the perſon from whome the good commeth. And this loue proceedeth from the loue wee beare to our ſelues, ſo that it ought rather to be called Loue of concupiſcence, then true Loue. For as wee loue the perſon that doth vs good, becauſe of the good which wee receiue, ſo we loue him, and wiſh his good, not ſo much for it ſelfe as for our ſelues, and for that profite, which wee hope will come to vs thereby. But after wee haue begunne with this kinde of Loue, it ſerueth vs oftentimes as a ſteppe for to paſſe by afterwardes vnto true and perfect

Iohn 17.21.

Iohn 11.52.

1. Iohn 3.8.

Sinne the cauſe of our ſeperation from God.

A double ground of loue.

perfect loue. For acquainting our ſelues to loue them that doe vs good, wee learne afterward to loue them, not onely for loue of that good which they doe vnto vs, but alſo becauſe of themſelues: inſomuch that we will not ceaſe to loue them although it fall out ſo that they can doe vs no more good, yea although they ſtand in neede of the like good at our hands againe. Now when wee are come to this degree, our loue is a great deale more pure, yea, then is it true loue which nowe loueth not the perſon beloued onely for loue of it ſelfe but for loue of him, euen with the like loue wherewith it hath beene and yet is loued of him. And as he that loueth, is voide of true Loue, if he loue onely in reſpect of the good hee receiueth, ſo hee that doeth good, loueth not with true loue, if hee do it to receiue ſome profite thereby, and with hope of recompence, and not meerely for his loue, to whome hee doth it. For ſuch a man reſpecteth himſelfe more then him whom he pretendeth to loue. Such is the loue of hypocrites towards God. Therefore they honour and ſerue him as hirelings doe, ſo long as hee vſeth them wel, and they ſee rewarde: as Satan accuſed and ſlaundered *Iob* before God, as though hee ſerued him for no other cauſe but for the benefites, which hee receiued of his goodneſſe. Whereupon it pleaſed God to take trial of that loue which his ſeruant bare vnto him, to confound the ſlaunderer, and to propound to euery one in the perſon of his ſeruant *Iob*, an example and patterne of true feare, of true loue, of true faith, and of true patience. We ſee then that there are two ſorts of hired loue, becauſe it may be ſuch, not onely in reſpect of him that receiueth a benefit, but of him alſo that beſtoweth it, when hee doeth it for the cauſes aforeſaide. But he that doth good onely of charitie and loue hath no ſuch ſcope, but looketh only to the good, which he delighteth to communicate to others in reſpect of that goodnes which is in himſelfe. Therefore he hath a more ſure and excellent beginning of his loue, namely, his owne goodnes and will, then he hath that receiueth the good, whoſe loue beginneth at neede and want. That Loue alſo which is grounded vpon goodneſſe goeth on more eaſily, and with greater courage from good to better, then that which commeth from neceſſitie proceedeth to good. For he that doth good, imparteth the ſame frankely of his owne good will becauſe hee will do ſo: and therefore it redoundeth to his great honour. But hee that receiueth a good turne, taketh it becauſe hee hath neede of it: and therefore hee muſt acknowledge himſelfe bound to his Benefactour. For this cauſe he is ſomewhat aſhamed of his neede and want. For as Saint *Paul* witneſſeth, according to the ſaying of Ieſus Chriſt, *It is a bleſſed thing to giue rather then to receiue.* Therefore that may well bee ſaid

Loue is free.

Iob 1.9.

Two ſortes of hired loue.

Actes 20.35.

ſaid in this reſpect, which is commonly ſpoken, namely, that although Loue be of the nature of fire, which alwayes mounteth vpward, yet doeth it deſcend but neuer aſcend. For Fathers and Mothers alwayes loue their children, yea their childrens children better then their children loue them. The like may be ſaide of others that are in the place of parents. And by a greater reaſon this may be ſpoken of the loue of God our Father towardes vs, as alſo of the loue of Chriſt Ieſus. For he did not onely loue vs before we loued him, yea, euen then when we were yet his enemies, but nowe alſo wee come farre ſhort of loui[illegible] him as hee loueth vs. Therefore hee is called by Saint *Iohn*, not onely louing and charitable, but euen Loue it ſelfe. For as he is the Creator of all things, ſo he loueth, perfecteth, and preſerueth them all, and turneth them vnto himſelfe. But among all other things which drawe Loue, nothing is of greater force then Loue it ſelfe. For as one fire draweth another, ſo is it with loue: for one draweth and engendreth another. Therefore if wee would be loued, wee our ſelues muſt loue. But when the contrary falleth out, namely, that we are hated of them towards whome wee are well affected, it is becauſe hee that is loued doeth not knowe nor feele the loue that is borne him. For likeneſſe hath ſuch force and vertue in loue, that it is as it were the mother therof. For ſeeing euery one by nature loueth himſelfe greatly, and ſimilitude is as it were the ſame in many, it cauſeth him that reſembleth vs, to be as it were our ſelues: whereupon it followeth, that the ſame likeneſſe which cauſeth vs to loue an other, inducеth him alſo to loue vs. And againe, loue cauſeth him that doth loue to engraue & imprint in his heart, that face and image which he loueth: ſo that the heart of him that loueth is made like to a looking glaſſe, in which the image of the party beloued ſhineth and is repreſented. Therefore when hee that is loued and beholdeth and acknowledgeth himſelf in him that loueth him, he is mooued and whetted on to loue him againe, as one within whome he knoweth himſelfe to be as it were Inhabitant, yea, as a ſecond ſelfe. Moreouer, he that loueth, doth as it were depriue himſelfe of himſelfe, and giue himſelfe to him whome hee loueth. Therefore he that is beloued accompteth him deere, and is as carefull of him as of a thing of his owne. So that if wee loue God, we ſhall be in his heart, as if our image were engrauen there: and his image alſo ſhall bee in ours, yea, hee will be carefull of vs, as of his owne children, as wee likewiſe wil be very careful of his honor and glory. And the more we know his loue towards vs, the liker we ſhalbe vnto him, and ſhall loue him the more: as he in like maner wil loue vs the more. Nowe becauſe men can neither ſee nor know one anothers heart and wil to iudge of their

Loue deſcendeth but doth not aſcend.

1. Iohn 4. 8.

Loue breedeth Loue.

The heart of a louer compared to a looking glaſſe.

Loue ought to shew it selfe by workes.

their loue, we must declare the same by outward workes. For none but God knoweth the hearts and willes of men. Neuertheless he wil haue vs to manifest by workes our loue towardes him and our neighbours, as hee hath shewed vs his loue by giuing himselfe with all his benefites vnto vs. Therefore wee must yeelde testimony of our loue, by obeying his worde and keeping his holy commaundements, the fulfilling of which consisteth in true and perfect charitie. But forasmuch as the loue of men is so disordered nowadayes, wee are to take good heede, and to looke diligently that wee deceiue not our selues, by louing that which wee ought not to loue, esteeming that to bee a good thing which is wicked, and well done that which is ill done: to the ende, that our loue be not inordinate, and bestowed vpon false and euil things, and so prooue a vicious desire rather then true loue. Therefore it shall be good, if following our matter, we consider what this affection of cupiditie or desire is properly, and what are the kinds of it, and how wee may separate it from Loue. Let vs then hearken to ARAM discoursing of this matter.

Of Desire and Coueting, and of the kindes of it: of the infiniteneſſe of mens desires, and what God is able to satisfie and content it: of the difference betweene Desire and Loue, and of the vtmoſt limit and ende of Loue. Chap. 51.

ARAM. As at the entry of a forrest some one path may seeme to be broade and beaten enough, yet afterward when a trauailer is well entred into it, he beginneth to loose it by little and little, and being amazed the farther hee walketh on, the more he wandreth out of his way: euen so when as sensualitie inuiteth vs to the fruition of some obiect, we thinke it an easie matter to attaine thereunto, and hope to get some great good thereby: but the further wee enter into and follow that path, which our concupiscence doth shew vnto vs, the worse we find the way to be, and can see nothing before vs but a large field full of thornes and thistles, which notwithstanding seeme for a time vnto sore eies to be faire floures of very goodly fruit. But the tasting of them alwayes bringeth with it a long and late repentance in the ende. Nowe as the body of the sunne when he first riseth may be easily looked vpon, but after being mounted vp certain degrees in the Zodiake, dazeleth the eies of them that behold it: so we may in some sort know our euill when it beginneth first, but when it hath gathered full force it wholy dimmeth our reason, and yeeldeth to no counsaile. Therfore before any passion grow to be strong, wee must labour, that whatsoeuer

Euils must be resisted in the beginning.

soeuer shall be rashly desired, may be suppressed by a prudent and an aduised discourse.

We haue heard by our former speech, that Desire and Coueting is an appetite or longing to obtain some *Good*, which we iudge is profitable vnto vs, or to preserue it if wee haue it already. For this cause we must always consider aduisedly what *Goods* we want, whether they be necessary for vs or no, whether we seeke after them, either because we need them, or for profite sake, or else only to satisfie the vanitie of our minde, and our foolish and carnall affections. For there are some *Goods* so necessary for vs, that without them wee can neither liue, nor preserue our life. The necessitie and want of these is fitly called naturall, and ought rather in deede to be termed *appetites* then *desires*. In the number of these *Goods* are meates, drinkes, clothing, dwelling places, Physicke, fire, water, & such like things which mans life cannot be without. Therefore our appetite to these things is awakened as it were by a certaine naturall instigation, which pricketh and prouoketh the soule to make it desire & seeke them, so that they stay not vntil iudgement haue giuen sentence, but proceede on forward as wee may see by experience in hunger and thirst. It is not therefore without cause saide, that the belly hath no eares. But there are other goods not altogether so necessary for mans life, which yet wee cannot be without when neede requireth, and they serue to this vse, that men might liue more commodiously and better at ease: as wine, exquisitenes in dressing and preparing of meates, spices, and many such like things. For it is certaine, that although there were no wine nor any artificial drinke, yet nature would be content and coulde well away with water: and although meate be not so delicate, nor so well and finely dressed as it might be, yet will it nourish well enough, so it be naturall. The same may be saide of the rest, of which there is great vse in the life of man, and of those pleasures and delights which wee take by all the corporall senses. The desires of these things are not to be condemned, seeing they are naturall also, prouided alwayes that moderation be kept in them. For God hath not created any creature, which hee will not haue man to vse, so that hee abuse it not, but being contented with those pleasures which hee permitteth vnto him, keepe himselfe within the limits thereof, and fall into no excesse, neither lash out beyond all reason and measure.

What Desire is.

Diuersitie of Goods.

Goods belonging to this life.

There is yet an other sort of goods whereof we haue spoken before, which is more in fancie & in opinion the in any other thing, namely, y getting and possessing of siluer, of riches, of power, of honor, & of glory. These goods fil men ful of innumerable desires, which haue neither measure,

Goods of fancie and in opinion only.

meaſure, terme, nor ende, inſomuch that amongſt all creatures liuing none is ſo burthened with them as man: who notwithſtanding might wel ſatisfie himſelf with a few, if he could be content with that which wil ſuffice nature and followe her. And therefore of all theſe ſortes of deſires mentioned by vs, we may well ſay, that thoſe which concerne naturall things haue ſome limitation, but ſuch as concerne things found out and inuented by men, haue no bounds nor meaſure at all in them. For what ende is there in the coueting of riches, honours, glory and ſuch like things? True it is, that of their owne nature, and as being the creatures and giftes of God, they are not ill: but they become ſuch through the fault of men, I meane through their inſatiable coueting and abuſing of them, and through that falſe opinion, which commonly we haue of them. For we propound theſe things to our ſelues, that we may liue with greater eaſe, pleaſure, and reſt: but it falleth out cleane contrary. For being ſuch goods as reach not vnto the ſpirit, they cannot profit the ſame: or if they do reach vnto it, yet the profit that commeth by them is very light and vaine. For they are not able to ſound the bottome thereof, it is ſo profound and capable: much leſſe are wee to thinke that they can make vs happy. Nay, they are ſo farre from performing this, that it is impoſſible to beleeue how troubleſom it is to the ſpirit to ſearch and finde them out, and to obtaine & keepe them. For after that ambition and couetouſneſſe be once mooued and pricked forward through falſe opinions and vaine iudgements, they growe and waxe diſordered out of meaſure. For the ſpirit thinketh in it ſelfe, that if once it could get either thoſe honours and glory, or that mony and riches which it wiſheth for, it ſhoulde be very happy, and liue at great eaſe and reſt. But when it hath obtained that, it is not only in the ſame eſtate wherein it was before, but oftentimes farre worſe, and leſſe contented. The reaſon is, becauſe the ſpirit conſidereth not, that thoſe things which it laboureth to get, are vnable of their owne nature to affoorde that which it requireth of them. Whereupon, not knowing his owne vice and fooliſh imagination, it it perſwaded, that this falleth out ſo in reſpect of the greatnes & excellencie of that thing whereunto it aſpireth, and therefore not hauing gotten ſo much as is requiſite fully to ſatisfie the deſire it hath, it ſetleth it ſelfe to get more. And when it hath proceeded in this ſort, yet is it alwayes newe to beginne, being as farre from contentation, yea a great deale further then it was before. So that we may conclude, that deſire or coueting is bottomleſſe, and voyde of all ſtay. Therefore wee muſt knowe, that the meere wants of this life, doe neither breede nor encreaſe theſe deſires in vs, but they proceede from a falſe opinion and perſwaſion, which we

The effects of ambition and couetouſneſſe.

we haue of them. For it is certaine, that the opinion wee conceiue of thoſe wants, which we imagine wee may haue, breedeth ſuch a feare in vs, as engendreth and encreaſeth theſe deſires. And the carking care to preſerue thoſe things that are without vs, namely, externall goods, proceedeth from the ſame fountaine. For our foreſight ſtretcheth it ſelfe not onely to vrgent neceſſities, or to ſuch as wee verily thinke are to come to paſſe, but euen to all thoſe that may any way happen: ſo that we propound to our ſelues all the wants in the world, as if heauen and earth ſhoulde faile vs. Beſides, many doe not onely looke to thoſe neceſſities which they may feare, but alſo to thoſe pleaſures, which they would haue. For they ſuppoſe that by meanes of power, riches, authoritie, and dignities, they may attaine to the fruition of all the pleaſures and delights they wiſh for. And when a man hath taſted of pleaſure, this taſte doth breede an other deſire to continue therein, and to preſerue thoſe meanes whereby they may alwayes enioy ſuch pleaſure. Whereby wee may iudge howe the deſire and coueting that is in man, wandereth and goeth aſtray, when as notwithſtanding it is giuen him of God, to the end he might wiſh for that which hee iudgeth to bee good for him, and that hee might followe after it, and hauing obtained the ſame, might holde and keepe it faſt.

Of the falſe opinion of want.

Now Foraſmuch as God is the true, ſtedfaſt, and firme good of man, hee doeth naturally wiſh and deſire him: and becauſe this good is infinite, it falleth out thereupon that the largeneſſe, length, and depth of our coueting is infinite, and can be filled with no other thing but with God. Wherefore when it is come thither, there it ſtayeth and reſteth it ſelfe. But whileſt it wandreth hither and thither, there wil be no end, but one deſire begetteth another: inſomuch that there are infinite kindes of them, which take their particular names of thoſe things which they couet. For the vnmeſurable coueting of honours is called ambition: of golde and ſiluer, couetouſneſſe: of meates and drinkes, gluttony and drunkenneſſe: the vnlawfull and immoderate deſire of coniunction betweene man and woman, is called Whoredome: which alſo hath diuers kindes vnder it, according to the degrees of their filthineſſe and enormities in whome it aboundeth. The vertues oppoſite and contrary to theſe vicious deſires, are iuſtice, liberalitie, continencie, chaſtitie, and temperance: of which vertues and vices, and of others proceeding of them, we haue diſcourſed at large in our firſt morall inſtitution. Therefore to conclude that which hath beene hitherto ſpoken of Loue and of Deſire, I thinke wee ought to make two ſortes of Loue, the one in vertue the other in vice. For that

The right vſe of coueting.

The diuerſe kinds of Deſires.

Two ſorts of Loue.

Loue proceeding of Desire and Coueting, such as we see commonly in men, is false and fained. And because it counterfaiteth often the actions of true loue, therefore wee ought to be very wary, that it beguile vs not, and that wee take not the one for the other. Concerning the first, wee must remember, that all loue is begotten of *Good*, that it bendeth and draweth towardes *Good*, as wee haue already learned. Now *Good* is of that nature, that it breedeth in vs a desire to bee ioyned vnto it, in regarde of that agreement which it hath with vs: of which agreement and coniunction commeth delight, and then blessednesse and felicitie. So that the vtmost bounds and limites of Loue is to be knit together in vnitie as much as may be. And the straighter and closer the bond of loue is tied and conioyned in one and the same essence, so much the more truely and perfectly is loue come vnto his ende, and consisteth in the perfection of his nature. Therefore the desire of coniunction which is in Loue is giuen to man, to the ende hee shoulde wish and couet to be vnited with God his true Good, that being made as it were a little God like vnto him, hee might be partaker of his eternall blessednesse. This is the true, firme, and fruitfull coniunction of loue, and the great and excellent reward thereof. For all the rest are nothing in comparison of this, but onely vaine and fruitlesse. Nowe the Loue of the body desireth the coniunction of the body, and the loue of soules desireth to be ioyned with soules, that there may be as it were one soule in many bodies. And this coniunction is the greatest, truest, and of longest continuance, which causeth but one heart and one will among friends, as if they were one onely body, and one onely soule, and as if hee that loueth were the same party that is beloued. Therefore it is written of the first Christians that were in the Church of Ierusalem, that the multitude of them that beleeued were of one heart and one soule; neither any of them saide, that any thing of that which he possessed, was his owne, but they had al things common. Neither is it saide without reason in common Prouerb, *that all things are common among friendes:* which is the cause that a friend calleth and accompteth as his owne, whatsoeuer belongeth to his friend, whether it be in prosperitie or in aduersitie. Therefore also it is commonly said, that a stedfast friend is tried in doubtfull matters. Whereupon it commeth to passe in true loue, that friends lift vp into great dignitie, are more carefull of those whome they loue (how base soeuer they be) and of their affaires, then of themselues and of their particular estate. Moreouer we are to knowe, that as it is the nature of Loue to ioyne together, so doeth it also bring equalitie with it, so farre foorth as the nature of those things that are conioyned, will beare:

The last ende of Loue.

Acts 4.32.

Communitie among friends.

Loue bringeth equalitie.

beare: inſomuch that the higheſt ſtoope downe to the loweſt, to lift them vp vnto themſelues, & they that are equall aſſociate themſelues together. Therefore, as we haue often ſaide, that the fountaine and patterne of all true loue is in God, ſo in this point it doth chiefly ſhew it ſelfe vnto vs. For hee abaſeth himſelfe to our ſmallneſſe, as though he would reach vs his hand from heauen, to drawe and lift vs vp vnto himſelfe by the meane of Ieſus Chriſt, vnto whome and by whome wee are truely vnited with him. But heere wee are to knowe, that the deſire, luſt, or coueting which is bredde of Loue groweth to bee vicious through the corruption of our nature, which otherwiſe being directed by good meanes and by reaſon according to the will of God, and ayming at the right *Good* which is God, woulde cauſe vs to loue God firſt for his owne ſake, and then his creatures in him, and for the loue of him. Neither ſhoulde wee euer couet worldly goods with an vnbrideled deſire, but woulde rather accompt all mortall things vnworthy to bee cared for by our immortall ſoules. Whereunto wee ſhall be the rather perſwaded, if following that which wee haue begunne to ſpeake of true and falſe loue, and of the difference betweene them, wee conſider what good things are to be found in the one aboue the other, what ſundry rewards men propound vnto themſelues in loue, what knowledge is required therein, and howe the one is encreaſed by the other. This then ſhall be thy matter ſubiect, ACHITOB, which thou ſhalt take to make an end of our diſcourſing of the nature of Loue.

Loue muſt firſt beginne at God.

Of the good things that are in true Loue, of the diuerſe valuations of Loue, and of the benefits which it procureth: what knowledge is requiſite to allure Loue, and howe one Loue groweth by another: of the friendſhip that may be both betweene the good and the bad. Chap. 52.

ACHITOB. *Good* is loued ſo muh as it is knowen, and as wee are able to vnderſtand what it is. For things are firſt knowen, to the end they may be loued. Now there are three meanes of knowledge in our ſoule, namely, by ſenſe, by reaſon, and by the mind. From the ſenſe ſpringeth appetite, which is common to vs with beaſts: from reaſon groweth election, which is proper to man: and from the minde and ſpirite, in which the image of the diuine eſſence is engrauen, proceedeth the will. As then ſenſe knoweth none but ſenſible and corporall things, ſo the appetite deſireth only the ſame things: and as the mind

Three meanes of knowledge.

of it owne nature enclineth to the contemplation of ſpirituall and intelligible things, ſo the will feedeth and contenteth it ſelfe onely with eternall and heauenly goods. Now Man, that is to ſay the ſoule, by nature reaſonable, being placed as it were in the middeſt of theſe two extreames, and ſuſtaining wonderfull aſſaults and combates through the impreſſion of theſe two contraries, taketh part one while with the deſires of this ſide, an other while of that, according as hee inclineth by his election either to this part or to that, by ſtooping downe to the ſenſe, or by lifting vp himſelfe to the minde. But becauſe of the darkeneſſe of errour, which ſhadoweth his reaſon, it is very neceſſary that the ſpirite of God worke mightily therein, to this ende that by the power and vertue thereof, the naturall affection of earthly things, which offer violence to all the powers of the ſoule, might be tranſported and lift vp to the deſire of celeſtiall and eternall things.

Truely forſomuch as *Good* is the obiect of Loue, good reaſon it is that wee ſhould lift it vpward, and ſeparate it from the earth as much as we may. For as ſo many raſh affections, which are the ſpring of all vices, haue their beginning from earthly loue: ſocõtrariwiſe celeſtiall and heauenly loue adorneth the ſoule with two excellent ornaments, namely, wiſedome and vertue, the ground of all true Beauty, in which all good, all contentation and felicitie conſiſteth. And this loue which hath God for his ende and ſcope, hath three great benefites among many others, which are not to bee found in any other loue, eſpecially in that of concupiſcence. For firſt, there is no good ſo excellent in the enioying of earthly things, but it is mingled with ſome thing that may diſpleaſe vs, or ſome way harme vs. Whereupon taking it to be a leſſe benefite, and not altogether ſo good for vs, wee are of this iudgement, that it is the leſſe to bee wiſhed for of vs. But there is no ſuch thing in God. Therefore if the ſoule of man did beholde him by contemplation, not ſuch a one as hee is (for that is impoſſible) but as ſhee might contemplate him notwithſtanding ſhe is encloſed in this body, ſhee woulde bee rauiſhed in her loue with greater vehemencie, then ſhee is ſtirred vp to embrace that, which of all mortall and tranſitorie things ſhee iudgeth beſt and moſt certaine. For ſhe ſhould know, that God is a *Good*, wherein there is nothing mingled, that may breed yrkeſomneſſe, or be hurtful, but is altogether profitable and full of pleaſure. Although it can not be gainſaide, but that the contrary ſeemeth to come to paſſe oftentimes, when we ſee that they which loue God as they ought, & which by means of this loue are driuen forward & induced to procure his honor and glo-

The benefites that come of true loue, whoſe ſcope is God.

The firſt benefite of true loue,

rie

ry with all their might, are commonly moſt viſited with griefes, loſſes, and ſorrowes. Whereof it commeth to paſſe, that many are alienated from this loue, becauſe they greatly diſlike that troubleſome eſtate. But we muſt know, that this humane and friuolous conſideration proceedeth only of this, that the price of loue is diuerſly valued. For there is one kinde of loue that is perpetuall and firme, and another which is temporary, according as the preſent motion of the heart pricketh one forward to followe any thing, becauſe at that inſtant it ſeemeth vnto him to be good, or in regard of the profit, which he ſeeth therein, or of the appearance of good, which he imagineth is in it. As for example, we know well, that health is a greater good, then is the ſwallowing downe of dainty morſelles, the pleaſure whereof paſſeth away very quickely.

Diuers eſtimations of Loue.

And yet it commeth often to paſſe, that our appetite ſtirreth vs forward with ſuch vehemencie, that meere lickeriſhnes cauſeth vs to eate ſuch meats as we know are contrary to our health. The reaſon hereof is, becauſe we compare not the good that is in taſte and in dainty fare, which ſodainely paſſeth away, with that which is in health, which is of a longer continuance: or elſe becauſe wee thinke there will not come ſo great hurt thereof as there may come, or elſe we hope eaſily to remedy the ſame. And thus is it with them that conſider not what great good there is in God, but forget him, or els ſuppoſe that they cã eaſily recouer that which they ſhal loſe, by folowing after a terreſtriall and tranſitorie *Good*, which cauſeth them to turne aſide from God. For if they thought well vpon it, and knewe what loſſe they receiued, they would neuer ſuffer themſelues to be gouerned by their appetites and worldly deſires. But the bare imagination and conſideration of honors and of earthly goods doth ſo dazell the eyes of their mind, that they can not knowe the greatneſſe and excellencie of celeſtiall goods, which they forſake for thoſe other. Whereas contrariwiſe, if they were not altogether blinde, they ſhould perceiue, that this light affliction of good men, which paſſeth away in a moment, bringeth foorth in them an eternall waight of moſt excellent glory, and maketh them partakers of God, who is the perpetuall & ſtedfaſt reward of their true and holy loue. Now touching the ſecond benefit, which being in his loue, is not to be foũd in the loue of creaturs, we are to know, that this latter is alwayes in feare and care for that thing which it loueth, leſt ſome euill ſhould befall it. So that notwithſtanding any ſecuritie that may be had, yet there is alwayes ſome vexation in al loue towards men and towards mortall things. But in that loue which is towardes God there is nothing but delight without care, griefe, or diſquietneſſe. For

The cauſe of mens errour from the true Good.

The ſecond benefite that is in true Loue.

we are very certaine, that all things are moſt ſafe there, full of ioy and laſting happineſſe. And for the third, wee ſee that in the loue of concupiſcence, there is commonly enuy and euill iealouſie (which is one kind of it) becauſe many couet that which one alone would wholly poſſeſſe. But it is cleane contrary in the true loue of the ſoule, wherein is vprightnes and fellowſhip. For he that loueth vertue and a vertuous man, is ſo farre from being iealous, that he would not onely haue many companions, but wiſheth that all the men in the worlde were like affected with him. The ſame may be ſaid of him that loueth God, For he would haue al men his companions in that amitie, & iudgeth al thoſe to be miſerable & wretched, which are eſtranged from it. As for that friend, who would alone loue his friend, hee loueth not perfectly, but rather loueth ſome thing in him that is profitable to himſelfe, as namely, to enioy alone whatſoeuer good he iudgeth to be in his friend: which is the nature of the loue of concupiſcēce that looketh inwardly to it ſelf. But true friendſhip looketh outwardly vpon him whom it loueth, inſomuch that he which loueth doth die by litle and litle in himſelfe, but that which he loueth, liueth in him. Wherfore S. *Paul* not onely knowing the nature of true loue, but alſo hauing felt by experience the vehemencie therof, ſaith, *I liue, yet not I now, but Chriſt liueth in me.* For he that truly loueth, careth no more for himſelfe, but for that thing which he loueth. This degree of loue may be rightly called *Rauiſhing*, in which the louer is ſo rapt out of himſelfe, that he forgetteth himſelfe altogether, being wholly in him whom he loueth, and he whom he loueth being in him. But as we ſaid in the beginding of our ſpeach, *Good* is loued ſo far forth as it is knowen, & as we can vnderſtand what it is, therfore it is neceſſary that the knowlege of it ſhould be ſo great, that it be ſufficiēt to draw loue, which encreaſeth by thinking often of that thing which is beloued. For thereby it is planted & rooted more deeply in the heart. Wherefore there is nothing more contrary to loue then forgetfulnes, the mother of ingratitude, eſpecially in our loue towards God. For the more we thinke of him, the more do we call to minde his goodnes towards vs: whereupon alſo our loue doeth encreaſe & is inflamed in vs towards him. And the greater and more burning our loue is, the nearer are we vnited & linked vnto him. Therfore we may well conclude, that we loue God according to that meaſure of knowledge which we haue of him and of his benefits, and according as we conſider and remember them: and if we want theſe things, we loue him not as we ought. Now whē we are ioyned vnto the thing that is deare vnto vs, according to the end of loue, we know it a great deale better, becauſe we behold it neerer: and then are we ſaid to enioy it.

The third benefit.

Galat. 2. 20.

The higheſt degree of Loue.

Knowledge requiſit in Loue.

Hereupon

Hereupon we may note two kinds of knowledge in loue: the one first, the other last. By the first, we beleeue that thing to be good, which we do know: & by the last we haue experience of it, which is of great force in al loue: because the fruit thereof is the fruition of the thing beloued. This enioying, is the action of delight and of pleasure, which is not onely of the will, but also of the vnderstanding, as it is in GOD. And if wee take it so, Loue shall be as the meane betweene the first knowledge which is onely begunne, and the last, which is full and perfect: which consisteth in the vnion of him that loueth with him that is beloued, and wherein the desire that is in loue, and which afflicteth and tormenteth the party louing, is alwayes abolished, not the loue it selfe: but being vnited, the greater number and the more excellent it findeth the goods in regarde of those which the first knowledge affoorded, the more is it encreased and inflamed. Heereof it is that we put a difference betweene Loue and the Desire that is in loue, because when wee loue a thing, wee desire therewithall the fruition and possession thereof. And if there be delaie made, so that wee cannot enioy the thing so soone as wee woulde, this delay tormenteth vs by reason of the desire, which presseth and pricketh vs forward to get the possession of it. But this torment commeth not of Loue, then which there is nothing more sweete and pleasant, but of that desire which endeth in the vnion and fruition of the thing beloued. In the meane time as long as this desire lasteth, the loue from whence it proceedeth, causeth the torment to be abated, yea it is not without some pleasure, especially when there is some hope that at length it may bee obtained and brought about. And the more confident this hope is, the greater solace, yea the greater delight and pleasure it bringeth withall. For as loue hath great delight in vnion and fruition, so is it not small in hope, because it propoundeth vnto vs the enioying of the thing as being present, euen as if our imagination had already led vs vnto it. Therefore forasmuch as the hope of Gods children is certaine, they are nowe beeing in this worlde as it were blessed in heauen, although the desire which they haue of greater goodes hoped for yet, and to be enioyed in that full vnion and coniunction which they shal haue with God in the life euerlasting, causeth them to groane and to sigh continually with all the creatures, waiting for their full and perfect deliuerance from all corruption and from this miserable life. So that wee can not doubt but that our loue towardes GOD will bee farre greater and much more vehement, when as wee shall haue this full fruition of God our soueraigne Good, and when wee shall bee perfectly vnited vnto him by true Loue, not seeing him obscurely

Two sortes of knowledge in Loue.

The difference betweene Loue and Desire.

Rom.8.22.

1.Cor.13.12. ſcurely in a glaſſe onely, or knowing him in part, as we do nowe, but beholding him face to face, and knowing him as we haue bin knowen of him. For the knowledge which we haue nowe of him is yet but begunne, in reſpect of that which we ſhall haue fully and wholly in that glorious and immortall life. And then alſo wee ſhall be wholly ſwallowed vp with his loue. By the ſame reaſon we may wel beleeue, that the loue and charitie which the godly beare one towardes another in this mortall life and pilgrimage, ſhall be a great deale more enflamed in the other life, then euer it was in the holieſt and moſt perfect that euer was amongſt them in this world. For the better men friends are, the more ſtedfaſt and firme is their friendſhip, which among good men is alwayes of long continuance: but contrariwiſe with the wicked. And to ſpeake properly there is no friendſhip betwixt them, but onely ſome familiaritie and fellowſhip, or to ſpeake better, a conſpiracie againſt right, and common peace. Howſoeuer it be, whether familiaritie or fellowſhip, it is very ſhort and weake, becauſe it hath no good foundation. Wherefore they can not long continue vnited and knit together. We haue daily teſtimony heereof in worldly and carnall men, who hauing made for a time profeſſion of very great friendſhip, vpon a Yea or a Nay, aſſault one another euen vnto death. But wee are not greatly to maruaile at it. For ſeeing their amitie and vnion is ill grounded, as it cannot be of long continuance, ſo they can receiue no great ioy or delight. But it is contrary in the friendſhip of good men, as that which hath a farre better foundation, namely, God and his word. Wherefore if the better men that friendes be, the greater their friendſhip is and more firme euen in this world, no doubt but it will be greater, more burning and conſtant in that bleſſed and eternall life, which wee expect, where we ſhal be much better men and more perfect then wee are heere, better linked one with an other, as alſo we ſhall be altogither a great deale more conioyned with and in God. For this cauſe Saint *Paul* had good reaſon to ſay, *that Loue doeth neuer fall away, though prophecyings be abolished, or tongues ceaſe, or knowledge vaniſh away*. Wherefore in this reſpect hee concludeth, that loue is the greateſt of theſe three, *Faith*, *Hope*, and *Loue*. But wee haue ſpoken enough of the nature of Loue for the ſubiect of our diſcourſe of the naturall hiſtorie of man. Nowe I thinke it will not bee vnprofitable, if wee ſay ſomewhat of other affections that are neere neighbours vnto Loue and ioyned with it, as of fauour, reuerence, honour and pitie, which haue ſuch good or ill qualities in man, as the nature of that loue hath which bringeth them foorth, as ASER will giue vs to vnderſtand.

Of friendſhip betweene wicked men,

What foundation the friendſhip of good men hath.

1.Corint.13.8

Of

Of fauour, reuerence, and of honour: of their nature and effectes: of those outward signes whereby they shew themselues: of pitie and compassion, and how agreeable it is to the nature of man. Chap. 53.

ASER. I cannot marueile enough at the drowsines of many great spirits, who are so delighted with the vaine dreames of their own fancies, that they employ all the giftes and graces of their minde, to lift vp euen vnto the heauens the pleasures that are receiued in the loue of humane and mortall things, especially in the fruites of concupiscence, and yet the least of them cannot be gotten without a thousand troublesome discommodities, besides that they leaue alwayes in man an insatiable desire of them. I would aske of them gladly, when the most voluptuous man of them all, hath not, euen in the middest of his pleasures, sighed and bene subiect to passions, desiring some other thing besides: or when there was euer founde betweene twaine that loued ech other corruptly, that conformitie of wils, that communication of thoughts, those continual agreements, & that concord of life, which is necessary in all true loue: especially seeing it is a hard matter, yea impossible to see a wicked man, that is not daily at variance with himselfe, insomuch that if he could leaue himselfe, as two men forsake eche other, there are many, who vpon euery occasion woulde leaue themselues to take another body, or another soule. And as when one being very desirous to eate, and thereupon falling asleepe, dreameth that he is feeding and yet is not satisfied, because it is not a dreame of meate that will content the sense and appetite, which seeketh to bee appeased, but substantiall meate it selfe: euen so it falleth out when men dreaming in spirite, which is as pernicious a thing as the sleepe of death, giue themselues by a certaine natural inclination which they haue to the loue of *Good*, to seeke for the beautie, contentation & delight thereof vpon earth, when they are not to be found in the whole worlde. As for their shadowes, which in some sort appeare in corporall and earthly things, and in those delights which proceede of them, they doe not feede their mindes with sound and good thinges, but rather abuse and deceiue them. Therefore we ought to take great heed, that wee set not our heart and affection rather vpon those miserable, corruptible and deceiueable pleasures, wherein worldlings and carnal men doe glory, then vpon that great and infinite brightnesse, of which the sunne is but a very small beame, and vpon those singular, blessed, and heauenly trueths, which the worde of life doeth teach vs, and which are the onely true and solide meates that can content

A similitude shewing the vanity of the loue of worldly delights.

and

and satisfie our spirits eternally.

It is certaine, that nature mooueth vs to set our affection chiefly vpon some one thing rather then vpon another: forasmuch as loue is a gift bestowed by the Creatour vpon all natures at the time of their birth. Nowe vnto Loue many other affections are ioyned, among which *Fauour* commonly hath the first place. This affection is a kinde of good will and liking, which springeth from a iudgement conceiued of some *Good*, so that wee may call it a loue begunne. For in this iudgement of *Good*, wee esteeme well of him, towardes whome our fauour is extended, and iudge him woorthie of some good thing, and by this meanes wee beginne to loue him. Wherefore although fauour may bee without true loue, yet loue cannot bee without fauour. Notwithstanding, when wee fauour one before wee loue him, euen then wee enter into the way that leadeth to loue him. And for the least shadowe of loue in our heart towardes another, wee fauour him: as wee see it in those that are linked vnto vs by some degree eyther of consanguinitie, or of affinitie, or by meanes of some acquaintance and knowledge. Now forasmuch as GOD loueth vs, he beareth vs fauour also, although not in the regarde or for the iudgement of any good, which hee seeth in vs or in our corrupted nature: but because of the loue hee beareth vs in Iesus Christ, his welbeloued, in whome by his grace hee hath made vs acceptable to himselfe. Therefore this fauour bringeth with it the perfection of all *Good* vnto vs. For what can hee want that is fauoured of God, who can doe all things? This fauour which God beareth vnto vs, is called grace and blessing in the holy Scriptures, which comprehendeth all those benefites which wee receiue of his goodnesse. For they proceede all of this fauour, and this fauour of the loue hee beareth vs in Iesus Christ. *Reuerence* also commonly accompanieth loue, whereby we vnderstand an affection proceeding from the iudgement of some great good, that hurteth vs not. For if wee thought it woulde hurt vs, there woulde bee feare ioyned with hatred, and not true reuerence. For although there is euermore in all reuerence, some feare mingled with shamefastnesse, neuertheless this feare bringeth no hatred with it. This reuerence is bredde in vs by comparing the greatnesse of another with our smalnesse, as if wee admired those excellent thinges that are in him. For as the heart doeth enlarge it selfe through the consideration and opinion it hath of it owne greatnesse, so doeth it restraine and close vp it selfe vpon the reputation and conceipt of another mans greatnesse, so it bee good,

What fauour is.

Why God fauoureth vs.

Of reuerence.

or

or at leaſtwiſe without hurt. Therefore if wee compare our greatneſſe with ſome other mans that is farre greater, we know our owne ſmalneſſe thereby.

Whereupon it commeth to paſſe, that we doe not onely eſteeme woorſe, but euen diſlike and contemne our ſelues: by which meanes wee become more humble, whereas before wee were puffed vp with pride through the opinion of our greatneſſe, of which wee haue experience as often as wee compare our ſelues with GOD, and lift vp our ſpirite euen to the conſideration of his diuine maieſtie, comparing that with our baſeneſſe. For then beeing rauiſhed with admiration of his highneſſe, and infinite greatneſſe, wee honour and reuerence him by reaſon of his power, vnto which wee ioyne alſo his wiſedome and goodneſſe. And according to that reuerence wee beare towardes him, wee reuerence thoſe alſo in whome wee ſee the ſame giftes and graces ſhine. For power breedeth reuerence, and goodneſſe loue. Wherfore if we iudge, that power and greatnes are ioyned with goodnes and tempered therewithall, we ſhal not onely be moued to reuerence, but this reuerence alſo will engender loue, as it is in the hearts of the faithful towards God: becauſe that as they conſider him almighty and the greateſt of all, ſo they behold him moſt wiſe and moſt good. But as I haue already touched, if we thinke that this greatneſſe or power either is or wilbe hurtful vnto vs, there is another kind of reuerence, which only hath feare that breedeth hatred, as it is in them that conſider the power of God only, & the rigour of his iudgement, not meditating of his clemencie and benignitie. Therefore as the great excellency, which in all things appeareth in God, eſpecially in power, wiſdome and goodnes, induceth vs to reuerence him aright: ſo if we would haue men to honour & reuerence vs, there muſt bee excellent vertues in vs, in which men may ſee the image of God to ſhine, that ſo he may be honoured & reuerenced in vs & we in him. For therein conſiſteth that true honour, & that true reuerence which we ought to ſeek for & to deſire. And although reuerence hath reſpect principally to the diuine maieſtie (at the name of which euery knee ought to bow) and to thoſe ſuperiorities which are images thereof, vnto which they that are of leſſe degree, eſtate and condition, ought to giue honor, & ſeruice, neuertheles mutual reuerence is neceſſary in al true friendſhip, aſwel in reſpect of ỹ party beloued, as of him that loueth. And indeed we ſee howe that true friendes reuerence and honour one another, and all becauſe of that good opinion which they haue conceiued eche of others deſert. Concerning this word *Honour*, it is properly a token, whereby we teſtifie that we iudge him to bee endued

The cauſe of humilitie.

A good leſſon for princes.

Reuerence requiſite in true friendſhip.

endued with vertue whome we honour. Wherefore as the consideration of vertue breedeth honour, so honour breedeth reuerence, and then honour and reuerence breede maiestie, which is the highest degree of honour, and encreaseth continually according as those vertues and good things excell, which induce vs to honour them. For if the vertues be meane, wee honour them with a more simple honour, if greater, we adde thereunto reuerence: and then maiestie is that honour which can be giuen to the greatest of all. And as this affection of honour is in our heart, wee shew it foorth by diuers outwarde signes, whereby we signifie and testifie, that we acknowledge their greatnes and excellencie whom wee honour, and that we submit our selues thereunto. Therefore the more humble and modest a man is, the readier he will be to yeelde reuerence and honour to them vnto whom it is due. Contrariwise, the more drunken a man is with the loue of himselfe, the more he will presume of himselfe: and the greater this presumption is in him, the lesse wil he desire that another should be more excellent then himselfe, and wilbe the hardlier perswaded to beleeue it is so. Therefore he will hardly yeelde to giue him honour and reuerence. But Saint *Paul* admonisheth the children of God *to goe before one another in giuing honour, and to be of like affection one towardes another, not being high minded, neither wise in themselues, that is to say, arrogant and selfe-weening, presuming very much of themselues.* So that as pride or humilitie aboundeth in vs, God, our superiours and friendes shalbe more or lesse honoured by vs. As for those signes, whereby we testifie this honour and reuerence, we are to note that they are many, according to the diuersities of nations and countries, and of their maners. Most commonly we vse to bend the knee, in testimonie that we abase and submit our selues to those vnto whom we doe this honour. Likewise we vncouer the head, which is a token of seruitude, according to the custome of the Grecians and of the Romanes. There are many other such like signes, as to rise vp, to giue place, to accompanie, to salute, and infinite others, which would be too long to rehearse, and without profite: all which we call bearing of honour and reuerence, or yeelding of reuerence. Wherefore although God looketh chiefly to that which is within, and not to that which is without, yet will he haue vs by externall signes to declare that honour, which we owe and beare vnto him, and by them to yeeld him homage. Thus he requireth that we should testifie our faith and our loue towards him, by confession of mouth and by all good workes, that there may be alwayes an agreement betweene the body and the soule, betweene the heart, mouth and hands, and betweene the workmaster that worketh, and

Of honour and of maiestie.

Rom. 12. 16.

Of the signes of honour and of reuerence.

and his instruments and woorkes, to the ende that the one may bee knowen by the other. For if the outwarde signes agree not with the heart, we make them false witnesses, as the tongue is when it lieth. For they beare witnesse to that which is not: which is right hypocrisie, displeasing God and men. Therefore we must beware of this vice, and take heed that we make no other outward shew, then will stande with the affection of the heart.

Now hauing spoken of honour, reuerence and maiestie, by reason of that coniunction which they haue with loue, as also of fauour and grace, it remaineth now that we should speake somewhat of *Mercie*, and compassion, seeing that also hath great agreement with loue. *Mercie* then is a griefe conceiued in our heart in respect of some euil, which (as we thinke) is befallen one that hath not deserued it: and this we call also pitie and compassion. Now because this affection moueth vs to aide, succour, and to doe good to them that are afflicted, as also to pardon such as haue offended vs, therefore *Mercie* is often taken in the holy scriptures for ayde, succour, fauour, grace, beneficence, good will, benefiting, friendship, benignitie, as also for the affection and inclination of the heart to doe good and to succour all them that haue neede of helpe, and this proceedeth of charitie. Therfore Saint *Paul* saith, *He that sheweth mercie, let him doe it with cheerefulnesse. Let loue be without dissimulation. Abhorre that which is euill, and cleaue to that which is good. Be affectioned to loue one another with brotherly loue: not slouthfull to doe seruice: feruent in spirite, seruing the Lorde: distributing to the necessities of the Saintes: giuing your selues to hospitalitie.* Whereby he admonisheth vs, that all the succours which we giue to others, ought to proceede from a sincere and cheerefull affection of the heart, which should prouoke vs to perfourme the same: and this cannot be in vs without the affection of pitie, of mercie and of compassion. In regard whereof the name of almes is taken from a worde, which in Greeke signifieth Mercy: and therefore also almes signifieth asmuch as mercie, or that succour that is done of mercy and compassion, wherewith we are affected in respect of the miserie of our like. Whereupon it followeth, that as euery one is of a more tender heart, so he is more mercifull: as contrariwise hardnesse of heart extinguisheth mercie and compassion. As for this word *Compassion*, it signifieth asmuch as alike compassion, that is, a like sense and feeling of euil and of griefe, as if we our selues suffered that which we see others endure, by reason of that coniunction which we ought to haue one with another, as members of one and the same body, among which there is such agreement that if one suffer all feele it, and so all are carefull for it,

Of Mercie and Compasion.

Rom. 12. 8, 9, 10.

ΕΛΕΟΣ. Ελεημοσυνη.

1. Cor. 12.

it. Therefore it is written in the Epistle to the Hebrewes, that brotherly loue continueth. *Bee not* (saith he) *forgetfull to lodge strangers. Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.* Wherefore we may well conclude, that this affection of mercie is very necessary for men, yea as sweet, as milde, and as profitable an affection as any can be amongst them, which they haue receiued of God for their mutual succour and consolation, in the midst of so many miseries as commonly happen in the life of man. And this hee commaundeth vs expresly in infinite places of his woorde, that the image of his vnspeakeable mercy might shine in vs by our mercy towards others. Hitherto we haue spoken of man, as of man and of those affections that are most humane in him, now others remaine, which often make him more brutish, then any sauage beast that is. For seeing they come of the opinion of euill, they prouoke and stirre him vp greatly, making him marueilous wilde and vntamed. To the end therefore that we may enter into the discourse of this matter, we will first see what *Offending* and *Offence* is in the heart and soule, & consider what degrees it hath, and what good or euill may be in this affection. This we shall learne of thee, AMANA.

Heb.13.3.

Math.5.7. Luke 6.36. Prou.21.21. Iam.2.13.

Of offence in the heart and soule: of the degrees of offence, & of the good and euil that may be in this affection: of contempt that is bred of it, and of mockery, which followeth contempt. Chap.54.

AMANA. The Philosophers haue set downe foure causes of all the troubles of the soule, from whence all the residue proceed, & into which they returne and haue their end: namely, immoderate *desire*, vnbrideled *ioy*, vnmeasurable *griefe*, and extreame *feare*. These, as they say, proceede through imprudence or ignorance of the minde, and pusillanimitie of heart, from the opinion of good or euill things, present or to come, which we imagine to be in the things of this worlde, being vnperfect and of small continuance. Now forasmuch as these foure causes are the springs of all vices and sinnes, into which men plunge themselues in this life, they are called perturbations of the soule, which if they be not mastred by reason, doe so carie the soule hither and thither, that in the ende they constraine the reasonable power thereof to giue ouer all authoritie and libertie, and to obey the lustes of the sensuall and vnreasonable Will. Nowe desire and ioy, they commonly accompanie the perishing goodes of the bodie. For they are of that nature, that they inflame the soule with an

Foure causes of all the troubles of the soule.

an infatiable luſt, inſo much that the obtaining of one thing is the beginning of a new and vehement deſire of hauing another. And the enioying of them beſotteth the ſpirite with a ſugred poiſon of fained delight and pleaſure, vnder the yoke of which it eaſily ſuffreth it ſelfe to be ouercome, to be bound and to be gouerned. As for griefe & feare, although they alſo be not farre remooued from ſuch falſe and vading goods of the body, yet for the moſt part, they reſpect thoſe aduerſities and miſeries, which in our opinion wee iudge to be in the want and priuation of thoſe goods. For they fill the ſoule with trouble and diſquietneſſe, as ſhe that thinketh her eſtate to be moſt miſerable, if ſhe obtaine not the ende of her carnall and inordinate affections. So that if the body endure neuer ſo little, ſhee caſteth foorth ſtrange cries and complaintes. And although the bodie ſuffer nothing at all, yet is ſhee alwayes in extreame feare, leaſt ſome euill ſhoulde befall it.

The nature of corporall goods.

But theſe very paſſions may bee diuided into good and badde. For honeſt deſire, modeſt ioy, and moderate griefe and feare, are naturally in vs, for the preſeruation of our being. Yea all theſe affections are endued with the qualities of commendable vertues, if they reſpect the ſoueraigne *Good* of man, as we may learne by our former ſpeeches touching this matter, which were chiefly of good affections, and of ſuch as are moſt natural in man. Therefore following our matter ſubiect, we muſt from hencefoorth conſider of a great number of other affections of the heart, which for the moſt part make men more beaſtlike then the very beaſts themſelues, that are voyde of all vnderſtanding and reaſon, yea then the wildeſt beaſtes that are. All which affections take their beginning from the opinion of euill, as theſe that are good proceed from the opinion of Good. For the feare of euil doth wonderfully prouoke a man, & when he is touched therwith, he waxeth very ſauage and wilde. Now the firſt ſting and byting of euill is offence, by reaſon that the heart is offended, euen as when one ruſheth againſt a thing & hurteth himſelf. Therfore by offence we vnderſtand properly a certaine griefe of the ſoule & of the heart, which commeth through ſome touch of euill that agreeth not to our nature. This firſt ſence of griefe is like to the firſt pricking of ones bodie: and is contrarie to the firſt pleaſure, which we receiue of ſome *Good* that is offered vnto vs, and is agreeable to our nature. So that as this pleaſure, when it is confirmed, is turned into loue, ſo out of this firſt feeling of griefe, which I call offence, the other affections that are ioyned with griefe doe budde foorth afterwarde, namely, anger, hatred, enuie, indignation, reuenge, crueltie and ſuch like. The euill that

How the paſſions may be good.

Of offence.

What euill may offend vs.

that may offend vs, is whatſoeuer we iudge to be contrary to vs and to our nature, as well in regard of the body as of the ſoule. For as the bodie is offended by thoſe euils which trouble the harmonie and temperature thereof, and which bring griefe and hurt vnto it: ſo is it with the ſoule, and with all the powers, ſenſes and affections thereof. For ſhe may be offended in her imagination and fantaſie, in her reaſon, in her will, and in her affections. Nowe becauſe euery one followeth his affections, or his natural inclination, and not the right rule and iudgement of reaſon, it is an eaſie matter to offend and diſpleaſe many, and that in many things, but not ſo eaſie to pleaſe them. For there is but one onely reaſon, or at leaſtwiſe it hath no great diuerſitie in it. But the naturall diſpoſitions of men are infinite, and wonderful diuers and diſagreeing, yea cleane contrarie one to another. And becauſe there is nothing in all the life of man, in which both good and euill are not mingled together, or at leaſtwiſe ſome ſhew of them, therefore alſo there is nothing that may not be taken both wayes, eyther this or that way. Whereupon that which pleaſeth ſome, diſpleaſeth others: beſide that the want of the true knowledge of things, and of examining throughly what good or euill is in euery one of them, is the cauſe of this errour that beguileth men ſo. But howſoeuer it be, we ought to be very warie that we offend no man by doing euill, and by turning aſide from the dueties of true charitie. And that which offendeth, is ſo much the more grieuous, as it pearceth more inwarde and deepe into the thing offended. For the chiefeſt part of any thing is that which is moſt inward. Wherefore that which entreth in ſo farre toucheth the quicke indeede, and ſo offendeth and hurteth. For this cauſe that offence and hurt is very grieuous: but thoſe offences that are in the will, are greateſt of all. As for thoſe that are in the reaſon, they are not ſo grieuous: and thoſe that are in the other ſenſes, eſpecially in the ſenſes of the bodie, are leſſe then they. Nay, we thinke not our ſelues offended at all, if our will be not offended. Therefore we will ſuffer many things done by ſome, which we will not abide in others, according as we eſteeme them to be friendes or enemies, and as wee are well or ill affectioned towards them. Likewiſe many things pleaſe vs that are done or vttered by our ſelues, which would offend vs if they were ſpoken or done by others. And foraſmuch as there is no offence but where there is ſenſe and feeling, therefore they are ſooneſt offended and moſt difficult to pleaſe, that are moſt tender and delicate both of body and ſoule, whether they be ſo naturally, or through cuſtome, or of weakneſſe. And ſurely amongſt all liuing creatures man is moſt teſtie, and can ſuffer leaſt. For hee can beare with nothing, and himſelfe

Why men are ſo eaſily offended.

What offences are moſt grieuous.

Of the nature of mankind, & how hardly it is pleaſed.

is

is intolerable to all. Wherefore if all men generally be so harde to serue, no marueile if there be nothing so well, so iustly and holily spoken that can please a whole people, or a great multitude. But some are so accustomed to contemne all things, that they are offended at euery thing, and grieued without any iudgement or distinction. Yea there are some to be found amongst them, that thinke it a poynt of great wisedome to doe so, and to like of nothing howe well soeuer it be done. Nowe when men are ledde with such a frowarde and peeuish affection, they are very carefull to enquire diligently into all things, but with an vniust iudgement, to see if they can finde any thing to condemne: thinking thereby to shewe their great witte, which notwithstanding none will commend but fooles and ignorant persons. For they must needes be so who admire such a kinde of people, whereas they ought thereby to be moued not onely to despise them, but also to hate and condemne them. For as we vse to speake in common prouerbe, *That it is an easier matter to reprehende then to imitate*, so it is easier for euery one to condemne all, or to commende all indifferently, then to discerne aright betweene the good and the euill, and to giue a good iudgement thereof: because there is none so ignoraunt, or blockish, or malicious, which cannot doe the first with ease, but the last is not so easily done but by men of good wittes and vpright of heart. Nowe hauing saide, that offence is the first sense and feeling of euill, let vs shewe that it is not without certaine degrees, by which it ascendeth vp higher. The lowest degree then that is in it, is simply to turne aside from that which displeaseth it: and this degree may bee called *Dislike* or *Trouble*. The next aboue that, is when offence waxeth hote in it selfe, and kindleth the heart in such sort, that all the body is mooued therewith. And when offence is as it were shut vp, that it cannot range at will, then it turneth into rage, and offereth violence to it selfe, extending it selfe euen vnto those that haue not offended it at all. For it is stirred vp and waxeth sharpe in it selfe, and by this meane it encreaseth more and more continually. So that in the ende it is like to a madde dogge, which byteth as many as it meeteth withall. And although this affection doeth then testifie sufficiently, that it sauoureth wholly of the corrupt nature of man, neuertheless if it were well ordered and did not exceede measure, it were commendable, so that wee might iustly place it amongest the affections of nature beeing sound, which ought to bee the seedes of vertues in vs. For God hath giuen it vnto man, to the ende he shoulde presently withdrawe himselfe, as soone as hee perceiueth any euill, euen at the first taste and touch of it,

Of the degrees of offence.

How offence may be well vsed.

that ſo it may goe no farther, leaſt through cuſtome he growe into a liking of euill, and afterwarde followe it with might and mayne. For if he ſodainly retire, as if he touched a ſerpent and feared to be bitten, he will depart ſo farre from it that it cannot hurt him: but if he ſtay in it and like it neuer ſo little, hee cannot withdrawe himſelfe in ſuch due time, but that hee ſhall feele ſome hurt thereby. For euill is like to thornes, which a man cannot come neere vnto, or handle them, but hee ſhall bee pricked: as likewiſe no man can touch pitch and not be defiled therewith. But the remedie to cure offence ſo farre foorth as it is vicious, is the moderation of the heart, whereby it becommeth ſo deepe and ſo well tempered, that it is able with eaſe to ſwallow vp and to digeſt thoſe troubles and offences, which others can in no wiſe beare or endure. But nowe that we know what this affection is, we may eaſily conceiue howe it breedeth contempt. For contempt is an offence and diſpleaſure conceiued of ſome euill that cannot hurt, and thereupon is eſteemed to be vile and abiect. So that it proceedeth of an euill whereof wee are not afraide. For we vſe not to deſpiſe them whome we feare, but them onely of whome we make ſmall account, becauſe they haue not abilitie to hurt vs howſoeuer they want no good will. Therefore although wee deſire not to doe him good whome wee deſpiſe, yet wee will not hurt him, if there bee in vs but onely a ſimple contempt of him. Wee thinke it enough for vs to mocke him, and to ſhew what ſmall account wee make of him, and what ſmall regard is to be had vnto him.

The remedy to cure offences.

What contempt it.

Heereof it is that proude perſons are ſuch great deſpiſers and mockers of others. For ſeeing they eſteeme of none but of themſelues, it cannot bee but that they diſdaine others, and ſo conſequently mocke them. For deriſion and mockerie followe contempt, and they are expreſſed by manie outwarde ſignes, and by diuers kindes of behauiour, which oftentimes are hardlier borne withall and ſuffered, then greater euils and iniuries which men may receiue: as indeede they are blowes and woundes, which pearce euen vnto the heart and ſoule. Therfore contempt and mockery engender commonly anger in them that cannot digeſt them with modeſtie and patience: as the true ſeruants of GOD doe, and followers of Ieſus Chriſt, who ſuſtained ſo patiently all the contempts and reproches that were offered vnto him, that no euill worde or voyce euer came out of his mouth, whereby hee gaue any ſignification or ſigne of wrath, but was alwayes quiet and dumbe, as it were a ſheepe before her ſhearer, according as *Eſaias* had foretolde. Which ought to be vnto vs an example of all modeſty and patience, to the ende we

Of mockery.

Eſay. 53. 7.

may

may know how to bridle our anger and wrath in time conceiued against all them that offend, contemne and mocke vs. But let vs now consider of other affections, which we said were ioined with grief, and followed offence. And first let vs learne what anger is, what are the nature and effects of it, and for what vse it may serue man: and this we shall vnderstand of thee, ARAM.

Of anger, and of the vehemencie and violence thereof: of the difference that is betweene anger and rancour: of the affection of reuenge that accompanieth them: of the motions of the heart in anger, with the effects thereof: wherefore this affection is giuen to man, and to what vse it may serue him. Chap. 55.

ARAM. There hath beene alwayes great contentions and disputations amongst the best learned of all the Philophers, to knowe whether the affections and passions of the heart and soule were necessary to pricke forward and to helpe men to the effects of vertues, or otherwise hurtful and contrary vnto them. *Aristotle* and all the Peripatecians mainteyned, that all the affections of the soule were not onely naturall, but giuen also by nature to great purpose: as among the rest, anger and choler, which serued for a pricke to prouoke and stirre vp fortitude and generositie. And because vertue was a habite of that which is good and comely, yea the mediocritie of the affections, therefore it ought not in any sort to bee without these motions, neither yet to be too much subiect to passion. For the priuation and want of desire, would haue made the soule vnmoueable and without cheerefulnes, euen in honest things: as ouer vehement desires altogether trouble it, and set it as it were beside it selfe. The Academikes and Stoikes contended harde against this opinion, alleadging manie great arguments against it: as this among the rest: That all is eyther vertue or vice, and that there is no meane betweene them: that one of these cannot bee the cause of the other, seeing they are directly and in all thinges contrarie, hauing nothing common betweene them, and therefore that vertue neuer proceeded of vice. And concerning Fortitude and Generositie, which were bred in the heart by mature consultation & election of reason, that these vertues could by no meanes bee holpen by anger or choler, but rather troubled and hindered in their actions, because such passions did neuer vse any consultation, but performed all things inconsiderately and at aduenture. There are many yet to bee founde amongest vs, that woulde take part with either opinion of these Philosophers,

Diuers opinions of the Philosophers touching the affections.

but vnleſſe they ſtudie throughly the booke of nature, and haue the ſpirite of God for their maſter and teacher, they ſhall neuer be able to yeeld cauſes and certaine reaſons of their reſolution, nor of the wonderfull effectes wrought by the powers of the ſoule, as we may learne by the ſequele of our ſpeech.

What anger is.

First then we muſt know, that *Anger* is a vehement motion of the heart, becauſe it ſeeth thoſe good things which it hath, to be contemned, wheras it iudgeth them not to be ſuch as ought to be ſo lightly ſet by. And herein it thinks it ſelfe deſpiſed. For euery one valueth himſelf according to the opinion of thoſe good things which he iudgeth to be in himſelf: therfore there is no anger which commeth not of offence,

How it differeth from offence.

But all offence is not anger. For offence is more general, & anger more ſpeciall, albeit they are commonly confounded and taken one for another. But there are many things that diſlike vs, with which notwithſtanding we are not angrie, becauſe there is no contempt of vs ioyned with them. For oftentimes we are greued by thoſe things that haue neither ſenſe nor vnderſtanding, when ſome thing happeneth againſt our minde and offendeth vs: and it ſeemeth that wee are prouoked to anger againſt them, but this is not anger properly, ſeeing there is nothing but ſimple offence without contempt of vs. Alſo it falleth out often, that our blood is heated, and our heart pricked forward and inflamed to doe ſome great worke, for the performance whereof it is requiſite that it ſhould be much moued, but this is only a kindling of the heart without anger and offence, becauſe it is not ſtirred vp thereunto by any euill. But when a man letteth looſe the bridle vnto this affection in ſuch ſort, that hee accuſtomes himſelfe thereunto, this vſe and cuſtome turneth it into rancour, which is an inueterate anger that hath taken roote in the heart. Nowe the better that a man thinkes of himſelfe, the ſooner hee is offended at euery thing, and the readier he is to bee moued to anger, as taking himſelfe to bee deſpiſed. This is a very vehement and violent affection.

Of rancour.

The violence of anger.

For it ouerthroweth very often the whole minde and ſoule, ſo that it forgetteth all right, iuſtice and equitie, all good will and amitie, and pardoneth not, no not women or children, neither yet kinsfolkes or friends Therfore *Salomon* ſaith, *That anger is cruel, and wrath is raging: but who can ſtand before enuie?* And *Eccleſiaſticus*, *Contend not with a cholerick man: for he eſteemeth the ſheading of blood, as a matter of nothing, & hee will fall vpon thee in a place where there ſhall be none to helpe thee.*

Prou. 27. 4. Eccl. 8.

The fruites of anger.

To bee ſhort, after that anger hath once got the bridle at will, the whole mind and iudgement is ſo blinded and caried headlong, that an angry man thinks of nothing but of reuenge, inſomuch ỳ he forgetteth himſelfe,

himselfe, and careth not what he doeth, or what harme wil light vpon himselfe in so doing, so that he may be auenged. And many times hee will murmure against heauen and earth, and against all the creatures, because they are not mooued to reuenge his quarell: yea, which is worse, he despiteth God himselfe and waxeth wroth against him, blaspheming him, because he taketh not pleasure in seruing his reuenging minde. Which is as much as if he should spette against heauen: and therefore it is very necessarie, that his spettle, proceeding from such a stinking mouth, shoulde returne and fall backe vpon his owne face. And when this passion of anger is verie vehement, it leadeth a man euen to furie and rage, and procureth vnto him not onely manie diseases, but oftentimes death it selfe. Therefore although wee knewe not what hurt this affection doeth to the soule, yet the euill which it bringeth to the bodie, ought to bee of sufficient force to turne vs from it. For it is a vice that hath woonderfull effectes in the bodie, and such as are verie vnbeseeming a man. For first of all when the heart is offended, the blood boyleth round about it, and the heart is swollen and puffed vp: whereupon followeth a continuall panting and trembling of the heart and breast. And when these burning flames and kindled spirites are ascended vp from the heart vnto the braine, then is anger come to his perfection. From hence commeth change of countenance, shaking of the lippes and of the whole visage, stopping of speech and such other terrible lookes to beholde, more meete for a beast then for a man. For this cause the Philosopher that counselled an angry man to beholde his face in a glasse, had reason so to doe. For hee that beholdeth his owne face and countenance when he is in choler, shoulde finde matter enough to be appeased. Now because anger is a griefe proceeding of the contempt of those good thinges that are in a man, who thinketh that it ought not to be so, therefore hee desireth to shew that they are not lightly to be esteemed of, which he supposeth may be done this way, by making his power knowne, especially in hurting. Whereupon this appetite of reuenge is engendered, which is common to anger with offence, hatred and enuie: so that anger is alwayes mingled with sorow and with desire of reuenge. And indeede reuenge is a motion of the heart, whereby it doeth not onely turne aside and withdrawe it selfe from that which offendeth, but laboureth withall eyther to repell it, or to ouercome and vanquish it, and to punish him that is the cause of it. Wherefore we may note herein two motions, as there are two respectes, namely, the one to eschew the euill that offendeth, and the other to pursue with great violence him that is the authour thereof.

What effect it hath in the body.

The fountaine of the appetite of reuenge.

thereof. Hereof it is, that ſome when they are angry become pale, becauſe the blood retireth vnto the heart: and theſe are moſt courageous, and moſt dangerous. Others waxe redde, becauſe the blood aſcendeth vp to the head: therefore theſe are not ſo full of ſtomacke, nor ſo much to be feared, in reſpect of thoſe cauſes, which were ſhewed before when we ſpake of Feare. But howſoeuer the difference is, yet in anger the blood doeth not wholly goe backe vnto the heart, as it doeth in feare and ſorow, but diſperſeth it ſelfe outwardly. For the heart is as if he ſtroue to goe out of his hoſte or campe, not vnlike to a Prince or Captaine that is deſirous to marche forwarde in battell aray: whereupon hee ſendeth foorth the blood and the ſpirites, as his men of warre, to repell the enemie: which is not done without great mouing and tumult, and much ſtirring in the heart, which ſetteth it on fire, and inflameth the blood and ſpirites.

The cauſes of looking pale and red.

Whereupon it followeth, that by reaſon of this motion of the blood, and of the confuſion of the ſpirites, which enſue thereof, the actions and motions of all the members of the bodie are troubled. But the braine is chiefly offended, becauſe that alſo is heated by the inflamed blood, and by thoſe burning ſpirites which mount vp thither, by whoſe motion it is ſtirred vp and diſturbed, as alſo by the ſinewes which come euen to the heart. For howe hote ſoeuer the heart and breaſt are or may bee, yet man abideth alwayes ſtill and quiet, if the heate pearce not vp to the braine. For it falleth out herein as it doeth with a drunken bodie, who is not ſaide to bee drunke, becauſe hee hath taken in ſtore of wine, except it aſcende vp into his head, and trouble his braine and ſenſes. Heereof it is, that vehement anger is often accompanied with frenſineſſe, and with the falling ſickeneſſe. And becauſe the heart beeing inflamed, the blood and ſpirites alſo are ſet on fire, they cauſe the whole bodie to tremble, yea the very bones themſelues. For the blood that boyleth in the breaſt, puffeth vp and thruſteth forwarde the Midriffe, whereupon it followeth, that the motions of angrie men are verie troubleſome, like vnto thoſe of drunkardes. Nowe becauſe there are many meanes to ſtirre men vp to anger and wrath, and ſeeing it is ſo dangerous a paſſion, it is very needefull for vs to haue manie good remedies againſt it, as indeede there are many to be found. Although wee ſhoulde not ſtande in neede of ſo manie, if wee woulde onelie conſider who wee are, and compare our ſelues with God, and marke narowly howe many wayes wee offende him daily, what cauſes wee giue him to bee bitterly incited and kindeled with wrath againſt vs, and howe hee beareth with vs, turning his

How anger troubleth the braine.

The beſt remedy againſt anger.

anger

anger into pitie and compaſſion towardes vs. For if wee enter into this conſideration, firſt we ſhall be greatly aſhamed that we are angrie, ſecondly our anger will bee eaſily appeaſed. For who can deſpiſe vs as wee deſerue, and moue vs to anger, ſeeing wee deſpiſe God vnto whome wee owe all honour and reuerence, and whome wee ought to ſet at ſo high a price aboue all other things, that we ſhoulde eſteeme all the worlde as nothing in reſpect of his value? And yet wee ſhewe plainely, howe farre we are off from this, ſeeing we ſtande in ſo little awe to offende him, yea, are more afraide to diſpleaſe men then him. Beſide, wee commit no offence againſt him, in which there is not great contempt of his maieſtie, euen hie treaſon againſt his diuine maieſtie. Whereas if wee feared, loued and honoured him as wee ought to doe, we ſhoulde rather feare to offende him then to die. But there is nothing which wee care for leſſe. Wherefore queſtionleſſe before him, who is a terrible auenger of his contempt, wee are all loſt, if hee ſhoulde purſue vs in his anger, as wee deſerue, and as wee purſue others, and not change his anger into mercie. If wee conſider well of theſe things, we ſhall knowe what occaſion we haue to ſwell with pride like toads, and to thinke ſo well of our ſelues as we doe, or to be ſo ſoone kindled with choler againſt them that haue offended vs: wee ſhall know what excellencie and dignitie can be in vs that are but duſt and filth, whereby we ſhould be ſo ſoone prouoked when we ſee our ſelues deſpiſed and wronged of others. Moreouer, when we know, that we are vtterly vndone, except GOD extende his grace and mercie towardes vs, ſhall wee not, in ſteade of anger and reuenge, bee aſhamed to craue pardon of him, if wee continue ſtill to bee angrie, and vſe no pitie and fauour towardes them that haue offended vs, as we deſire that God ſhould ſhew fauour vnto vs? And indeede what cauſe haue we to hope for it vpon any other condition? For it is written, that Eccluſ.28. the Lorde will take vengeance of him that reuengeth himſelfe, and will obſerue his offences narrowely. Forgiue thy neighbour his miſdeede, and when thou prayeſt, thy ſinnes ſhall bee forgiuen thee. Shall man keepe anger againſt man, and will hee aske remiſſion at the Lordes handes? Hee will take no pitie vpon his like, and ſhall he demaund pardon for his ſinnes? Seeing hee that is but fleſh keepeth his anger, and yet ſueth vnto God for pardon, who will blot out his iniquities? But this ought not to be forgotten of vs, to cauſe vs to abſtaine from all anger towards them that by offring vs iniury prouoke vs thereunto, namely, ỳ we acknowledge thē to be ỳ ſcourges of God to chaſtice our faultes, which are worthy of greater puniſhment. Another remedy againſt anger.

Thus let vs alwayes looke to the first cause of our affliction, and to God who visiteth vs iustly (whatsoeuer the meanes are which heeveseth) and not to second causes and to the next meanes, to the ende that we doe not as dogges doe, which runne after the stone throwne against them, that by byting it they may be reuenged of it, not looking vnto him that threwe it. For if we consider that the blowe giuen vnto vs commeth from God, we will let the stone goe, and not followe after it with anger and reuenge, but turne vnto God who threwe it, not to stirre vp our selues to despite him, or to bee auenged of him, but to craue for pardon and grace at his handes. And this is the right way which wee are to take for the quenching of our choler, that so wee may bridle our anger, and keepe our selues quiet. Nowe for the ende of this matter, it remayneth that wee shoulde knowe whether this affection bee altogether vicious, and wholly proceeding from our corrupt nature, or whether it haue within it any seede of vertue, as well as the rest. It is certaine, that it is giuen of GOD to man, to stirre him vp to the desire of excellent things, to the ende that when hee seeth himselfe despised and reiected for base actions and abiect things, and is grieued for the same, hee shoulde endeuour to leaue and forsake them, and to addict himselfe to better and more noble things, which can not bee contemned, nor hee despised in regarde of them. And this kinde of anger is verie good. For beeing angrie in this sort, our anger is turned vpon our selues onely, to blame and reprehende our selues for our slouth and looseneſſe, and for our other vices and imperfections: and by this meanes our anger should not bee sinne, but being acceptable vnto God, it woulde be vnto vs a Schoolemaster, and as a spurre to sollicite and perswade vs vnto vertue, and to such things as beseeme vs, and that estate whereunto we are called. If then wee would be angrie according to the will of God, let vs first be angrie against our selues for our faultes and imperfections: and when wee haue iust occasion to whet our selues against others, let our anger bee turned against their vices, not against their persons. And such an anger will shewe zeale for the honour of God, and the saluation of our neighbours. Nowe the sequele of our speech requireth, that wee shoulde speake of hatred and of enuie, which for the most part followe offence and anger. Let vs then heare ACHITOB discourse of these affections.

Why the affection of anger is naturall, & what good commeth by it.

Of

Of Hatred, and of the nature and effects thereof: of a good kinde of Hatred, and of the remedy to cure the euill Hatred: of Enuy, and of the kindes and effects thereof: of the difference betweene good and euill Enuy. Chap. 56.

ACHITOB. Forasmuch as nature, wisedome and goodnes teach, that men ought to be knit together by loue, as wee haue seene heretofore, and that we are by the selfe same nature framed and fashioned thereunto, as wee may learne by that which we haue heard of the forme and disposition of the heart, wee must needes confesse, that the spirite of man can bring foorth nothing more vnworthy it selfe, then to suffer it selfe to be ouercome of Hatred and Enuy, which are so contrary to loue, that they comprehend vnder them all generall iniustice and wickednesse of men. For from these wilde plants nothing can proceede (by reason of the corruption of mans nature) but effects that draw vs cleane contrary from wishing well to our neighbour. So that if we plucke out of our heart the cause of this naturall obligation concerning the succour we owe one to another, namely, Loue, what can be either found or placed there but hardnesse, inhumanitie, crueltie, and all kinde of barbarousnesse, which are to bee accompted and taken for monsters in mans nature? For howe strange and monstrous a thing were it, to vnclothe a mans heart of Loue, and to put vpon it hatred, enuy, extreame backebiting, bitternesse and crueltie, which proceede all from one fountaine? Neuertheless we see, that men are enclined rather to Hatred then to Loue: but let vs search out the cause thereof.

There are many that take Hatred to be an inueterate anger, because it is a habite of anger, wherby the heart escheweth something as euil, and desireth to repell and driue it away. Wherefore this affection is directly contrary to loue, & so likewise is anger. For it is an offence rooted in the hart, which causeth it to wish greatly his hurt by whom it taketh it selfe to be offended. Nowe because contempt doeth often accompany hatred, and enuy is neuer without it, besides that it breedeth strife, contentions, manslaughters and murthers, therefore in the holy Scriptures hatred is often taken for all these things. As for the vehement causes of hatred, they are in euery one according as a man esteemeth of the things he hateth. Therefore prowd and enuious persons are alwaies very much enclined to hatred. Some men also are of such a hatefull nature, that they scarce wish wel to any body: and surely these are very deuillish natures. Some likewise are giuen thereunto

What Hatred is.

The causes of it.

of

of custome, which they haue gotten by reioicing at other mens harms.

Why it is an easier matter to hate then to loue.

But the cause why it is easier for vs to hate then to loue, and why Hatred taketh deeper roote in our heart then loue, is because hatred findeth a better soile there, and a more apt foundation to bee laide vpon, then loue doth, and that chiefly for two reasons. The first is the corruption of mans nature, which being left vnto it selfe, sauoureth more of the nature of Satan, who is hatefull, a lyar, and enuious from the beginning, then of the nature of God, who is loue, trueth, and charitie.

1.Ioh.3.10,12. Therefore Saint *Iohn* saith, *that Cain hated his brother and slewe him, because he was of the deuill, and Abel was of God.* This hatred will be alwaves in those that haue one and the same Father that *Cain* had, against all good men and children of God. The second is, because the infirmitie of our nature will not permit vs to enioy any good things in this worlde, that are pure and of long continuance: and therefore they suffer vs to haue but a little sense and taste of them. But it is cleane contrary in regarde of euilles. For they quickely finde whereupon to stay and to plant themselues within vs, and to spreade their rootes so deepe and broade, that they cannot easily be plucked vp. Whereupon they are felt a great deale more, and continue longer in our heart and memory. Not without cause then doe men say, that the pleasures, seruices, and good things done vnto vs are made of feathers, and therefore they are easily carried away by reason of their lightnesse: but offences, euilles, and displeasures are made of lead, and therefore they abide in the bottome of the heart by reason of their waight. And forasmuch as loue proceedeth of that which is good, and hatred of euill, whether it bee euill in trueth, or in opinion onely, as euill is commonly greater and of longer continuance then Good, for the causes spoken of, so is it with Loue and Hatred, and with their rootes and long abode.

The fruits of Hatred.

Now of Hatred commeth backebiting and euill speaking, which being kindled, bringeth foorth bitternesse and crueltie: and as loue whetteth a man on to doe well, so contrariwise Hatred turneth men aside from well doing, and prouoketh them to hurt. For this cause it soweth the seedes of enmitie, and laboureth craftily to cause the party hated to fall into danger. For it desireth to hurt him, and to bring euill vpon him, either by it selfe or by an other, secretely or openly. In a worde, seeing it is wholly contrary to Loue, wee may without any long discourse knowe the nature thereof, by that which hath beene spoken of the nature of Loue, taking it cleane contrary thereunto. But let vs see whether the affection of hatred bee altogether

together euill of it ſelfe, or whether a man may reape any profite thereby.

We may ſay of this as we did of anger, and of other affections already ſpoken of. For it is giuen to man to cauſe him to withdrawe himſelfe from all euill that may hurt him, to flee from it and to repell it, as being contrary vnto him. Therefore Saint *Paul* ſayeth, *Hate that which is euill, and cleaue to that which is good.* For true and perfect hatred ſhoulde hate nothing but that which is euill indeede, as true loue ſhoulde loue that onely which is good indeede. But contrariwiſe wee commonly hate the Good and good men, and loue the Euill and the workers thereof. Beſides, wee are faulty in this, that inſteade of hating mens vices, wee hate their perſons. Wherefore it is needefull, that in this matter of Hatred, wee ſhoulde put that in practice which wee haue already ſaide of Anger, namely, that wee ſhoulde aboue all things hate our owne vices, and that euill which is in vs and in ours. But wee that practiſe the cleane contrary, change Loue into Hatred, and Hatred into Loue. For when wee ſupporte and beare with our owne vices, or with the vices of our friendes and kinſemen, which are not to be ſuffered or borne withall, it ſeemeth that this toleration proceedeth from the loue wee beare either to our ſelues or to others: but it is farre otherwiſe. For if wee loued our ſelues well, and our neighbours as our ſelues, wee woulde bee carefull to remooue all hurtefull things farre from our ſoules, and to furniſh them with that which is conuenient and wholſome for them, and ſo likewiſe for our friendes: whereas wee procure vnto them that which turneth to their diſhonour, hurt, and ouerthrowe, by nouriſhing them in their vices through our diſſembling and bearing with them. And thus much for that profite, which wee may receiue by this affection of hatred, being well guided according vnto the will of GOD, and to a ſound and reaſonable nature.

Of a good kinde of hatred.

Rom. 12. 9. Amos 5. 15.

How loue is turned into hatred.

Nowe againſt the paſsion of euill Hatred, amongeſt a great number of remedies which may very well bee applied thereunto, we haue two principall ones, that are very good and profitable. The firſt remedie is, the example of the loue of GOD, and of Ieſus Chriſt towardes vs, of which wee haue ſpoken already, with thoſe holie Preceptes which doe commaunde Loue and forbidde Hatred. The ſecond remedie is, the contempt of all earthly things, and the regarde that is to be had vnto the things that are Celeſtiall and Eternall. For if wee ſhall ſet light by all mortall and corruptible things, and lift vp our heartes to higher thinges, wee ſhall verie eaſilie breake

Remedies againſt the euill kinde of hatred.

breake off all hatred and enmitie, neither wil we take any thing greatly to heart, but when we ſee God offended.

Deſcription of Enuy.

Now as concerning Enuy, that alwayes accompanieth hatred, it is an affection quite contrary to mercy, which is a ſorrowe conceiued by reaſon of the miſeries of an other, whereas Enuy is a griefe ariſing of other mens felicitie. Therefore it doth naturally reioyce at another mans harme, and is grieued at his good: ſo that according to the varietie of good things that may befall other men, ſo there are diuers kinds of Enuy. For firſt, ſome are enuious, when other mens profite is ſo great that it hindreth theirs. There is alſo a kinde of enuy at the welfare of another, which albeit it neither hurt nor hinder vs, yet wee are grieued becauſe the like is not befallen to vs, or not rather to vs, or not aſwell to vs as to another to whome it is happened. And this is a ſpice of couetouſneſſe. There is yet a third kinde of Enuy, which maketh vs vnwilling that others ſhoulde obtaine that good which wee haue, or which wee deſire, or haue wiſhed for but coulde not get it. And when the queſtion is of thoſe good things, which it ſeemeth we ſhuld enioy but doe not, or which we thinke belong to vs, but are beſtowed vpon others, then is our enuy greater, and may alſo be called iealouſie. Moreouer, there is a fourth kinde that is worſt of all, to which the name of Enuy agreeth more properly, as being often bredde of the former kindes, when a man giueth them the bridle, and ſuffereth them to raigne too much ouer him. This enuy is a griefe conceiued at anothers good without any regard of it owne profite, but onely becauſe it iudgeth it ſelfe hurt when others receiue good or do good. And this is the very enuy of the Deuil and of his children: which is an affection that is mingled of hatred and of ioy. For it hateth vertue, and reioyceth at vice, and at the proſperitie of the wicked. Contrariwiſe, it is grieued at the felicitie of good men, and glad of their miſeries. But what kinde ſoeuer of enuy is in a man, there is in him griefe, and as it were a biting that gnaweth him, by reaſon that the heart in this affection ſhrinketh in as it were, and cloſeth vp it ſelfe at the good and benefit of another. So that ſorrowe is alwayes ioyned therewith. The goods againſt which enuy ruſheth moſt, are ſuch as are in greateſt reputation amongſt men, as honour and glory, inſomuch that it is more moued at the good renowme, honour and praiſe giuen to men, in reſpect of the good things that are in them, then at the good things themſelues, in regarde of which men are honoured and eſteemed. For the enuious man careth not for the vertues that bring renowne and glory, but onely for the honour and glory which follow them, as the ſhadow doeth the body. Foraſmuch then as a prowde man deſireth

Diuers ſorts of Enuy.

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Enuy is neuer without griefe.

ſtill

ſtill to be preferred before all, therefore hee is more greedy of theſe goods, of honour, and glory, then of true goods of which the other are but ſhadowes. Hereof it is, that a prowde man is naturally enuious, becauſe enuy ſpringeth from ſuch a deſire of preferrement: yea, it is commonly bredde of pride. Yea, the farther a man is off from that which hee woulde be thought to be, and the leſſe endued with thoſe good things for which he woulde be honoured, the more enuious he is. But amongſt al the good things againſt which enuy ſtriueth moſt, and for which it is moſt ſtirred vp, thoſe of the ſoule are the chiefeſt, becauſe they are more excellent then thoſe of the body, and ſuch as neuer haue end. Therefore alſo the reputation and honor which men obtaine by their meanes abide with them continually. But the contrary falleth out in corporall and externall goods, as they that haue more narrowe bounds. Wherefore, as they cannot growe to that greatnes vnto which the other doe, ſo their vſe alſo is nothing ſo great, and conſequently the price and reputation that proceedeth from them is not ſo great. Therefore if the queſtion be of honour and glory, no man of any good iudgement but will more willingly giue ouer that which may be gotten by corporall and outward things, then that which foloweth knowledge, wiſedome, vertue, and the other goods of the ſoule. So that enuy may ſtand vs in ſteade of a witneſſe to teſtifie and ſhewe vnto vs, which are the greateſt goods of all, ſeeing it is alwayes buſied about the higheſt, nobleſt, and moſt excellent Good. Now as there is no wicked affection, which carrieth not about, it owne torment to take vengeance thereof by the iuſt iudgement of God, ſo this of enuy paſſeth all the reſt in this reſpect. Therefore it was well ſaide of them that taught, that enuy is moſt iuſt, becauſe of it ſelfe it is the ſame puniſhment to the enuious man, which it deſerueth. For firſt, it is vile and ſeruile, becauſe an enuious man knoweth this in himſelfe, that he iudgeth the good things in an other to be greater and more excellent then his owne, or at leaſtwiſe, hee feareth leaſt it ſhoulde ſo come to paſſe. Therefore there is no affection in a man, which he dare leſſe diſcloſe then this of enuy: ſo that hee receiueth leſſe comfort in this then in any other. For by opening our heart to an other wee receiue ſolace and comfort: whereas the enuious perſon iudgeth his affection of enuy to be ſo vile, that hee dare not diſcouer it, but hideth and concealeth it as much as hee can. If hee be angry or hate any one, he will declare it a great deale ſooner. And albeit feare be thought to be diſhonourable, yet will a man rather diſcloſe this affection, then he will enuy. The like may be ſaide of ſorrow and of loue. But the enuious body is conſtrained to bite on his bridle, to chew and to deuoure

Againſt what good things Enuy is moſt bent.

How an enuious body is tormented.

uoure his enuy within himselfe, and to locke vp his owne miserie in the bottome of his heart, to the ende it breake not foorth and shew it selfe, whereby the body receiueth great detriment. For it becommeth pale, wanne, swart, and leane, the eyes sinke into the head, the lookes are askew, and the whole countenance is disfigured. And within the heart the furies are enclosed, which giue him so small rest, that greater torment can not be imagined. Therefore *Salomon* saieth very well,

The countenance of an enuious man.

Prouer. 14.30. *That a sound heart is the life of the body: but enuy is the rotting of the bones.*

Ecclus. 30.17, 24. And *Ecclesiasticus* saieth, *That death is better then a bitter life: that enuy and wrath shorten the life, and that carefulnesse bringeth age before the time.* To conclude, although al the euil affections trouble and corrupt the minde very much, yet none of them offendeth it so much as enuy doth. Which commeth not to passe so much because it selfe iudgeth or esteemeth good to be euill, as because it desireth that others should so esteeme thereof. But howsoeuer this vice be very vile and infamous, and hurtful both to the body and soule, yet in this affection of enuy, we must put a difference betweene that part of it, which proceedeth from sound nature, as it was first giuen of God to man, and that which is in it through the corruption of nature. For there is a kind of enuy, which serueth vs in steade of spurres to pricke vs forward, and to worke in vs a wil and desire both to obtaine and to keepe great good things. And this enuy is very good, when wee apply our selues to the true Goods, and are not grieued at the prosperitie and vertues which wee see in others, but are mooued by their example to desire and to seeke after the selfe same Goods, yea greater if the meanes be offered, prouided that all be referred to the glory of God, to our owne saluation, and to the profite of our neighbours.

Of a good kinde of enuy.

Vnto this kinde of Enuy Saint *Paul* exhorteth vs, when he writeth to the Corinthians, speaking of the diuersity of gifts wrought by the spirite of God in his Church. *Be enuious of the best gifts:* albeit in our vsuall translation it be Desire, yet the Greeke worde signifieth *to enuy*: but the sense is in a manner all one. And the same Apostle speaking of the reliefe & collection made for the poore, saieth, *Achaia was prepared a yeere agoe, and your zeale hath prouoked many*: that is to say, the emulation and enuy, which they haue conceiued by your example: and this was a good, holy, and christian enuy. But if we seeke our owne glory, and in that respect are grieued that others excell vs in vertues, and in the gifts and graces of GOD, onely because we would haue that honour which they haue, and be equall with them, or aboue them, this is a peruerse and Satanicall affection, declaring euidently that we seeke our selues and our owne glory more then the glory of God. For if we had respect to that which wee ought,

1. Cor. 12.31.

2. Cor. 9.2.

ought, it woulde be all one to vs who were the instruments either our selues or others, so that God were glorified, and that were well done, which ought to be done. As for the euill sorts of enuy of which wee haue spoken, they are placed by Saint *Paul* amongst the woorkes of darkenesse and of the flesh, where he saieth, that *They which are defiled with them shal not inherit the kingdome of God*. But forasmuch as in this discourse we placed Iealousie amongst the kindes of Enuy, and yet it is often taken in the good part, proceeding as it were of true loue, as Zeale also is bredde thereof, it shall be good for thee, ASER, to begin the dayes worke to morrow with a treatise of these two affections. Roman.13. galat.5.21.

The end of the seuenth dayes worke.

THE EIGHT dayes worke.

Of Iealousie, and of the kindes thereof: howe it may be either a vice or a vertue: howe true zeale, true iealousie, and indignation proceede of loue: of their natures, and why these affections are giuen to man. Chap. 57.

ASER. The holy Scripture applying it selfe to the capacitie of mans vnderstanding, describeth mens affections oftentimes by those testimonies, which their outward members affoorde, conuincing them of vices rooted in their heart, by the carriage of their eies, of their eie-liddes, of their forehead, and of their whole countenance. Which is to this ende chiefly, that when they know, that men may reade one in anothers face as it were in a Booke, that which is couered and hidden in the heart, they shoulde perswade themselues, that God soundeth and seeth more easily the most secret thoughts of their heartes, and that they can hide nothing from him. Likewise the holy spirite to condescend to our rudenesse, and to teach vs to knowe God by our selues, not onely by our soule which we see not, but also by our body which wee see, speaketh often of his high, infinite, and incomprehensible maiestie, as it were of a man, attributing vnto him eies, eares, a nose, a mouth, armes, legges, feete, hands, a heart, and bowelles. Moreouer, albeit this pure, simple, and eternal essence be in no wise passionated with affections, yet the same heauenly word doth not only attribute vnto him wrath, reuenge, anger, iealousie, Esay 3.16. and 48.4. Ezech.3.8,9. Psal.34.15. 1.Pet 3.12. Esay 29.23. Exod 13.14. Iob 40.4.

iealouſie and other affections, but doth oftentimes propound him vnto vs as an yrefull man, hauing the face, behauiour, and whole countenance of one greatly ſtirred vp to wrath & reuenge, yea euen to great fury. Which is done to this end, both, that by the knowledge which we may haue of the nature of theſe affections whereunto wee are enclined, and of the effectes which they bring foorth, and cauſes from whence they proceede, wee ſhoulde meditate the ſame things to bee in God when wee offend him, and knowe what rewarde wee are to looke for: and alſo to teach vs that right rule of all our affections, which wee haue in his diuine goodneſſe.

Exod. 15. 7, 8. Iob 9. 17.

Nowe if wee remember what hath beene declared vnto vs of the nature of Loue, wee heard that true and pure loue was without iealouſie, and that this affection ſprang of the loue of concupiſcence: and yet it was tolde vs yeſterday, that Iealouſie was placed amongſt the kindes of enuy. Let vs then ſee what this affection is properly, and whether all iealouſie be vicious. I vnderſtand by Iealouſie, a feare which a man hath, leſt an other whome hee woulde not, ſhould enioy ſomething. This commeth to paſſe two wayes, namely, either becauſe wee our ſelues woulde enioy it alone, or elſe becauſe we would haue ſome other, to whom we wiſh the ſame thing to enioy it alone: the reaſon heereof is, becauſe we iudge it hurtfull either to our ſelues or to thoſe whome wee loue, if others ſhould enioy it. As if the queſtion were of ſome honour, or of ſome other good, which we would haue to our ſelues alone, or for ſome one whome wee loue, and ſhould be greeued that an other enioyeth it, and thereupon enuy him, either becauſe wee are afraide hee ſhall enioy it, or becauſe hee enioyeth it already, heerein appeareth enuy and euill iealouſie, which bringeth with it great miſchiefes. For as Saint *Iames* ſaieth, *From whence are warres and contentions among you? are they not hence, euen of your luſtes that fight in your members? yee luſt, and haue not: ye enuy and are iealous, or haue indignation, and can not obtaine: ye fight and warre and get nothing.* Wherefore to auoide this enuy and euill iealouſie, wee muſt conſider of what nature that Good is, which ſtirreth vs vp to this affection. For according to the nature thereof, our iealouſie may be either a vice or a vertue. For if the queſtion be of ſome *Good thing*, which belongeth in ſuch ſort to mee alone, or to any other whome I loue, that none may enioy it except it be vniuſtly, and to the diſhonour of God, it is no euill iealouſie if I feare leſt any ſhoulde abuſe it, or bee greeued when it falleth out ſo. If it concerneth ſome body whome I loue, who is abuſed by another to the diſpleaſure of God, and to the diſhonour and hurt of the party beloued, I haue yet greater occaſion to feare, to

What Iealouſie is.

Iames 4. 1, 2.

A good kinde of iealouſie.

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bee greeued, and euen to bee iealous both ouer my owne Good, and ouer the good of the partie beloued. And as I haue iuſt cauſe of Iealouſie in this caſe in that thing which properly belongeth vnto mee, ſo alſo I haue like occaſion when an other vniuſtly enioyeth that Good which belongeth to him whome I loue, and of whome I ought to bee carefull, and be greeued when any reproch or wrong is offered vnto him. As for example: ſeeing the huſband hath ſuch an intereſt in his wife, and the wife in her husband, as no other eyther may or ought to haue the like, both of them haue iuſt cauſe to beware that no other haue the fruition heereof but themſelues, to take the matter heauily if it fall out otherwiſe, and to bee very much offended and full of indignation againſt him that ſhoulde attempt any ſuch thing. For that can not be done, as not without the great diſhonour and dammage of the parties ſo knit together, ſo alſo not without the great diſhonour of GOD, whoſe lawe and couenant is thereby violated. On the other ſide, that mutuall loue which ought to be betwixt the husband and the wife, doth binde them to deſire and to procure the honour and profite eache of other, and to keepe backe all diſhonour and hurt that may befall them. Wherefore both of them haue iuſt cauſe to bee offended with thoſe that ſeeke to procure any blemiſh in this reſpect. The like may bee ſaide of fathers, mothers, and children, and of all that haue anie charge ouer others, or that are linked together by friendſhip. But on the other ſide a man muſt beware, that he be not too ſuſpicious, and that hee carry not within himſelfe matter of Iealouſie, and ſo torment himſelfe and others without cauſe: as likewiſe hee muſt bee very carefull, that hee giue no occaſion of Iealouſie to any other.

What mutuall loue ought to be betweene man and wife.

And thus you ſee howe there may be a good iealouſie, notwithſtanding that in this caſe it be mingled with loue and anger. For Iealouſie cauſeth the party that loueth, to be angry with him by whome that thing which hee doeth loue, receiueth any diſhonour or detriment. Therefore this anger commeth of loue, which inciteth him to ſet himſelfe againſt him that offendeth the thing beloued. So that theſe affections are alwayes commendable, ariſing of this cauſe and being ruled according to that Zeale and Iealouſie, which the holy Scripture attributeth vnto GOD in regarde of vs. For hee is called a iealous GOD, not onely in regard of his honour and glory, which hee will not haue giuen to any other beſides himſelfe, (and indeede all the creatures ioyned together are not able to diminiſh or to adde any thing thereunto whatſoeuer they doe) but alſo becauſe hee loueth vs, hee is iealous of our ſaluation, and deſireth to reſerue vs

Why Iealouſie is attributed to God.

wholly to himſelfe, and to make vs partakers of his immortall bleſſednesse. Therefore hee will not haue vs ſpoyle him of his glorie, and forſake his ſeruice, in regarde of that hurt and dammage which ſhoulde befall vs thereby. For hee beareth that affection towardes vs, which a good Father doeth towardes his children, who loueth them not for any profite comming to him thereby, but only for their owne good, and becauſe hee both will and ought to loue them. This loue then, which God beareth vnto vs, cauſeth him to be iealous ouer vs, when, through impietie and wickednesse of life, wee leaue him and ioyne our ſelues vnto his aduerſary the deuill. Whereupon hee doeth not onely become angry, but is full of indignation alſo, both againſt him and vs. For indignation is a griefe wrought in vs, when wee ſee ſome good thing befall to an vnworthy perſon, and him that is worthy, depriued thereof. This affection therefore proceedeth from the ſame roote from whence compaſſion ſpringeth, namely, from the iudgement of that which is good, and from the loue thereof. But the diuerſitie of both their obiects cauſeth them in ſome ſort to be contrary affections: foraſmuch as indignation is bred in regarde of ſome good that hapneth to one that is vnworthy of it, and compaſſion or pity ariſeth of ſome euill that befalleth or is procured to him that hath not deſerued it. And of theſe two contrary affections mingled together, a third affection is bred, which in holy Scripture is called Zeale and Iealouſie, being taken in the good part.

What Indignation is.

From whence Zeale proceedeth,

Hereof it is, that the loue and compaſſion which God hath of his children, when he ſeeth them go about to bereaue themſelues of that good, which he wiſheth them, and the indignation that hee hath in regarde of the good, which hapneth to the wicked in the accompliſhment of their euill deſires, (for to them euill is in ſteade of good) cauſeth him to be mooued with iealouſie and to bee auenged thereof. For this cauſe the Prophet *Ioel* ſaieth, *Then will the Lorde be iealous ouer his land, and ſpare his people.* And the Prophet *Eſay*, hauing declared to *Ezechias* the deliuerance of Ieruſalem, and the ſuccour which GOD would ſend him againſt *Senacherib*, ſaith, *That the zeale of the Lorde of Hoſtes will performe this.* In like manner, when the true children and ſeruants of God beholde a confuſion in ſteade of that order which the Lorde woulde haue obſerued, and which hee hath preſcribed vnto his creatures, they are greatly mooued in regarde of that zeale, which they beare as well towardes GOD, as towardes their neighbours. For Zeale is nothing elſe but an indignation conceiued in reſpect of thoſe things, that are vnwoorthily done againſt him that is deare vnto vs, and whome wee loue. Therefore if wee loue GOD

Ioel 2.18.

Iſaiah 9.7.

What Zeale is.

and

and his Statutes, if wee loue the Common-wealth, our Princes, our Parents, and all others whome wee ought to loue, wee will bee iealous for them, and can not beholde without indignation anie thing done againſt them, that ought not to bee. This Indignation and Iealouſie will induce vs to ſet our ſelues earneſtly againſt all iniuſtice, and to ouerthrowe it with all our might. With this Iealouſie Saint *Paul* was affected towardes the Corinthians when hee wrote thus vnto them, *I am iealous ouer you, with godly iealouſie: for I haue prepared you for one huſband, to preſent you as a pure virgine vnto Chriſt.* 2.Cor.11.2.

This kind of Zeale is very requiſite in all the true ſeruants of God, but chiefely in them that haue any publike charge, whether it be in the Church or in the Common-wealth. For except they bee endued with great Zeale towardes the glory of the Maieſtie of GOD, towardes iuſtice and all vertues, they will neuer haue that care which they ought eyther of the honour and ſeruice of GOD, or of publike benefite, or to reprooue, correct, and puniſh vices, or laſtly, to maintaine good Diſcipline, vpright iuſtice, and good conuerſation, in ſuch ſorte as becommeth them. For this cauſe hath GOD giuen to the nature of man, this affection of Zeale and Indignation for the communion that ought to bee in the ſocietie of men, to the ende there ſhoulde bee a right and indifferent diſtribution of all good things, ſo that none of them ſhoulde light vpon the vnworthy that vſe them ill, but to ſuch as deſerue them and knowe howe to vſe them aright. A good leſſon for Princes and Paſtors.

Nowe when theſe affections are thus ruled, they are very good and profitable: but commonly they are abuſed vnto vice. For Indignation is quickely bredde of Enuy, which being vniuſt, is alſo of a corrupt and badde iudgement, ſo that an enuious bodie thinketh that whatſoeuer good thing an other hath befa'len vnto him, hee is vnworthy of it. And ſo in like manner the Zeale that is without true knowledge, bringeth foorth moſt pernicious effectes. For it proceedeth from a loue which iudgeth not aright of the thing that mooueth it, but eſteemeth it to bee euill and woorthy of hatred, whereas it is good and woorthy of loue. Of this Zeale Saint *Paul* ſpeaketh when hee ſayeth of the Iewes, *I beare them recorde, that they haue the zeale of God, but not according to knowledge.* For being deceiued in their iudgement, and calling themſelues defenders and louers of the lawe of GOD, they perſecuted the Goſpel, (which was the accompliſhment of the Lawe) and alſo them that beleeued in Ieſus Chriſt: inſomuch that their very Zeale was through their ignorance The abuſe of Indignation and of Zeale. Rom.10.2.

ignoraunce turned into Crueltie and Tyranny, which is a very dangerous zeale, and ought moſt carefully to bee ſhunned of vs, as that whereinto the beſt minded men of all doe commonly fall, when they are blinded with ignoraunce: as the Apoſtle Saint *Paul* propoundeth himſelfe in this caſe for an example before hee was conuerted. For hee freely confeſſeth, that hee was a *blaſphemour, a perſecutour, and an oppreſſour, but hee did it ignorantly, and through vnbeleefe.*

1. Timot. 1. 13. Act. 26. 10, 11.

There haue beene many ſuch, not onely amongeſt the Iewes, but euen among the Heathen. For albeit their Religion was altogether ſuperſtitious and idolatrous, yet they alwayes maintained and defended it with very great zeale, perſecuting ſuch as profeſſed Chriſtianitie among them, and condemning them as the vileſt and moſt deteſtable men vpon the earth. But if the Lord be greatly offended when as wee beare hatred and enuy againſt any body, wee cannot doubt but that this doeth likewiſe diſpleaſe him, when we commit theſe things, being blinded with ignoraunce: and that hee is carried with greater indignation againſt vs, when wee maliciouſly cloake theſe vices with a falſe title of zeale, of religion, and of his glory, thereby to reuenge our ſelues, and to exerciſe our cruelties much more eaſily. But let vs nowe proceede to conſider of other affections of the heart, and firſt of Reuenge, Crueltie, and Rage. And becauſe Reuenge is appointed to puniſh offences, and euery vice findeth a Iudge within it ſelfe, wee will ſpeake alſo of the affection of Shame which commonly followeth euery vile acte. It belongeth therefore to thee, AMANA, to intreate of this matter.

Of Reuenge, Crueltie, and Rage, and what agreement there is among them: what Shame and Bluſhing is, and why God hath placed theſe affections in man: and of the good and euill that is in them. *Chap. 58.*

AMANA. If euery one might be a Iudge in his owne cauſe, and execute his own decrees, the malice of men doth declare ſufficiently, that there would be no iuſtice obſerued in the world, but robbery publikely put in practice, inſomuch as the ſtrongeſt would alwayes carry away the ſpoile. For that blind loue, which euery one beareth towards himſelfe, cauſeth vs that we cannot ſee clearly either into our owne, or or into other mens affaires, ſo that wee are alwayes more ready to doe wrong to others, then to depart from anie thing of our owne.

Euen

Euen so, if wee might be suffered to reuenge those iniuries, which oftentimes without cause wee suppose wee haue receiued, it is certaine wee woulde obserue neither measure nor meane, but suffering our selues to be guided by the passion of anger and wrath, wee would fall into more then brutish crueltie and rage. For as God hath reserued vengeance to himselfe, and promised to recompense it, so no man carrieth that minde to doe it iustly that is in him, neither indeede can any: becausе it is the spirite of a man that offereth iniury to an other, whereas the body is but the instrument of the minde, and as it were a sworde vnto it, which the spirite manageth and causeth to cutte. Whereupon it followeth, that the party offended can not reuenge himselfe of his chiefest and greatest enemy. For God onely is able to take vengeance of the soule, and to throwe it together with the body into hell fire. Moreouer, when wee thinke to hurt the body of our enemy, which is but the executioner of the euill disposition of his Spirite, wee hurt our owne soule, making it guiltie of the iudgement of God, who forbiddeth vs all reuenge and commaundeth vs to possesse our soules in patience, and neuer to requite euill for euill, but to waite the Lordes leasure, being assuredly perswaded that he will saue and deliuer vs.

Hebr. 10. 30.

Matth. 10. 28.

Luke 21. 19. prouer. 20. 22.

Nowe looke what the affection receiueth and embraceth, the same doeth it desire to returne and send backe againe where it did receiue it, whether it be good or euill. Therefore as a good affection both wisheth and doeth well to him of whome it receiueth good will and beneficence: so a naughty affection desireth to returne euill receiued, vnto him of whome it hath receiued it. For this cause when the heart is wounded with griefe by any one, it desireth to returne the like to him that hath hurt it, and to rebite him of whome it is bitten. This affection is a desire of reuenge, which being put in execution, is reuenge accomplished: namely, when wee cause him that hath offended vs to suffer that punishment, which in our iudgement he hath deserued. This punishment is to damnifie him eyther in soule, or in body, or in his goodes, yea, sometimes by all the meanes that may bee. And when power to reuenge is wanting, there are some that fall into outrageous speeches, into horrible and execrable cursings, crying out for vengeance eyther at GODS hand, or of some other that can perfourme it. Euery offence therefore that ingendereth hatred, anger, enuy or indignation bringeth with it a desire of reuenge, which is to render euill for euil, and to requite griefe receiued with the like againe.

What reuenge is.

And when the offence is growen to that passe, that nothing can

What Rage is.

asſwage the extremitie thereof, nor ſtay it from breaking foorth into reuenge and hurting by all the meanes that may bee, then is this Reuenge turned into Rage. For a man in ſuch a caſe is not much vnlike to a madde dogge. For becauſe Reuenge can not take that effect which it woulde haue, it vexeth and cloſeth vp as it were the hart, bringing great griefe & great torment to the whole body, ſo that a man ſo affected is as if his heart & body were ready to burſt aſunder.

Of Crueltie.

Nowe, when the heart is hardened with Reuenge, it is turned into Crueltie, which is a priuation of pitie and compaſſion. For when Offence and Anger are ſet on fire, they exclude all good thoughtes out of the minde, and perſwade to all kinde of Crueltie, of which there are three degrees. For there are ſome that procure it, who neuertheleſſe woulde not execute it themſelues. There are others that execute it. Beſides, there is a third kinde of Crueltie, when wee faile in perfourming our duetie towardes them that are in neceſſitie, whome wee both ought and might helpe and ſuccour, whether this come of euill will or through negligence. For thereby wee ſhewe that wee are without pitie and compaſſion. Heereof followeth inhumanitie, which is as if wee ſhoulde lay aſide all humane affection and bee transfourmed into brute beaſts. Therefore wee may well conclude, that all priuate Reuenge proceeding of enuy, or of hatred, or of anger, is vicious and forbidden by God, who commaundeth vs to render good for euill, and not euill for euill. For hee hath ordained the meanes, whereby hee will haue vengeance executed among men. Therefore hee hath appointed Magiſtrates to execute it according to his Lawe, and following his ordinaunce, not with any euill affection, but with iuſt indignation proceeding from loue, and from true zeale of iuſtice. For to puniſh the wicked is a very acceptable ſacrifice, ſo that there be no intermingling of our own paſſions withall, and that wee exerciſe not our enuies, rancours, and reuenges vnder the name and title of Iuſtice and of the glorie of God. For if wee doe ſo, wee ceaſe to exerciſe the puniſhments and corrections of the Lorde, and put our owne in practice. Wee muſt therefore followe his example. For hee ſuffereth not euill to goe vnpuniſhed, if men auoide not puniſhment by his grace and mercie, and by thoſe meanes which he hath appointed for the obtaining thereof. Therefore it is often ſaide of the wicked in the Scripture, that GOD will returne into their boſome the euill which they haue done: and his children and ſeruantes deſire him alſo to perfourme the ſame. But when hee doeth it, hee is not mooued with any euill affection, but onely with the loue hee beareth to iuſtice and vertue, and to his chil-

Three ſortes of Crueltie.

How magiſtrates ought to puniſh.

dren,

dren, and with pity and compaſſion towardes them in regarde of the iniuries done vnto them. And as himſelfe commeth in iudgement to take vengeance, ſo hee woulde haue them that ſupplie his place among men, vnto whome hee hath committed the ſworde for the defence of the good and puniſhment of euill doers, to followe his example. But whether they doe ſo or no, there is no ſinne that can auoide puniſhment, and that findeth not a Iudge euen in him that committed it, to take vengeance thereof, by meanes of the affections, which God hath placed in man to that ende. Among which Shame occupieth a place, which we ought well to conſider of. With what affection God puniſheth offenders.

Concerning this affection, there are ſome that are aſhamed in regarde of ſome feare of diſhonour, of which there followeth no dammage: or in reſpect of ſome griefe or perturbation of the ſoule, ariſing of ſome thinges that ſeeme to bring ſome diſhonour with them. Foraſmuch therefore as Shame is a feare of diſhonour, it is of great force in them that loue honour. For the more they loue it, the more doe they feare diſhonour, which is the contrary thereof, as a very great euill. And for this cauſe there is in Shame not onely a feare of villanie, but indignation alſo, after the committing of ſome fault. For hee that is faulty, chafeth, and is angry with himſelfe, becauſe of the diſhonour hee receiueth through his offence. And this kind of Shame is the ſimpleſt and lighteſt, and may be called Bluſhing, being very common eſpecially in children and virgins. Now for aſmuch as herein the ſpirits withdraw themſelues vnto the hart, as vnto a center, and preſently as it were in the ſame inſtant returne backe againe, the face is painted with a vermillion colour, which is very pleaſant and comely, namely, in that age and in thoſe perſons. Therefore is this colour rightly called the colour of vertue. For God hath placed this affection of ſhame in the nature of men, to the end it ſhould be vnto them as a bridle to ſtay them from committing vile things, and as a Iudge and Reuenger to puniſh them after they haue done ſuch things. Therfore alſo there is yet another kind of ſhame more vehemēt, which approcheth neare vnto the affection of anger, and is mingled with wrath and feare. For it is a motion of the heart, in which he that feeleth himſelfe guiltie of any diſhoneſt crime or act, is angry with himſelfe for the ſame, and puniſheth and reuengeth himſelfe vpon himſelfe: and withall feareth the iudgements of others, and the rebuke and diſhonour that may come vnto him for it. For as we haue heard already, God hath placed in the nature of man ſundry affections, of which ſome are ſweete and pleaſant, to the end they ſhould be vnto vs as it were ſpurres vnto vertue: others are bitter and vnpleaſaunt, that they

What Shame is.

Bluſhing commendable in ſome perſons.

A ſecond kind of Shame.

might bee vnto vs in ſteade of puniſhmentes, and that the greeſe which they bring might teach vs to knowe more cleerely what diuerſitie there is betweene vertue and vice, and what difference wee ought to put betweene good and euill deedes. Therefore there is not a woorſe thing in man, nor any diſeaſe more dangerous to the ſoule then impudencie, which is wholly contrarie to Shame and Bluſhing. For whoſoeuer is once paſt all Shame, hee hath no care at all of his honour, much leſſe of the honour of GOD. Hereof it is that the holie Ghoſt by the Prophetes doeth greatly accuſe the impudencie of the wicked, ſaying vnto them by way of reproch, that they had whoores foreheads, and woulde not bee aſhamed: that they were impudent children and ſtiffe hearted, and that they did glorie in their wickedneſſe after they had done euill, in ſteade of being aſhamed and amending their faults. Nowe whereas wee ſayde, that Shame painteth the face with a vermilian colour, wee are to knowe, that the paſſions and affections of the ſoule breede great change in our bodies, as they that mooue the ſpirits and the naturall heat, by opening and ſhutting vp of the heart: whereby the ſpirits are eyther inlarged or reſtrained.

Impudencie a very dangerous diſeaſe.

Ierem. 3. 3. Ezech. 2. 4. and 3. 7.

The cauſe of redneſſe in the face in bluſhing.

Thus it commeth to paſſe, that the colour of the face is changed, it being a propertie of the heart to ſet in it certaine markes and ſignes of the affections that are in it, as wee haue already heard. Therefore doeth Shame paint the cheekes with redneſſe, becauſe the danger that ſpringeth of feare is of that nature, that the heart ſtandeth in neede of helpe to repell and driue it away, namely, of that heate that retireth backe vnto it. Nowe foraſmuch as there is perturbation in Shame, by reaſon of the opinion and feare of diſhonour and blame, heate is drawen vp to the head, and ſo from thence it is diſperſed ouer the face. And although Shame doeth not trouble the heart and minde ſo much as feare doeth, yet doeth it confound the head, and cauſeth it oftentimes to forget what it thought and was purpoſed to haue done. As wee ſee it ſometimes in very wiſe and skilfull men, when they are to ſpeake or to doe ſomething before perſonages or companies whome they reuerence. And this is incident for the moſt part to ſuch as are moſt modeſt, and to them that preſume leaſt of themſelues, who indeede can not heare their owne praiſes without ſhame and bluſhing, ſuch is their nature and modeſtie: or elſe it is becauſe their hearts are very litle, which maketh them alſo fearefull.

A cauſe of feare in men.

Nowe although too much ſhamefaſtneſſe, when it is cauſeleſſe, is woorthy of blame, becauſe it often keepeth them that are ouertaken therewith

therwith from doing many good things, & from imploying the giftes which they haue receiued of God as it becommeth them: yet is it more praiſe-woorthy then impudency, which as it maketh men altogether ſhameles & braſenfaced, ſo it vſually accompanieth proud & arrogant perſons. For it is cleane contrary to modeſty. Seeing therfore we learn, that ſhame is a feare of diſhonour and blame, and of doing that that might procure it, we muſt take good heed that we iudge aright of that which is to bee accounted vile and diſhoneſt, and of that which may bring vnto vs honour or diſhonour, praiſe or diſpraiſe. For our nature being ful of darknes through ſinne that raigneth in it, our natural iudgment is not ſo intire and vpright as it ought to be, to iudge well either of that which is truely honeſt, and which bringeth with it honour and commendation, or otherwiſe of the contrary vnto it. Whereupon it commeth to paſſe, that we oftentimes take one for another, & ſo light vpon that, which we leaſt ſought for or deſired. Therfore let vs know and learne this, that there is nothing honeſt but vertue, nor any thing diſhoneſt but vice: and that as nothing is more beautifull and of greater renowme then vertue, ſo nothing is more ilfauoured, diſhonourable and infamous then vice. But foraſmuch as there is great diuerſitie of opinions, what is to be accounted honeſt and diſhoneſt, what vertue, what vice, what praiſe what diſpraiſe, let vs learne to frame our iudgement out of the law and word of God, which is the rule of all iuſtice and trueth. Otherwiſe it will come to paſſe, that we ſhalbe oftener aſhamed of well doing then of euill doing, and of vertue then of vice: which were a vile ſhame, and ſuch a one as that we ought to be greatly aſhamed thereof. For in well doing we muſt neuer be afraide of that ſhame, which the wicked think to bring vpon vs, but rather account it honourable and glorious. Yea themſelues ſhall bee aſhamed and confounded when their vices and vile actions ſhalbe diſcouered by our honeſtie and vertue: whereas if we ioyne with them, we ſhall cauſe them to bee voyde of ſhame when they doe ill, yea, they will boaſt and vaunt of it before vs. But enough of this matter. Now foraſmuch as arrogant and proude perſons are fartheſt off from vſing aright any of thoſe affections of the heart, of which wee haue hitherto diſcourſed, eſpecially of ſhame, I am of opinion that we are to looke into the nature and effects of the paſſion of pride. Therefore, ARAM, this ſhalbe the ſubiect of thy diſcourſe.

The rule of all true iudgement.

Shame of well doing.

Of

Of Pride, with the conſideration thereof as well in nature entire, as corrupted: of the originall thereof, and of ſuch as are moſt inclined thereunto: what vices accompanie it, how great a poiſon it is, and what remedie there is for it. Chap. 59.

ARAM. There is nothing more eaſie then for a man to deceiue himſelfe. For looke what a man earneſtly deſireth, hee ſuppoſeth it is alreadie as it were come to paſſe, or at leaſt hee promiſeth to himſelfe that he ſhal eaſily obtaine it. But oftentimes things fall out otherwiſe then men looke or hope for. Now the chiefe cauſe of their errour heerein is that preſumption, which commonly they haue of their owne wiſedome and vertue, whereby they are lift vp with vaine confidence and puffed vp with pride. For when men are caried away with an inordinate and blinde loue of themſelues, they are ſoone perſwaded that there is nothing in them worthy to be deſpiſed, yea they thinke that their ignorance is wiſedome: inſomuch that knowing nothing, they ſuppoſe they know all things, and hauing no dexteritie to performe one commendable work, they preſume very inconſideratly to ſet their hand to euery great matter. But the more care & diligence they beſtow, being led with a deſire to ſhew great skil and thinking to winne honour and renowne, ſo much the more they diſcouer their ignorance and blockiſhnes, purchaſing to themſelues ſhame and infamie. Now the trueth of God teacheth vs to conſider otherwiſe of our ſelues, namely, that we want both ſound vnderſtanding, and ſtrength alſo to accompliſh any good thing. Which knowledge ought to keep vs backe from all preſumption, and ouerweening of our owne wiſedome and ſtrength, and take from vs all matter of pride and glorie, to leade vs vnto modeſtie and humilitie. This rule wee ought to follow if we will attaine to the white of good iudgement and well doing.

The cauſe why men deceiue themſelues.

Now as ſhame and confuſion is bredde of ſome vile and diſhoneſt fact, as we haue heard, ſo vice fetcheth his beginning from pride. I call pride a puffing vp of the ſoule and heart, proceeding from the opinion of ſome excellent good thing in vs more then is in others, whereby a man is in eſtimation & honour, whether this good thing be preſent, paſt, or to come. But we are to conſider of two fountains and firſt cauſes of this inflation and affection of the heart, namely of one that proceedeth from nature pure and intire, and of another that commeth from nature as it is corrupted. So that we may boldly ſay, that there is a kind of pride which is no vice but a vertue, or at leaſtwiſe the ſeede

What pride is.

Two kindes of pride.

of

of vertue. For there was no vicious or euill thing in the first nature as it was created of God, but euery thing in it was vertuous, and the seed of vertue, as we haue alreadie shewed in the former discourses alreadie made by vs. Wherefore that naturall pride of man, beeing such as hee should haue beene if hee had continued in his first nature, woulde bee an excellent vertue, and as it were the mother of all the rest, whereas nowe it is the most vgly and monstrous vice that can bee founde in the whole nature of man corrupted, by meanes of which it is become the father of all vices and sinnes. For seeing GOD hath done this honour to man aboue all other bodily creatures, as to create him in regarde of his soule, of a celestiall and diuine nature (for which cause the verie Heathen affirme that mankinde is of the linage and parentage of God) hee woulde not haue him ignoraunt of the excellencie of his beeing, and of those great and woonderfull benefites, which hee hath receiued of him in his creation, and of which hee hath made him partaker chiefely for three causes. The first, to this ende that knowing what grace and honour God his Creatour hath bestowed vpon him, hee might be moued continually to acknowledge and honour him as it becommeth him. The second, to the ende that knowing the excellencie of his nature, and of the stocke from whence hee came, hee shoulde loue himselfe in God his Creator, and in him thinke himselfe woorthie of true goodes, euen of the greatest and most excellent that may bee, namely of heauenly and eternall goodes: and that hee shoulde knowe that hee was created for them, and that through the knowledge and consideration thereof he might be prouoked to wish for and to desire them with great courage. The thirde, that by this meanes hee might feare to degenerate from so high and noble a linage as that is from whence hee is descended, and to fall from so high a degree of honour and dignitie into dishonour and shame, and to loose those excellent goodes whereunto hee was allotted, if hee committed any thing vnbeseeming so noble and so excellent a nature as was the nature of God according to the image of which hee was creted. This then is that holie pride, which ought naturally to remaine in man, and whereby hee might well haue desired to bee like vnto GOD, especially in goodnesse, and that by those onelie meanes by which the Lorde woulde haue him bee brought vnto this similitude, and which himselfe had taught him: namely obedience, and that so farre as was agreeable and meete for his nature. But our first parentes giuing eare to him, who first degenerated from this holie pride, vnder colour of beeyng equall

Three causes why God created man so excellent.

Of a good kind of pride.

not

not to the goodnes but to the power and greatnes of God, were soon perswaded to beleeue the promise, which this lyar had made vnto them of a farre greater and more excellent estate, then was that wherin God had created them: insomuch as their humilitie and obedience whereby they were vnited and conioyned in great glory with God, was turned into arrogancie and disobedience. Whereupon doubting of the trueth of Gods worde, they hearkened to the Diuels counsel, propounded vnto themselues the selfe same meanes and degrees to make themselues equall with God their Creator, which this wretch and his angels had taken before, and whereby he fell from the highest estate of glorie to the most bottomlesse gulfe of miserie. And this is that bastardly and earthly pride that is entred into mans nature, of which it is saide, *That pride is the originall of sinne, and hee that hath it shall powre out abomination, till at last he be ouerthrowen.* And a litle after: *Pride was not created in men, neither wrath in the generation of women.* And indeede God hath made man of a milde and communicable nature, apt to societie, and to liue with companie not solitarily as sauage beasties vse to doe. Therefore there is nothing more contrarie to his nature, and to that ende for which he was created, then this vicious pride, whereby he is so puffed vp and swelleth in such sort, as if he were of some other nature and condition then humane, and as though he meant to liue in some other estate and degree then of a man. By which doing hee degenerateth from that first nature in which hee was created: whereupon *Ecclesiasticus* concludeth, *That pride is hatefull before God and man.* Now the more arrogant and proude a man is, the more ignoraunt may he bee saide to be of true goods, and such as are eternall; and whereas he should wish for and long after these, his whole affection is turned to the desire of worldly glory and of earthly things. Which desire proceedeth from that inconsiderate loue that euery one beareth towards himselfe, which keepeth a man from the knowledge of himselfe. For if he knew himselfe well, he might see in himselfe nothing but such matter as shoulde cause him to abase and to humble himselfe, not to be puffed vp and to presume of himselfe in any respect. Hereupon it followeth, that they are naturally most enclined to pride, which are most ignorant, most rude, most abiect, most inconsiderate, most hastie and headstrong. For they that are skilfull and wise, sharpe witted, moderate and well stayed, who looke into and take a viewe of themselues, and know well what is within them, such men vnderstand and are able to iudge very well, that there is nothing in man that should cause him either to swell or to be blowne vp with pride. Therefore we commonly see, that they which haue most excellent

Ecclus.10.14, 19. — Of the euil *pride.* — Ecclus.10.7. — Who are most giuen to pride.

lent

lent vertues in them, that haue greateſt gifts of God, and could finde in themſelues moſt matter of pride, are notwithſtanding moſt modeſt and moſt humble. And contrariwiſe the greateſt blockheads, and ſuch as are moſt vnapt to euery good thing, moſt deſtitute of all good and excellent giftes of nature, are for the moſt part the loftieſt & moſt proude: ſo that a man may weil ſay of them that they are proude peſants, eſpecially when they are blowne vp like bladders with ſome winde of proſperity, when their noſes are perfumed, or their eies dimmed with ſome ſmoake of honours, or of worldly wealth. Many other cauſes of pride might be noted in the nature of man. For thoſe that are of a hote and burning nature, as cholericke perſons are more ſubiect to this vice then many others, and that chiefly for two reaſons. For holding of the nature of fire, which alwayes aſcendeth vpwarde, if they followe their naturall inclination, they will take alſo of the nature thereof, aſpiring continually vnto high matters. And as the fire is light, quicke and violent, ſo will their iudgement and all their affections be, which will carie them away headlong and greatly trouble them. It is very requiſite therefore, that water ſhould be caſt vpon this fire. Now as pride breedeth arrogancie, ſo enuie, ill will, anger, rancour, and deſire of reuenge doe followe and accompanie it, together with impatience, indignation, ſelfe-will, obſtinacie, and other ſuch like vices. For a proude perſon waxeth enuious at the good of another, as if he thought himſelfe only worthie, or as if hee accounted all greatneſſe in others a hinderance to his owne; And becauſe hee ſuppoſeth that he is neuer ſo well eſteemed of as he deſerueth, he waxeth very angry, being deſirous to reuenge himſelfe if there be any meanes. Beſides, to the end he might alwayes ſeeme to be better then others, he neuer ceaſſeth boaſting and bragging. For pride being nothing els but winde that puffeth vp the heart (euen as fire cauſeth water to ſwell and to ſend forth great waumes) if the proude man ſhould not finde ſome iſſue for this winde, hee woulde burſt aſunder. Therefore he ſpeaketh bigge, he chideth and threatneth, thundreth and lighteneth, and waxeth ſo inſolent, that both for his wordes and deedes hee becommeth vntolerable vnto all. And becauſe he cannot giue place to any, if he ſtand in cõtention for any thing, he holdeth his opinion with inuincible obſtinacy: inſomuch that no authority whatſoeuer, no truth how apparantly ſoeuer it be laid before him, no benefit or profit ſhall be able to turne him from that which he hath once imagined. For his deſire to be preferred before all, and in all matters is ſo hote and feruent, that he feareth nothing more then to be accounted inferiour in any one matter to any other body whoſoeuer he be. And this cauſeth him

Cauſes of pride.

What vices follow pride.

him alſo to bee vnteachable and vnapt to learne. For by reaſon of his pride, he is aſhamed to learne. Beſides, the ambition and inſatiable deſire of glorie that is in him, cauſeth him that hee cannot ſuffer any admonition, but continueth reſolute in that which he had once taken hold of. And he is ſo farre from ſuffring patiently, that any man ſhould condemne him, or any word or deede of his, that hee will haue his vices taken for vertues, and looketh to bee commended for them. Yea ſome are ſo paſſionate, and caried away with ſo great impatience and furious indignation, that they ſtorme and rage not onely againſt men, but alſo againſt God, euen ſo farre foorth as to deſpite and blaſpheme him openly. For the ignorance & inconſideratenes that engendreth pride is ſo blockiſh and raſh, that it giueth vs no leiſure to conſider of and to iudge what good things are in vs, neither from whence they come, or who it is that giueth them, or in what manner, or for what reaſon. To be ſhort, God commeth not at all into our thought, neither doe wee attribute any thing vnto any other beſides our ſelues. And although many proude perſons diſſemble theſe damnable affections, and dare not oftentimes lay their heartes ſo open, but rather thinke there is no ſuch matter in them, neuertheleſſe it is ſo in trueth and in effect, ſo that all men woulde iudge them to bee ſuch, if they were able to ſee and knowe as God ſeeth and knoweth. Moreouer, we are to note, that pride is ſuch a vice, that it is a harder matter for a man to bee at peace and concord therewith, then with any other whatſoeuer. Whereupon *Salomon* ſaieth, *That onely by pride doeth man make contention*. Yea there is alwayes ſtrife and diſſention amongeſt the proude themſelues, when euerie one deſireth to bee preferred one before another, and cannot. As for humbling and abaſing themſelues, there is no talke of that, vnleſſe they drawe a little backewarde that they may the better leape forwarde, and debaſe themſelues, that they may aſcende vp higher. And as for friendſhip, a proude man hath neuer any in him that is true and ſounde, but onely that which is counterfeite and fayned, towardes them that ſubmit themſelues vnto him through flatterie. But that which is moſt dangerous in pride, is when it is bredde of humilitie, of modeſtie, and of vertue. For there are manie, who conſidering their owne modeſtie and other vertues, and condemning pride and other vices, are delighted therewith after an inſolent manner, and are puffed vp with pride thereby. Whereby wee ſee what windings and ſlipperie turnings are in that olde ſerpent the Father of pride, into howe manie faſhions hee changeth himſelfe, and in what manner hee hath infected and poyſoned our heart. For hee hath brought

Pride lifteth men againſt God.

Prou.13.10.

Pride bred of vertue.

brought it to this paſſe, that as venimous beaſtes turne all they eate howe good ſoeuer it bee into venime, ſo the proude man turneth all his thoughtes, wordes and deedes into pride. For hee draweth and referreth euery thing to his owne honour and glorie: and therefore Saint *Chryſoſtome* verie aptly compareth Vaine-glorie to a Mothe. For as the mothe marreth and conſumeth that cloth in which it is bredde, ſo vaineglorie ſometime ſpringeth of vertue, and afterwarde corrupteth it. For there is no vertue ſo excellent, which is not turned into vice and made abominable before GOD, ſo ſoone as it is mingled therewith. A ſimilitude.

Seeing then pride is ſuch an horrible monſter, as that which breedeth and bringeth foorth ſo manie other monſters, wee ought to ſeeke diligently after all remedies for it that may poſſibly bee had, whereby it may bee tamed and kept vnder, and ſo our ſoules cured of ſuch a dangerous diſeaſe and plague. Nowe foraſmuch as it proceedeth of ignoraunce and of inconſiderateneſſe, and through the want of the due knowledge of God and of our ſelues, wee muſt redreſſe this euill by the vertues contrarie to theſe vices, namely by the true knowledge of God, of his worde and of our ſelues. Which wee ſhall obtaine if hee deale ſo gratiouſly with vs as to fill vs with his holie ſpirite, and to giue vs an humble heart, that renouncing all pride and all arrogancie, wee may learne to walke in his feare, and in all obedience to his holie will, ſo that wee wholly conſecrate our ſelues vnto him both in bodie, ſoule, and ſpirite, in will, heart and all our affections. Nowe hauing ſpoken ſufficiently of that matter into which wee fell whileſt wee handeled the ſecond bellie, which God hath placed in man for the lodging of the vital partes, and namely of the heart, which is the ſeate of the affections, it remaineth, that we conſider of the third bellie, which is the ſeate of the naturall powers and vertues of the ſoule: of which thou ſhalt beginne nowe to diſcourſe, ACHITOB. A remedy againſt pride.

Of the naturall powers of the ſoule, and what ſundrie vertues they haue in the nouriſhment of the bodie: of their order and offices: of their agreement and neceſſarie vſe: where the Vegetatiue ſoule is placed in the bodie, and what Vertue it hath to augment the ſame. Chap. 60.

ACHIT. The diſpoſitiõ & placing of ỳ principal parts of our body, & of ỳ nobleſt mẽbers thereof, is a goodly ſchole, wherin we may learne,

learne, how much more carefull wee ought to be of heauen then of the earth, and of the ſpirite then of the bodie. We haue already heard, how the internall partes of man were deuided into three bellies and lodgings, of which the two former, namely the braine and the heart, together with the vertues, offices and works of the ſoule in them, haue beene declared vnto vs. It remaineth that we conſider of the laſt lodging of the bodie, which properly beareth the name of belly, & which is the ſeate of theſe naturall powers and vertues of the ſoule, which we call *Vegetatiue* and nouriſhing, and is diuided into three kinds, namely, into the vertue of nouriſhing, of augmenting or growing, and of engendring. Nowe when we ſee this order and diſpoſition in our nature, we ought ſeriouſly to thinke, that ſeeing God hath placed the heart betweene the head and the belly, the *Vitall* vertue of the ſoule betweene the *Animal* and *Nutritiue*, and the will betweene the vnderſtanding and the moſt ſenſuall part in vs, therefore the heart, affections, and will ought to looke alwayes on high, and not downward, to the ende they ſhould ioyne to the moſt noble, celeſtiall and diuine part, and not to that which is moſt baſe, ſenſual, and earthly. Whereunto that alſo ought to induce and leade vs, which we learned before of the agreement between the higheſt and middlemoſt of theſe principal and more noble parts of the body, vnto which this laſt is inferiour in all kinde of excellencie, beautie, and dignitie.

Three kindes of the Vegetatiue faculties in the ſoule.

A profitable meditation.

Of the third and laſt belly of the body.

This belly of which wee are nowe to diſcourſe, containeth all the members and inſtruments that ſerue for nouriſhment and generation: whereupon it is termed the Kitchin and Nurſerie of the body, and the ſeminary and welſpring of mankinde. But before we enter into a particular conſideration of theſe members and inſtrumentes, wee are to looke into the naturall powers of the Vegetatiue ſoule that is in them.

The office of heate in man.

And firſt we will note that which we ſpake of elſewhere, of the office of heate and moyſture in the nature of the bodie, that as moyſture keepeth heate within it, ſo heate drinketh and ſoaketh vp moyſture as much as it may, digeſting and diſpelling it by the vertue and action of it owne nature. Now whileſt this moyſture is thus digeſted by the heate, there is a ſeparation made of that which is profitable in the bodie, from that which is ſuperfluous, and conſequently, hurtfull to the bodie. That which is profitable for it, is the iuyce and humour that agreeth with it, in regarde of the ſimilitude and likeneſſe that is betweene them. Whereupon it followeth, that all moyſture that is greatly diuerſe or contrary to the body, is hurtfull for it, as alſo all drye matter, which likewiſe hurteth the health and life thereof. So that this vertue of the ſoule, which we call naturall, or otherwiſe Vegetatiue,

tatiue, and which comprehendeth vnder it the vertue of nouriſhing, of augmenting and of engendring (euery of which hauing ſixe others tending all to one ende as we heard alreadie) this vertue I ſay, cauſeth that which is profitable for the nouriſhment of the bodie, firſt to bee diſtributed vnto the members, and then to bee turned into the bodily ſubſtance of the liuing creature, becauſe that vertue and power of the ſoule doeth imbrace and receiue it, acknowledging it alreadie to bee a part of the bodie. Therefore the vertue of drawing nouriſhment that is in the ſoule, hath for an helper the vertue of retaining and keeping, vntill there bee a conuenient change thereof made by the facultie, and power of digeſting, and as it were dreſſing of it. For otherwiſe the attractiue and retentiue power, were to ſmall purpoſe. Now when the meate is digeſted, ſo much of it as is pure muſt bee ſeparated from that which is impure, by the vertue of purging: and that which is impure, muſt bee deliuered ouer to the expulſiue vertue to bee caſt out, and the reſt which is pure to the vertue of diſtributing, after which the vertue of incorporating executeth his office and duetie.

The power, order and office of the Vegetatiue ſoule.

Thus you ſee howe all theſe particular vertues, ſeruing to the generall vertue of nouriſhing, doe their dueties one after another according to that order, which nature hath aſſigned them. For except this agreement and order were kept, there woulde bee great confuſion, and the bodie coulde not receiue his due nouriſhment. Therefore doeth one of them attende vpon and helpe another, yea all of them tende to one and the ſame ende by diuers meanes. For after the meate is receiued, attracted and retained, it muſt bee digeſted before it bee ſeparated; ſo that the expulſiue vertue is to attende vpon this ſeparation and diſtinction. Neither can the attractiue or drawing vertue doe his office well, vnleſſe the bodie bee firſt emptie: neither the vertue of concocting or preparing, if the bodie bee not purged of the meate receiued before. And if any of theſe vertues doeth not his duetie, the reſidue are made more dull, ſlowe and languiſhing. For there is ſuch agreement betwixt them, and they are by ſuch equal proportion tempered throughout the whole bodie, that nothing can befall any one of them, but the reſidue will feele it. Neither can that which is wanting in one bee ſupplied by an other. For GOD hauing aſſigned to euerie one his proper office, they deale not one in anothers affaires, but euery one abideth in his owne office, and goeth not beyonde his appoynted boundes and limites: as the like is to bee ſeene in the printing houſe and amongeſt them that ſtampe money. For if the Compoſitor faile in the ſetting

A ſimilitude taken from printing & coyning.

of his letters, the Printer that putteth ynke vpon the fourmes, doeth not correct the faultes of the Compositor. And if the Printer doeth not distribute his ynke well, hee that draweth the sheetes from the presse correcteth not his fault. For euery one hath his office apart, with which onely hee medleth. So likewise in Coyne, if hee that prepareth and fineth the mettall faile in his duetie, hee that cutteth it in pieces will correct nothing, but diuideth it as it is deliuered to him. Then hee that maketh it flatte, that it may bee fitte for him that stampeth it, doeth nothing but that which is committed to his charge: and if hee that stampeth it, findeth it not so flat or so round, as it ought to be, yet doeth hee nothing but marke it, and so leaueth it as he found it.

A good lesson for euery one,

Moreouer, wee are to note well, howe God giueth vs euen in our nature, a goodlie instruction concerning that order and concord that ought to bee amongest vs all, by doing euery one his duetie, and helping eche other so farre as wee may. For wee may learne three principall poyntes in that order, which God hath set betweene the vertues of the Vegetatiue soule for the nourishing of the bodie, which serue greatly for the preseruation of humane societie. First, howe euerie one ought to behaue himselfe in his office, and not leaue others to performe that woorke which is enioyned him. Secondly, howe euerie one of vs ought to keepe his ranke and order, not making ouer much haste nor beeing too slacke, and without anie confusion of offices, or vsurping any thing of that which belongeth to others. Thirdly, the consideration of those inconueniences which may befall euery common-wealth and societie of men, if this order bee not well kept and obserued. For the like will happen vnto it, that doeth to a bodie, which is not nourished as it ought to bee, and in which the naturall vertues doe not their duetie, as I haue declared. For from thence proceedeth all the confusion that is in the life of man, and all those miseries which wee dayly see therein.

Of the seates of the naturall vertues.

Concerning the seates of these vertues of the nourishing soule mentioned by vs, wee are to knowe, that although they bee greater and more apparant in some partes then in others, yet they are spredde throughout the whole bodie, but after a diuerse manner. For in perfect liuing creatures, the concoction of the meate is first made in the stomacke, that so it may bee prepared for the liuer; the seconde is made in the liuer, that it may bee turned into blood: the thirde is in all the members, that it may bee changed into their substance. So that there is no ende or stay in the bodie of concocting

ction, and consequently of purging the meate, and of casting out that which is superfluous. For the heate doeth continually warme, and as it were seethe the moisture: neither is there any meate so pure, which hath not alwayes some excrements and superfluities, that are to be seperate and ejected.

Heereof it is, that the whole body of liuing creatures is as it were bored through, and hath diuers pipes to the ende there might be more open passages for the auoyding of these excrements according to that purging which is done day and night by the partes appointed thereunto, as wee haue alreadie touched it, speaking of those members whereby such purging is performed after a diuers manner, especially when wee spake of the braine. Nowe besides that purging which is vnder the armepittes and in the groyne, we see howe the thinnest excrements voyde at euery part of the bodie, as wee may iudge by that filth which daily is seene in the head, handes, feete and in all the rest of the body. For wee cannot busie our selues so much in washing and cleansing all the partes and members of the bodie, but still wee may finde somewhat to wash and to make cleane. Therefore wee stande in neede of daily nourishment, that whatsoeuer diminisheth continually from vs, may from time to time bee restored and made good againe. But this vertue of nourishing, is the first and simplest of all the naturall vertues of the Vegetatiue soule. For there are two others necessary for the life and preseruation of liuing creatures, of which we haue already spoken, namely the power of augmenting, and that other of engendring. So that liuing creatures are not onely nourished by that foode which they receiue, but they growe bigger and begette their like. For there is no liuing creature that hath a bodie, but it groweth vp vntill it come to a certaine greatnesse and measure. For this cause the vertue of augmenting and growing was added to the nourishing vertue: and the vertue of engendering to them both, but so as they differ in manie poyntes. For first, although the vertues of nourishing and of augmenting agree in this, that they are both giuen to euerie liuing creature, yet they differ heerein, that the vertue of nourishing continueth alwayes so long as the creature liueth, euen from the beginning of it vnto the end. But the vertue of growing greater, although it beginne with the other, yet hath it a set time limited, wherein it staieth: and as before the creature waxed bigger and increased in greatnesse and vigour, so after it commeth to the appoynted time, it beginneth to fall and to diminish, and as it were to retire backe, and to restrayne it selfe. And as for the vertue of engendering, it

How excrements are voyded.

Of the growing of bodies.

Wherein the natural vertues differ each from other.

differeth from both the other, firſt in that it is not giuen ſo generally to all liuing creatures as they are, and then in that it beginneth not ſo ſoone. For it commeth then when the liuing creature through nouriſhment and growth, hath attayned to thoſe vertues that are neceſſary for generation.

Beſides, it hath this common with the vertue of augmentation, that it hath certaine limites and bounds, vnto which after it is once come, it weakeneth and in the ende decayeth vtterly. Wherein it differeth from the nouriſhing vertue. Nowe the vertue of growing greater hath as many other particular vertues vnder it for the execution of it owne office, as the vertue of nouriſhing hath according as was touched before. Whereby wee learne, that bodies growe not greater, neither augment by the heaping vp of much matter outwardely applied, as when a houſe is ſet vp, wee ſee timber ioyned to timber, and ſtone to ſtone in the building of it, but this is done by the ſame hidden and ſecrete arte and cunning in nature, whereby wee are nouriſhed. For in this poynt there is no difference betweene the vertue of nouriſhing, and that of augmenting, but onelie heerein that in nouriſhment the meate is turned into the ſubſtance of the bodie, and in augmenting the foode beeing thus turned, doeth from within ſtretch foorth the quantitie of the bodie outwardly. And ſo this vertue of augmenting dependeth of the nouriſhing vertue. For meate nouriſheth as it is a ſubſtance with qualities meete for nouriſhment, and augmenteth by reaſon of the quantitie it hath. For this cauſe hath God created the bodies of liuing creatures with ſuch a ſubſtance, that as they haue ſundrie paſſages and holes in them like to ſponges, to the ende to purge by them, ſo he would that the ſubſtance they receiue by their foode might paſſe by the ſame holes, that they might augment and grow greater. So that all of them haue their pores and litle holes albeit they appeare not to the eye, whereby nouriſhment entreth and extendeth it ſelfe in greatneſſe, length, and thickneſſe. The conſideration hereof hath cauſed ſome skilfull men, to place mettals and ſtones in the ranke of liuing creatures, becauſe they growe in the earth, as the bodies of plants and liuing creatures doe. Neither is their opinion without ſome ſhewe of reaſon. For wee knowe that they grow and increaſe and that inwardly: which ſeemeth not to bee done without drawing vnto themſelues ſome inward nouriſhment, as liuing creatures vſe to doe. Beſides they haue alſo their pores and paſſages to ſtretch foorth and augment themſelues by. Notwithſtanding all this there is greater reaſon to place them in the ranke of thoſe natures and

How meate nouriſheth the body.

How mettals and ſtones growe.

creatures

creatures, which augment and grow greater by adding and ioyning of matter vnto them, as wee ſee fountaines and riuers to increaſe: and ſo likewiſe fire. Which albeit it ſeemeth to be nouriſhed and augmented with that matter which is put vnto it, yet is it not nouriſhed as liuing creatures are by meanes of that foode which they receiue. For they haue their boundes of growing ſet them which they cannot paſſe, as wee ſee the like alſo in plantes: but fire hath no limites, as that which alwayes increaſeth, as long as it findeth any matter to burne.

Whereby we may conclude, that naturall heate in man or in other liuing creatures, is not the cauſe of their nouriſhing and growth, but onely the inſtrument; and that the true cauſe, in regarde of ſecond cauſes, is in the ſoule next after God, who is the firſt cauſe of all things, yea the cauſe of cauſes. Therefore it is hee that hath alotted out to euerie man the terme firſt of his life and growth, and then of his declining and death: ſo that according as hee will eyther prolong or ſhorten our life, and cauſe vs to encreaſe or diminiſh, ſo hee diſpoſeth the ſeconde cauſes, and thoſe meanes whereby hee will bring it to paſſe. Nowe wee muſt conſider what inſtrumentes the ſoule vſeth to execute in the bodie of man, her naturall woorkes of nouriſhing and augmenting it, (of which wee haue nowe ſpoken) and after what manner ſhee vſeth them. Firſt then wee will looke into the ventricle and ſtomacke, and ſee what figure, what *Orifices* and filaments it hath. This matter then, ASER, belongeth to thee to intreate of.

The true cauſe of nouriſhing in creatures.

What inſtrumentes the Soule vſeth in the bodie about the naturall woorke of nouriſhing and augmenting: of the Ventricle or ſtomacke, and of the figure, Orifices, and Filaments it hath: of the coates of the ſtomacke, and of what ſubſtance and nature it is: of the cauſes of hunger, and of appetite: of the inferiour Orifice. Chap. 61.

ASER. Wee ſhoulde bee very happie if wee knewe howe to followe that order in all our doings, which God hath ſet downe in all his woorkes, and whereof he giueth nature vnto vs for a Miſtreſſe. But if the ſimplicitie of our vnderſtanding bee not able to attaine to ſo high wiſedome, at the leaſt we may knowe howe farre ſhort euery one of vs commeth of our duetie, and from whence proceedeth all the confuſion that is in the life of man, and all thoſe miſeries which wee commonly beholde. On the other ſide, nothing coulde hinder vs

were it not a voluntarie and malicious ignorance, in that wee conſider not, what a marueilous and excellent Woorkemaſter, God the Creator ſheweth himſelfe to bee, in this part of the ſoule whereof our preſent diſcourſes are, and in that order, which hee hath ſet therein, and in thoſe vertues which hee hath beſtowed vpon it. For his woorke is ſo excellent, and woorthie of ſo great admiration, that no wiſedome or power whatſoeuer is able ſo much as to imitate it. Wherefore wee are to account it a very great and noble bleſſing, to haue onely ſome knowledge of it, and to bee able to comprehende ſome thing thereof by our vnderſtanding. For there will be alwayes enough whereat to marueile greatly, and namely in the conſideration of thoſe inſtruments, which the ſoule vſeth in the nouriſhment and growth of bodies, as we ſhall know in the ſequele of our diſcourſes.

Therefore as heeretofore wee haue handled and ſpoken of the diuers powers of the ſoule, and of thoſe inſtruments it hath in regarde of the Animal and Vital partes, as of the braine, heart, head, and other externall members of the bodie, ſo nowe wee are to conſider of the internall inſtruments, which ſerue the naturall powers of the ſoule. And firſt, it hath the liquors and humours of the bodie tempered together by a certaine Lawe and reaſon of the Creator that created them. Secondly, the other inſtruments of the ſoule, are thoſe members both externall and internall, which are framed and haue their ſeuerall proportion, euery one as neede requireth, for the office aſſigned vnto them by God their Creator. For before the ſoule bee clothed with the bodie, theſe inſtrumentes are faſhioned and made fitte for it by nature in thoſe things wherein it coulde doe nothing of it ſelfe. For the ſoule cannot create her bodie. But after that God hath created the bodie for it, and that by his appoyntment nature hath diſpoſed and fitted the ſame for the ſoule, ſo farre foorth as is requiſite, before it can ſhewe what vertue it hath, and ſettle it ſelfe to worke in the bodie, then is ſhee left to doe that which ſhee is able to performe by the powers of her preſence, and to exerciſe her ſelfe therein, beginning alwayes at the leaſt and baſeſt of her offices, before ſhee apply her ſelfe to the chiefeſt, by diſplaying her principall powers. For whileſt the childe is in his mothers bellie, the ſoule practiſeth vpon it her Vegetatiue and nouriſhing vertue by which it is nouriſhed and groweth in greatneſſe, as wee ſee the like in plantes. And when it is borne, it receiueth beſides from the ſoule the power of mooning and of ſence, as we ſee beaſtes haue: and laſt of all by litle and litle the ſoule diſplayeth

The inſtruments of the naturall powers of the ſoule.

How the ſoule vſeth the inſtruments of ỹ body.

playeth her other principall vertues. But to ſpeake of our matter ſubiect, and to handle particularly thoſe inſtrumentes of the ſoule, which ſhee vſeth in the nouriſhing and augmenting of the bodie, wee will beginne at the Ventricle, commonly called the ſtomacke.

Nowe becauſe this name is vſed diuerſly, wee are to note, that the Phyſicions, who diſtinguiſh the partes of the bodie more exactly and properly, apply this name of ſtomacke more ſpecially to the vpper mouth of it, and call the whole by the name of Ventricle, whereof wee will ſpeake anon. Oftentimes alſo they take the ſtomacke for the whole paſſage and pype, called *Oeſophage* or the throate: but commonly the whole Ventricle is called by that name. Therefore I will vſe it indifferently, thereby to apply my ſelfe the better to the vſuall manner of ſpeaking. Wee are to knowe then firſt of all, that amongeſt all the members ſeruing to nouriſhment, GOD hath appoynted this to bee the firſt, as that which receiueth the meate and drinke ſent vnto it by the throate. And to the ende wee may the better knowe the prouidence of God, in the offices and commodities of this member, I will firſt ſpeake ſomewhat of the figure and forme thereof, then of the ſituation of it, and laſt of all, of the ſubſtaunce of it. The figure of it is rounde and long much like to a bagge-pipe, as that which is beeing ſomewhat larger at the bottome, and ariſing vpwarde towardes the left ſide, groweth narrower by litle and litle. For ſeeing it was to occupie the whole ſpace that is betwixt the liuer and the ſpleene, it was requiſite that it ſhoulde bee long, to the ende it might not trouble that place which is aſſigned vnto them, but giue them place. Likewiſe it was requiſite that it ſhoulde bee rounde, both becauſe the rounde forme is moſt capable, and alſo becauſe it will not ſo eaſily be broken and marred as other formes will be.

Of the Ventricle and ſtomack.

Of the figure of the ſtomacke.

Vnto the ſtomacke is ioyned this narrow pipe called *Oeſophage*, to the end it might receiue into it thereby, all kinds of meate and drink, as wee declared when we ſpake of the pipes in the throate, and of meates and drinkes. For this cauſe there are two mouthes or doores in the ſtomacke, called *Orifices*, of which the one is called the higher *Orifice* or mouth, becauſe it is vppermoſt, and the other for the ſame reaſon is called the lower *Orifice*. The firſt is to receiue the meate that is ſent to the ſtomacke by the *Oeſophage*. And this is that which the Phyſicions call by the proper name of ſtomacke, as wee hearde before, although commonly it is cal-

Of the mouths of the ſtomacke.

How the name of the heart is abuſed.

led the heart. For when wee feele any weakeneſſe there, or anie deſire to vomite, wee commonly ſay that wee are ill at the heart, or that ſomething lyeth vpon our heart. But this ſenſe of griefe is not at the heart, but in that part of the Ventricle, which is called the vppermoſt Orifice or ſtomacke, whoſe ſeate and place is on the left ſide neere to the backe-bone. And this Orifice or mouth of the ſtomacke, is a great deale more large then the nethermoſt, becauſe the meate is oftentimes not well chewed, beſides many great and hard morſels that are ſwallowed nowe and then. Againe, this

The originall of appetite.

part is verie ſenſible, becauſe there is the originall and place of appetite, by reaſon of thoſe nerues of which it is chiefely made, that growe together like vnto nettes. Heereof wee may note this, that the prouidence of God hath ſo well prouided for all the members and inſtruments of nouriſhment, that there is not one of them, but it hath ſome ſmall ſinewe to giue it ſenſe, whereby it may feele and perceiue what humours are hurtfull vnto it, that by the griefe which it receiueth, men may be moued to haue recourſe to ſuch remedies as are able to releeue it.

The doore of the vpper Orifice.

But to returne to our matter, wee are to knowe, that the vpper Orifice hath the Midriffe ioyned vnto it, which is in ſteede of a doore to cloſe and ſhutte it vp, that when it is full of meates and drinkes, they ſhoulde not aſcende vp againe by the throate. Concerning the nethermoſt Orifice it is both by the Greeke and Latine

Of the lower Orifice,

Writers called by a name that ſignifieth a Doore-keeper, beeing made to let out the meate concocted in the Ventricle together with the ſuperfluities and excrementes. Therefore alſo it is narrower then the vpper Orifice, and compaſſed about with a certaine kernelley fleſhe, to the ende that nothing ſhoulde paſſe by which were not well digeſted before, and that by meanes of the mouth of it made in the manner of a ring. It is ſituated on the right ſide vnder the hollowneſſe of the liuer, a little lower then the other Orifice. But it is not at the very bottome of the Ventricle, but a little higher, to the ende the foode beeing retayned and kept at the bottome, might bee heated and digeſted there. So that after the ſtomacke hath receiued into it the meate and drinke, both theſe doores as well aboue as beneath are ſhut, that the heate within might be retained and kept cloſe. For this cauſe there are certaine filaments or

Of the ſmall ſtrings of the Orifices.

ſmall ſtringes, of which ſome are direct and ſtraight, hauing in them a marueilous ſecret vertue of nature to drawe vnto them: others are ouerthwart, and paſſe cleane croſſe the former through certaine little corners that lie long-wiſe. Their office is to cloſe vp the vpper part

from

from the body of the ſtomach. Beſides, there are other crooked filaments, which through oblique corners paſſe alongſt the ſides of both the other: and theſe, becauſe they cloſe the whole body of the ſtomacke, haue power of retaining, and ſerue to ſhut vp the mouth of the ſtomacke. So that theſe filaments or threedes in regarde of their office, may be compared to the ſtrings of a purſe whereby it is ſhut. And becauſe the ſtomacke, being cloſed and ſhut vp, digeſteth the meate a great deale better then if it were gaping and wide open, therefore nature hath prouided in this ſort. Wherein wee ſee it reſembleth a pot ſet to ſeething, which retaineth the heate, and ſeetheth that which it containeth better when it is cloſe couered, then when it is without a couer. The ſtomake compared to a pot on the fire.

Now we are further to knowe, that the ſtomacke is made of two coats or skins one within an other, conſiſting partly of a fleſhy, and partly of a ſinowy ſubſtance. The innermoſt is fuller of ſinewes and thicker, hauing ſtraight filaments within, wherewith as it were with fingers, it draweth the meate downeward: and without, it hath certaine oblique filaments, which compaſſe it about, and ſerue to holde it in. The outward coate, which is more fleſhy, hath ouerthwart filaments that ſerue for expulſion. For when the ſtomacke is ſometime ouercharged with meate, ſo that it is not able to embrace and keepe it for digeſtion, then by meanes of the expulſiue vertue, it drieth out that which is ſuperfluous, and prouoketh a man to vomite, to the end it be not ſtifled through the waight and burthen of the meate it beareth. For this cauſe the throate is a pipe appointed for the mouing of things vp and downe, not hauing any attractiue force in it, but being onely a meere way and place of paſſage, through which meates and drinkes paſſe to and fro as neede requireth.

Concerning the ſeate of the ſtomach, it is placed in the middeſt of the body betweene the liuer and the ſplene, and that in ſuch ſort that the liuer embraceth and warmeth it on the right ſide, and the ſplene doeth the like on the left ſide. As for the ſubſtance of it, it is of the nature of ſinewes, that is cold and drie. For it is very conuenient it ſhould bee ſo, firſt, becauſe of the ſenſe and feeling, that it might bee incited by ſuch things as agree with it, reiecting all others: ſecondly, in regarde of appetite, that it might be the greater and of more efficacie. Moreouer, it was requiſite that it ſhoulde be of ſuch matter, to the ende it might bee the harder, and receiue the leſſe hurt from the hardneſſe and ſharpneſſe of meates. And beſides the naturall heate which it hath of it ſelfe, it is heated alſo by the neighbour partes, to the ende it may the better perfourme that duetie that lyeth vpon it. How the ſtomacke is placed. Of the ſubſtance of it. How it is warmed by other neighbour partes.

For

For this cauſe it hath on the right ſide the liuer, which is vnto it in ſteade of a boyling pot or cauldron: and on the left ſide it hath the ſplene for the ſame purpoſe: the muſcles of the chine bone are behind it, and before is the skinne commonly called the *Kell.* Likewiſe as the heart is not farre from it, ſo the midriffe lying ouer it, doeth greatly heate it by continuall motion. Whereby we ſee, how the prouidence of God hath well fenced and clothed it on all ſides, that it might haue as much heate as is needefull for it. Touching this skinne called the *Kell*, it is a double coate or couering, ſpreading it ſelfe wholly ouer the intralles, being in faſhion like to a purſe, by reaſon that it is double and wouen like to a nette, conſiſting of fatte, of veines, of arteries and of a skinne. Moreouer, the ſtomach is warmed by the ſpirits that enter into it in great abundance, by reaſon that it is knit vnto the neighbour partes by veines and arteries. Nowe becauſe it ſerueth to the nutritiue facultie, the naturall vertue thereof is to deſire foode, the ſenſe and feeling of which appetite is in the vpper Orifice, into which many ſinewes are wouen that come downe from the braine. Therefore when the members of the bodie being empty deſire nouriſhment, and labour to drawe it from the veines, and the veines from the liuer, and the liuer from the ſtomach, and the ſtomach from the Orifice, then is there a certaine contraction and wrinckling as it were of the Orifice, by reaſon of the veines that ſucke it. In which contraction and gathering together of the ſtomachs mouth, there is by meanes of the nerues a kinde of ſenſe and griefe, which we call *Hunger*, whereby liuing creatures are ſtirred vp to ſeeke after foode and nouriſhment. I make no repetition heere of that which hath beene ſpoken before, namely, of the *drawing, reteining, altering, and expulſing* vertues of the *vegetatiue* ſoule. For by our diſcourſes wee may eaſily vnderſtand, how euery one of them doeth his duety both in the ſtomach and liuer, and in all the other members of the body. But the *altering* vertue is the chiefeſt, whoſe office is to change in the ſtomach, and to conuert into iuyce and liquor, that meate which it hath receiued.

Of the Kell or Kall.

The cauſes of appetite in the ſtomach.

The originall of hunger.

This liquor is called by the Phyſicions *Chylus*, which is a Greeke worde, and reſembleth the reme of a ptiſame: it is concocted in the ſtomach, vntill it bee ſo well prepared that it may be ſent vnto the liuer. Which concoction is firſt and principally made by the naturall vertue of the ſtomach, as it appeareth in this that euery ſtomach doth after a wonderfull manner embrace and warme all the meate, which it receiueth, euen as the whole wombe embraceth her burthen and fruite vntill it come to ripeneſſe: and when the time of birth is come, the

The ſtomach compared to a wombe.

the expulſiue vertue thereof driueth it foorth. So fareth it with the meate in the ſtomach, excepting this difference, that the ſtomach needeth not ſo long a time to finiſh his worke in, as the wombe doth. Afterward this naturall vertue of the ſtomach, is holpen and warmed by thoſe meanes before declared. And when the ſtomach hath finiſhed this firſt concoction, whereby the meate receiued is ſo duely prepared that it may bee ſent into the liuer, then the lower Orifice and doore called the Porter, openeth it ſelfe, and ſendeth this liquor into the intralles and bowelles, which are ordained as well to receiue it, as to purge foorth the ſuperfluities and excrements. Therefore, AMANA, thy ſpeach ſhall be of theſe, that ſo wee may goe forward with our matter of thoſe inſtruments of the *vegetatiue* ſoule, which ſhee vſeth in her naturall workes.

The office of the lower Orifice.

Of the intralles and bowelles, and of their names and offices: of the nature of the three ſmaller guttes, and of the other three that are greater: of the inſtructions which wee may learne by theſe things. Chap. 62.

AMANA. If there were no other reaſon but this, that the pooreſt and baſeſt perſons amongeſt men are the creatures of GOD, and created after his image and likeneſſe, as well as the richeſt, mightieſt, and higheſt in dignities and honours, and that as well the one as the other, are members of the bodie of mankinde, it were enough to with-holde vs from contemning any perſon, of what condition, eſtate or qualitie ſoeuer hee bee, ſo that his vocation bee of GOD, and profitable for mankinde. For in contemning any creature and his eſtate, GOD, who created him and ordained his vocation, is contemned and iniuried thereby, conſidering that hee is his worke, which cannot be mocked, but the workemaſter that framed it muſt needes bee ſcorned. Beſides, wee are to conſider, that many of them that are taken to bee the vileſt and baſeſt perſons, are a great deale more profitable and neceſſary, and ſo likewiſe their callings and offices, then many others that are in greater reputation, and more honourable according to mans iudgement, who notwithſtanding might more eaſily be ſpared, then thoſe of whom there is leſſe accompt and reckoning made.

The poorer ſort are not to be contemned.

The like may be ſaid of the vſe of the members of our bodies, and of the neceſſitie and need which we haue of them that are accompted moſt

moſt vile and abiect: which albeit they be leſſe honourable then the reſt, yet are they more neceſſary for this life of ours, then many others that are a great deale more noble and more excellent. For wee may liue without eies, without eares, without handes, without feete, and without many other goodly members: but not without the intralles and bowelles, which are but the ſinkes and wide-draughts of our bodies, although there be but one of them onely wanting. For there is not one of them but it is profitable, yea neceſſary for vs, inſomuch that no other can doe that office which lieth vpon it: the Lord hauing ſo diſpoſed it, that euery one of them muſt diſcharge his owne office by himſelfe.

The neceſſitie of the bowelles.

Of theſe intralles and guttes there are ſixe in number, neere vnto the ſtomacke, namely, three ſmall and three great ones, being all of a round and hollowe figure, according to the greatneſſe and thickeneſſe of euery one of them. They are called the inſtruments of diſtribution and purgation, becauſe they diſtribute the foode, and ſend foorth the ſuperfluities and excrements. Nowe to conteine all theſe in their place, they are couered and wrapped about together with the other entralles of the naturall partes, with two coats or couerings, namely, with that which is called the *Kell*, whereof mention was made in the former diſcourſe, and which couereth the bowells, ſtretching it ſelfe euen to the priuie partes: ſo that it executeth the ſame office vnto them, that it doeth vnto the ſtomacke, as wee were giuen to vnderſtand. Beſides, there is an other coate or skinne called *Peritone*, becauſe it is ſpread round about the lower belly, and enuironeth the ſtomach, the bowelles, the kall, the liuer, the ſplene, and the kidneys: in a worde, it couereth all the members from the midriffe downe to the ſharebone. The vſe of this is great. For firſt it ſerueth for a couering to couer all the members: then it ſerueth alſo for the muſcles that are laide vpon them. Moreouer, it cauſeth the ſuperfluities of drie meates to deſcend more ſpeedily. Fourthly, it keepeth the ſtomacke and bowels that they ſwell not eaſily: and fifthly, it knitteth together and conioyneth all the members within it, as we haue ſeene howe the other partes of the body are ſeparated and clothed with skinnes and membranes. For this cauſe it is framed and faſhioned like to an egge, and hath his beginning from the ligaments, which binde together the turning ioynts of the reines, and is knit vnto them. So that the vſe of it is to tie and knit vnto the backe the members of the inferiour belly. Nowe concerning the intralles and bowels, although they be vnited to the ſtomacke, and ſo ioyntly followe each other, yet they differ in figure, in ſituation, and in offices. True it is, that their

The number and names of the guttes.

The bowelles haue two couerings.

Of the Peritone or inner rine of the belly ioyned to the kall.

The vſes of it.

ſubſtance

The ſubſtance of the bowels.

ſubſtance differeth little from that of the ſtomach, For they are of a certaine whitiſh fleſh, hauing no blood in any of them: neither is there any other difference, but onely in this, that the bigger guts are more full and fatte, and the ſmaller are otherwiſe. Againe, they haue all this in common together, that they are made of two coates, which God hath giuen them for the greater preſeruation of them, and of the life of liuing creatures. For oftentimes vlcers and ſores breede, chiefely when ſome great inflammation hath gone before, ſo that they putrifie and fret, and one of the coats be ſpoiled. Neuertheleſſe a man may liue by the other that continueth ſound, and diſchargeth well enough all his dueties.

The bowels are made of two coates.

Nowe foraſmuch as they are inſtruments appointed for the purging of the body, the fibres or little ſtrings both of the inner and vtter coats, are all in a manner croſſe-wiſe, except ſome fewe intermingled long-wiſe, to the ende that the purging might be moderated in ſuch ſort, as that it neither be too much nor too little. The three ſmaller are placed vppermoſt, which becauſe they were made that the meate being turned into liquor might be conueyed through them, therefore it was requiſite they ſhoulde be ſo ſlender, and that chiefely for two cauſes. The firſt, to the ende the paſſage might bee more eaſie: the other, becauſe that in the very paſſage ſome concoction is made of the liquor and foode: ſo that they are the ſooner warmed, by reaſon of their ſlender and thinne making. Nowe concerning the name and peculiar office of euery one: the firſt is called *Duodene*, becauſe of the length of it, which is without any folding or turning. It is as it were a part of the ſtomach hanging downe, or as a changing of the ſtomach into a gut, being twelue fingers long, whereupon it was ſo called by the ancient Phyſicions, although nowe there is none found of that length. It beginneth at the porter of the ſtomach, and is ſo ſeated beſide the liuer, that looke where that leaueth, and the other following (called the hungry gut) beginneth, there is a paſſage from the bladder of gall, to bring the yellow humour thither called choller, to the end it might help forward the meate, and make cleane the gut. The ſecond, called the hungry gut, is ſo termed, becauſe it holdeth but a litle foode in regard of the other following, ſo that it may be ſaid after a ſort to faſt: whereof there are three cauſes. The firſt is, the great number of Meſeraicall veines and arteries, which are in greater number about that gut then about the reſt. Whereupon they ſucke out more ſpeedily the liquor and foode which paſſeth through that, then if they were fewer in number. The ſecond cauſe is, becauſe the liuer, which is neereſt to that gut, doeth likewiſe drawe nouriſhment from it,

Of the three ſmall guts.

Of their names.

The *Duodene* or ſtomacke gut.

The hungry gut.

it, which is sooner done then from the rest that are farther off. The third is, the falling downe of the chollericke humour into it, which intermedleth not it selfe with the liquor and foode, but glideth downe by the side of this gut vnto that which is called *Colon*, to the ende it may thrust forward the excrements and purge the humours: which it perfourmeth because it is sharpe and biting. Now by reason it continually prouoketh this gut to expulsion, it falleth out to be more empty then the residue.

The Ileon or folded Gut.

Then followeth the third small intralle, called *Ileos* by the Grecians, both because it hath many fouldings, as also for the manifolde knitting of it to the *Mesenterium* from whence sundrie veines come into this. The hungry gut and this haue both one office: onely heerein they differ, that the hungry Gut is sooner sucked then this, which retaineth a longer time, that liquor and foode that it receiueth. For this cause it is of a greater length, and hath more foldings and turnings, to the ende it may the better concoct the liquor, and bee tempering with the foode the longer time: whereby it shall not neede to bee filled, and stuffed presently with other meates. And heerein wee haue to note the good forecast of nature. For if wee were presently to returne againe to the Table after we had taken our meate, wee shoulde doe nothing all our life time but eate and drinke. Therefore some of the ancient Philosophers haue in this respect acknowledged the prouidence of GOD, saying that these foldings, plites, and windings were made to this ende, that men might not liue ignorantly as beastes that are destitute of all knowledge: which would follow vndoubtedly, if they were of necessitie to attend alwayes vpon the belly.

Of the three great Guts.

Nowe let vs speake of the other three great Guts, which followe the small ones. These then are lower, more fleshie and thicke, because their chiefe office is to receiue the excrements of the aboue named Guts, and to retaine the same vntill the iust time come to send them foorth: euen as it is the office of the three former to distribute the liquor and foode by the Meseraicall veines. The first of these great ones is called the Blinde Gut, because that being large and great, it hath but one way, both to receiue in, and to let out the matter receiued: whereupon it is commonly called by some the Sacke or Budget Gut. His office is to receiue the excrementes from the last lesser Gut, and hauing drawne out some nourishment from them to cast foorth the rest to the other Gut called *Colon*. For this cause the doores and holes of these three last Guts, concurre well

The blinde Gut.

together

together in a hollowe place.

Nowe becauſe this blinde Gut is wide and round, and hath many foldings, among other things it ſtandeth in ſteade of an other ſtomach, to keepe and to preſerue meate in it againſt ſome want and neceſſitie to come, and to diſtribute it to the neighbour-members after a long hunger. Whereunto the Gut called *Colon* doeth alſo helpe, both by reaſon of the capacitie of it, as for the oblique ſituation thereof, as alſo becauſe it keepeth within it foode and nouriſhment. Concerning the name of it, the Greeke worde from whence it is taken ſignifieth *Gaine*, becauſe it is greater and more capable then any of the reſt: or elſe it may ſignifie as a man woulde ſay, *Cut*, becauſe it is as it weree cut into ſundry holes, and hath diuers turnings. For it receiueth the excrementes, and to the ende they ſhoulde not paſſe away by and by, it ſendeth them by little and little through ſtraight paſſages. The chollericke humour deſcendeth out of the hungrie Gut into this, whereby the dirt is both coloured and driuen foorth. The fift gut called Colon, or the great gut.

Of this Gut called *Colon*, the Colike paſſion taketh the name: as the *Ileaca* paſſion doeth of the Gut *Ileon*. Nowe becauſe this Gut is puffed vp more then any of the reſt, and is very painefull to them that haue it ſtopped, it hath certaine ſtraight threedes wouen amongeſt the ouerthwart *Fibres*, which ſtrengthen the coates and skinnes thereof, to the ende they ſhoulde not breake or cracke, when they are blowen vp and ſtrained. Whereby wee ſee againe howe the counſaile of Gods prouidence hath notably prouided for all things, whoſe excellent maieſtie hath not deſpiſed theſe moſt baſe, earthly, and brute parts. The colike and Ileacke paſſions.

Nowe it remaineth that wee ſhoulde conſider of the third Gut, called the Straight Gut. For although it proceede from the Gut *Colon*, yet it differeth from it both in place and figure, and is called the Straight Gut becauſe of the ſtraightneſſe of it. Some call it the Fatte Gut, becauſe it is paſſing fatte in beaſtes. It reacheth vnto the very fundament, at the ende whereof is placed a muſcle, being faſhioned rounde like to a Ring, to keepe in, and to retaine ventoſitie and excrementes vntill Nature pleaſe: to this ende that expulſion of them might not bee made vpon euery occaſion, and in euery place indifferently, againſt our wils, and contrary to naturall and ciuill honeſtie. For the vſe of the ſtraight Gut is to carrie and throwe foorth cleane out of the bodie the filth, dregs, and groſſeſt excrements thereof, being ſuch as are altogether vnprofitable, The ſtraight gut. The vſe of it.

vnprofitable, and hurtfull to the body. Nowe foraſmuch as it is the loweſt gut and moſt burthened, by reaſon that it muſt holde all the groſſe excrements of whatſoeuer entreth into the body by the mouth, and is oftentimes very much blowen and ſtretched vp, therefore the diuine prouidence hath giuen vnto it more threedes and fibres of all ſortes then to any of the reſt, and hath made it ſtrong and able to beare the charge. So likewiſe his heauenly counſaile hath prouided, that amongſt all the members of the body, thoſe ſhould be ſtrongeſt, that haue the greateſt burthen and ſtreſſe to beare. And for this cauſe alſo this ſtraight gutte hath this muſcle, which the Phyſicions call *Sphincter*, being taken from a Greeke worde that ſignifieth to reſtraine and cloſe vp, becauſe it is an inſtrument of voluntarie motion, that openeth and ſhutteth as wee will, when neede requireth.

Of the muſcle Sphincter.

Nowe for the ende of this ſpeech, if wee conſider well of thoſe partes whereof wee haue ſpoken, wee ſhall finde that wee carrie about with vs ſundrie ſortes of ſinkes, which are oftentimes ilfauouredly looked vnto. And this ought to put vs in minde of our infirmities and of thoſe goodly ſhoppes wee haue in our bodies full of ſtinking drugges, which ought to take from vs all matter of pride. Moreouer wee may learne here, that which was ſpoken of in the beginning of this diſcourſe, namely, the vſe of theſe members, and the neceſſitie of the baſeſt and leſſe comely partes. Therefore if there were no other reſpect to be had but this of neceſſitie, wee ought to be ſo farre from deſpiſing them, eſpecially the workemaſter that hath made and diſpoſed them, as that wee ought rather thereby to acknowledge his great prouidence, and the care hee hath had of vs, ſeeing it hath pleaſed him euen from the high degree of his maieſtie, to prouide for the leaſt and laſt neceſſities and infirmities of our bodies. So likewiſe by admiring his ſo great bounty and goodneſſe towardes vs, wee haue good occaſion by his example, to doe the like one towardes an other, in the performance of all dueties appertaining to a holy and true friendſhip. Nowe that wee may proſecute our matter ſubiect, let vs looke into the other naturall powers of the ſoule. Firſt let vs conſider of the *Meſentery*, of the *Meſeraicall* veines, of the ſweete bread, of the liuer, and of their natures and offices. The handling of theſe things belong to thee, ARAM.

A leſſon againſt pride.

Againſt the contempt of inferiour perſons.

Of

Of the Meſentery and Meſareon: of the Meſeraicall veines, of the Pancreas or ſweet bread, and of their nature and office: of the liuer, and of his nature and office: of the rootes, bodies, and branches of the veines; of their names and vſes, and of the ſimilitude betweene them and the arteries. *Chap. 63.*

ARAM. When we conſider how the prouidence of God reacheth ſo far vnto thoſe things that are profitable & neceſſary in our bodies, that it forgetteth not, neither omitteth the leaſt thing that is in them: we ſhould be very blinde of vnderſtanding, if we doubted that our God prouided not aſwell for all things that are profitable and neceſſary for our ſoules, for the ſpirituall foode and growth of them, and for their perfect purging and ſaluation. For albeit there is no ſuperfluity or excrement in that ſpiritual food wherewith the ſoule is nouriſhed, yet is it requiſit and needful, that the ſoule be purged from thoſe excrements and filthines of ſin, wherwith the deuil hath infected & filled it. And ſo indeed is it purged in Ieſus Chriſt, who hath waſhed & clenſed vs from our ſins by his blood, & doth daily purge vs by his holy ſpirit, and by thoſe means which he hath ordained in his church. Therefore I am out of doubt, that God meant to put men in minde of theſe things, by the order & neceſſitie which he hath appointed in the nature of their bodies, both in regard of their food and of their nouriſhment: and that we ſhal alwaies find good and holy inſtructions for the ſoule, by conſidering the nature and office of euery part of the body. Let vs then conſider of other inſtruments of the naturall powers of the ſoule, then hitherto we haue ſpoken of.

Of the Meſentery.

After the entrals & guts, the *Meſentery* foloweth, which is placed in the midſt of them, whereupon it is ſo called of the Græcians, as if you would ſay, *dwelling in the midſt of the guts.* And becauſe it is carried and lift vp into the middle of all theſe veſſels, it is alſo called by ſome *Meſareon*, which name ſignifieth the ſelfe ſame thing in Greeke. Others take *Meſareon* to be the higheſt part of the *Meſentery*, which is alſo called *Calicreas* by the Græcians, becauſe the fleſh of it is very pleaſant to eate, according as the name giueth vs to vnderſtand. So that it is no entrall or gut, but a coat and folded couering in the midſt of them: or rather a thicke white fleſh, of a ſinowy and kernelly ſubſtance, that beareth fat, diſtinguiſhing the entralles, and knitting them vnto the backe. But it was chiefely created to beare vp and ſuſtaine the *Meſeraicall veines* and *arteries*, with the ſinewes that are in that member: which becauſe they are in danger of breaking, through the vehement motions of the body & ſuch other accidents, therefore the prouidence

Of the Meſareon.

The chiefe vſe of it.

of God would not haue them without a foundation, prop, and defence to countergard them. For this cauſe he hath fortified and faſtened the branches and diuiſions of the veins, by ſuch a member and inſtrument, which ſerueth in ſteade of a band and ſtay both to the great and little ones. Beſides, his action and vſe alſo is to faſten and keepe the entralles euery one in his place, and to conuey vnto the liuer by the *meſeraicall veines*, that are called the handes thereof, that liquor which the Græcians call *Chylus*, of which wee haue already ſpoken. For as the bodies of trees haue their rootes, which ſpread abroad in the earth to drawe nouriſhment from thence: euen ſo there are branches diſperſed throughout the *Meſentery*, and deriued from the liuer veine, which are ioyned to the bowelles, as it were ſmall rootes to drawe foode, being much like to haires or cob-webs. Theſe braunches or ſmall rootes are the *Meſeraicall veines*, ſo called, becauſe they are placed in the vpper part of that member and inſtrument that is called *Meſareon*, whereof I ſpake euen nowe. Their office and nature is to draw and ſucke out nouriſhment from the guts, and to carry it to the liuer, from whence they haue all their beginning, as appeareth by *Anatomie*: howſoeuer there are that thinke, that ſome of them come not from thence. The fleſh of the *Meſentery* is kernelly and fatty, not only ſeruing in ſteade of a munition and defence, as hath beene ſaid, but alſo to moiſten the entralles and guts, and to preſerue the heate both of the bowelles and veines. So likewiſe the arteries are ioyned to the veines, to giue them heate, and to the guts alſo to concoct the liquor and nouriſhment. Beſides, the nerues and ſinewes there, ſerue to giue ſenſe to the guts. There is moreouer a kernelly fleſh, which the Phyſicions call *Pancreas*, becauſe it doeth wholly reſemble fleſh, as the Greeke name importeth. It is placed in the hollow part of the liuer, that it might be as it were a cuſhion vnto it, and a preſeruer of the diuided partes thereof, by filling the void places that are betwene the ſtomach, the liuer and the ſpleene, to the ende it may vphold and protect the *meſeraicall veines*, and keepe euery thing from breaking either by falles or by violent motions. Nowe touching the liuer, it is a very noble member. For it is the principalleſt member of all the naturall partes, and the chiefeſt inſtrument belonging to the vegetatiue and nouriſhing power of the ſoule. It is the firſt of the nobler partes that is made perfect, when the childe is framed in the mothers wombe: it is the author, ſhop, and forge of the blood, the originall and fountaine of the veines. Therefore the ſubſtance of it is a ſoft and red fleſh, like to blood newly preſſed out & clodded. Neuertheles in it own nature it is perfect fleſh, hauing ſundry different veins diſperſed through-

Other vſes of the Meſentery.

Of the Meſeraicall veines.

Their vſe.

Of the *Pancreas* or ſweet bread.

The vſes of it.

Of the liuer and excellencie thereof.

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out as it were threeds,& arteries alſo ioyned vnto thē for their refreſhing. Now after the ſtomach hath finiſhed the firſt concoction of meat, and turned it into liquor as it hath bin declared vnto vs, the ſecond is made in the liuer, after it hath receiued this liquor ſo prepared by the ſtomach and guts as we ſaid, and turned it into blood. This concoction is perfected in the ſmall veines, that are diſperſed throughout the body of the liuer. And becauſe God hath inioyned this office to this member, he hath compounded it of ſuch a fleſh & matter, as hath giuen vnto it this proper and peculiar vertue, to conuert into blood that foode and nouriſhment that is brought vnto it, to the end it may bee the inſtrument of the generation of that thing wherewith the body is nouriſhed. Hauing thus transformed the liquor receiued, it maketh it redde like vnto it ſelfe: as contrariwiſe, blood is made white in the breaſts of a woman, both by reaſon of their nature and ſubſtance, as alſo for other cauſes touched by vs. The temperature of the liuer is hot and moiſt, ſuch as becommeth the blood and concoction it hath to performe, which is like to boiled meat. Now foraſmuch as this inſtrument and member is the chiefeſt in the kitchin of mans body, GOD hath giuen vnto it ſuch a nature and property, as if there were in it a harth, a table, a knife, and a wagoner, as ſome name them, hauing regard to the diuerſe actions thereof, and to the ſundrie degrees of concoction made therein. They call the firſt action or degree of concoction by the name of a harth, becauſe it ſerueth to heate the foode, as a harth doth in a kitchin. The ſecond is called a table, namely, when the food beginneth to gather it ſelfe together in the liuer, and is there placed as it were vpon a table to be ſent vnto the members. The third action hath the name of a knife giuen vnto it, becauſe it diuideth & maketh a ſeparation of the humors. And the fourth is as it were the wagoner, becauſe there is the carriage and conueiance of all from thence into the hollow veine. For the naturall vertues and powers gouerne the humors very well, conducting and leading them to their due places. For this cauſe the liuer is the fountaine of blood, and the ſpring of all the veines by which it is diſtributed throughout the body as the heart is the fountaine of the vitall ſpirits, & the originall of the arteries, whereby the ſpirits neceſſary for the body are conueied into it, as the blood from the liuer. Wherfore euen as the arteries are a kind of veins to carry and to diſtribute the aire, breath, and vital ſpirites: ſo likewiſe the veines proceeding from the liuer, are ordained to diſtribute the blood into all partes of the body. Theſe two are lincked together with ſuch a neere alliance and agreement, that the veines adminiſter matter to the vitall ſpirit, which is ingendred in the heart of the pureſt

The ſecond concoction is made in the liuer.

Foure degrees of concoction in the liuer.

The fountaines of the blood and veines, ſpirites, and arteries.

and moſt ſpiritual blood, as the ſpirit likewiſe helpeth the blood by his heat in the arteries. Therfore they haue mouths ioyning each to other, to the end the ſpirit, as it were a litle flame, may receiue noriſhmēt out of the veines, and that the veins may draw ſpirit & heat from the arteries. For as we haue already touched, our life is much like to a flame in a lamp, that receiueth food from the oile put into the lamp: euen ſo the vital ſpirit, which is as a flame within vs, draweth & taketh noriſhmēt from the veins. Wherein we haue a goodly example of that mutual ſocietie, which we ought to haue one towards another in this life. Now of thoſe veins that deriue their originall frō the liuer, there are 2. principall ones that are very great, of which the others are but as it were branches, that from the liuer ſpread thēſelues vpwards & downwards through all the partes of the body. Theſe two veines comming out of the liuer take their beginning from many little veines, which being as it were their rootes, ioyne together afterward into two trunks or great bodies, that diuide themſelues againe into diuers boughs & branches, whereof ſome are greater and ſome leſſer, after the maner of trees. The firſt is called the *Port-veine*, becauſe it is as it were the doore of the liuer out of which it proceedeth, being placed in the hollow part thereof. The vſe and profit of it is to receiue nouriſhment prepared by the ſtomach and guts, & then to keep it vntill the liuer hath turned it into pure blood, for to ſend it afterward to all the body by the other great veine called the *Caue* or hollow veine. And this proceedeth from the outſide of the liuer, reſembling the body of a tree, and diuiding it ſelfe into two great branches, of which the leſſer aſcendeth vp to the vitall and animall parts, and to the ends of them, and the bigger branch deſcendeth downe alongſt the hinder part of the liuer, vpon that part of the chine bone that is betweene the kidnies, and ſo goeth to thoſe partes that are contained vnder them. Foraſmuch therefore as the arteries and veines are the principall inſtruments, whereby the ſoule giueth life vnto the body, ſome learned men expound that of the vitall and naturall parts, which *Salomon* ſpeaketh of the ſiluer coard not lengthened, of the golden ewer broken, of the pitcher broken at the well, and of the wheele broken at the ciſterne.

Our life compared to a lamp.

Two great veines in the body.

The Port-veine.

The hollow veine.

Eccles. 12. 6.

Wee haue already ſpoken of the ſiluer chaine and of the golden ewer, when wee diſcourſed of the chine bone of the backe, and of the marrowe of it. Touching the reſidue, they vnderſtand by the well the liuer, which is the fountaine of blood: and by the pitcher, the veines, becauſe they are the veſſelles whereby the blood is taken out of the liuer and drawne thence, that it may be diſtributed to all the bodie: and by the ciſterne is vnderſtoode the heart, and by the wheele,

A place of *Salomon* expounded.

wheele, the head. For we may already perceiue by that which wee haue already ſaide of the heart, howe ſeruiceable the liuer is vnto it, conſidering that the heart is the fountaine of the vitall ſpirits and the originall of the arteries, (as the liuer is of the bloud and of the veines) and that the vitall ſpirits are engendred in the heart of the pureſt and moſt ſpirituall bloud, which it draweth and receiueth from the liuer. Moreouer, theſe vitall ſpirites are by meane of the heart ſent vnto the braine and the head, t ſerue the animal *powers* that haue their places and inſtruments there, and to ſerue all the ſenſes as well ſpirituall as corporall. Therefore the head is aptly compared to a wheele, both for the roundneſſe of it, as alſo becauſe it draweth and receiueth the vitall ſpirites from the heart, which ſendeth them vnto it, as the water is drawne from his fountaine, well, or ciſterne by meanes of the wheele. Further, as it is needefull, that there ſhoulde bee a coard to reach from the wheele downe to the well, and a pitcher or bucket at the ende of the coard to drawe water withall: ſo the arteries reaching from the heart vp to the head, are like to the coarde and pitcher, whereby the braine draweth vitall ſpirites from the heart. For the great artery, called *Aorta* by the Phyſicions, which commeth out of the heart, and is diuided into two great branches, of which the one goeth vpward, to carry the vitall ſpirite to the ſuperiour partes, and the other downeward to doe the like belowe, foraſmuch as it ioyneth vnto the heart, may bee taken for the pitcher that draweth from thence the vitall ſpirites, as from a well; and the branch that aſcendeth vpward may bee taken for the coard ioyned vnto the wheele. Of the arterie *Aorta*.

The like may bee ſeene in the liuer. For the great veines of it are as it were the pitcher, and the veines that aſcend vp vnto the head, as likewiſe the arteries, are the coarde that draweth vp the blood from out of the liuer. If then wee ioyne that which wee haue already heard of the ſiluer chaine or coarde, and of the golden ewer, with that which wee ſpeake nowe of the pitcher and of the well, of the wheele, and of the ciſterne, wee may bee well aſſured, that *Salomon* hath moſt wiſely comprehended in ſo ſmall a number of wordes, all the internall partes of the body, and all the powers both *animall*, *vitall*, and *naturall*, together with all the inſtruments, which they haue in the bodie and in the members thereof. For firſt beholde, the braine ſignified by the golden ewer: then the pith of the chine bone and the chine bone it ſelfe by the ſiluer coard: next, the liuer by the well, which hath alſo his pitcher: and laſtly, the heart which is ſignified by the ciſterne. As for that particularly ſpoken of the pitcher and wheele broken, which drawe water out of the well and ciſterne, it is all one as

if he had saide, that when the fountaine of blood in the liuer waxeth drie and decayeth, the wheele aboue, namely, the head, is broken, because all the senses both exteriour and interiour, and the animal vertues faile in the body. For the soule wanteth sound instruments to giue life, motion, and sense vnto it, they being worne & consumed by those meanes and causes, which we shal vnderstand heereafter. But to follow our purpose, and not to depart from the matter, we must intreate of the nature of blood, and of other humors in the body, & of their diuersity and nature. This then, ACHITOB, shal be the matter subiect of thy discourse.

Of the blood and of other humours in the body: of their diuersitie and nature, & of the agreement they haue with the elements: of the similitude that is betweene the great garden of this great world, and that of the little world, touching the nourishment of things contained and preserued in them. Chap. 64.

ACHITOB. If in many of our discourses wee sawe great testimonies of the image of the great worlde in man, the matter we haue now to handle will set before our eies such as are most cleere and euident. For looke howe the sea is as it were the great fountaine and womb of all waters, and of the floods & riuers that issue out of them to water the whole earth: so likewise the liuer is as it were the fountaine of the blood and veines, which are like to brooks and riuers, to carry & distribute the blood throughout the whole body, to the ende that all the partes of it might be moistned, soaked, and nourished according to their seuerall natures. So that the liuer in mans body, & in man, who is the litle world, is as the sea in the great world, and the veines are like to the floods & riuers. Neither are the parts of the body by this means moistned, watred, and nourished with blood only, but also with all the other humors, wherewith it is tempered, and without which the body cānot liue. For the blood carieth al the rest with it. But that we may the better vnderstand this matter, and what is the proper nature of blood, we must first know what a humor is, & how many kinds of it there are.

A similitude.

What a humour is.

We vnderstand by a *Humor*, a liquide & running body into which the foode is conuerted in the liuer, to this ende that bodies might bee nourished and preserued by them. And as there are foure elements of which our bodies are compounded, so there are foure sorts of humors answerable to their natures, being al mingled together with the blood: as we may see by experience in blood let out of ones body. For vppermost wee see as it were a litle skimme like to the floure or working of new wine, or of other wine when it is powred foorth. Next, we may

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see as it were small streams of water mingled with the blood. And in the bottome is seene a blacker and thicker humour, like to the lees of wine in a wine vessell. So that if we knowe how to consider wisely of these things, it will bee easie for vs to vnderstand the distinction of these sundry humours, and their nature. Now concerning the first of them, wee are to knowe that the proper nature of blood is to bee hote and moist: wherein it answereth to the nature of the aire. It is temperate, sweete, and fatty, as also the best and chiefest part of nourishment. For albeit all the other humours doe nourish likewise, and are carried of the blood, neuertheless that humour which is properly called blood, is the chiefest part of nourishment. For it is requisit that nourishment should be sweete, or at least wise tempred with sweet liquor. Next, that thinne skimme which is seene on the top of it, resembling the floure of wine, is that humour that is called yellow choller, or the cholericke humor which is hot and drie, of a bitter taste, and answering to the nature of fire, which is of the same nature. For it is bred of the hottest and driest parts of that liquor, in which the nourishment of the body consisteth, when through their great heate they boile together. Moreouer, those smal streams of water, which we see mingled in the blood, proceede of the flegmaticke humour that is colde and moist, like to water of whose nature it holdeth. For this humour is in part concocted for the turning of it into blood, but not wholly perfected. Hereof it commeth that the colour of it remaineth white, much like to water, and without taste, or as some affirme, it is somewhat brackish, but not fatty. Lastly, the blacke humour and most earthie, which looketh like the very bottome of a deepe, redde, and thicke wine, or like the lees in a vessell full of wine or oyle, is the melancholike humour, or as some terme it, blacke choller, being colde and drie like to the earth, with which it hath some agreement, and of taste somewhat sharpe.

Of the nature of blood.

Of the cholericke humour.

Of the flegmaticke humour.

Of the melancholicke humor.

Nowe in this diuersitie of these humours mingled altogether with the blood, two things are worthy to be well marked. First, the agreement and conformity which they haue with al the elements of which the body of man is compounded: so that each of them hath his proper element agreeable to his nature, to the end they may nourish and preserue all the parts of the body, according to the nature of the elements of which they hold. The other point is, not only the disagreement, but euen the manifest contrariety that is between al these humors, as there is betwixt the elements: & again the vnio that appeares to be betwene thē in the midst of this contrarietie, as the like is among the elements, whose nature they followe. Moreouer wee see, that betweene light

The agreement betwixt the humours and the elements.

and darkeneſſe, day and night, colde and heate, drieneſſe, and moyſture, betweene the diuerſe and contrarie ſeaſons of the yeere, beſides ſundry other ſuch contrarieties that are in nature, & in al other things, I ſay betweene theſe ſo contrary, God frameth notwithſtanding ſuch a wonderfull concord, tempering and knitting them in ſuch ſort one with an other, that they are ſo farre from defacing and deſtroying each other, as contrariwiſe they coulde not poſſibly bee preſerued, except they were tied together with ſuch a knot and coniunction. Nowe beſide that which wee haue heere ſpoken of the nature of theſe humours, wee haue further to note, that they doe not onely agree with the elements in qualities, but alſo in regarde of their places in mans body, I meane in the whole maſſe and diſtribution of the blood, and in the coniunction they haue together, euen as the elements haue their places each after other. For as the fire of it owne nature is light, and therefore laboureth alwayes to aſcend vpward, to attaine to his naturall place: ſo the cholerike humour, which agreeth with the nature thereof, occupieth the higheſt place among the humours mingled with the blood, as we may perceiue by that that hath beene already ſpoken of the floure and skimme of blood, according to that compariſon which wee made betwixt blood and wine. The like may be ſaide of the reſt. For as the aire is lighteſt next to the fire, and the neereſt element vnto it and to the reſt of the celeſtiall fires: ſo the blood properly ſo called, keepeth the place of the aire among the humours of the body. For it is not ſo light as the fire, nor ſo heauie as the water or the earth. And ſo conſequently the flegmatike and melancholike humours occupy the lower places according to their degrees, as the water and the earth doe in this great world. For this cauſe all theſe humours beſides their common offices and effects, haue others more ſpeciall agreeable to their nature, as (God willing) we wil declare heereafter. And namely, the flegmatike humour that holdeth of the nature of the water, is to be conſidered of. For as in this great viſible world, there are waters both aboue and beneath, I meane thoſe that are contained and retained within the clouds in the ayre, & thoſe that are in the ſea & in riuers, kept within their bounds aſſigned them for their courſe: ſo the like is to be found in the litle world, which is mã.

How the humours and elements agree in places.

Nowe hitherto haue wee learned, howe the water and the other humours are carried with the blood throughout the body, aſwell vpwarde as downewarde, by meanes of the veines which water all the partes of it, howe high or lowe ſoeuer they be, and therewithall carrie vnto them their foode and nouriſhement. And this agreeth fitly to the woonderfull worke of GODS prouidence in

nature,

nature, which, of the vapours arising out of the earth, gathereth the cloudes together, and these like to sponges sucke vp vapours from the waters of which themselues are engendered, and which afterward they cary about (as it were in chariots) to distribute them into all quarters of the worlde, according as it shall please God to dispose of them, by sending his blessing vpon the earth by the meanes of raine, wherewith being watred, it nourisheth all those herbs, trees, plantes, and fruites which it bringeth foorth, not onely for the sustenance of men, but also of beasts. Let vs then imagine before vs a garden wherein is infinite varietie of trees and plantes of all sortes, and that this garden is watred either by raine from heauen, or by pipes and conduites whereby the water is brought thither and dispersed in all places thereof. We shall see that in this great diuersitie of nature, there is but one and the same nourishment for them all, and but one place. And albeeit the liquor that affoordeth this nourishment to so many sorts of plants be but one, neuertheless it is conuerted into the nature of all those things which it nourisheth, so that the nature of it is changed according to the distinct propertie of each of them. For there are plants and herbes of all qualities, and of all tastes and colours. Some are hote, others colde, some drie, others moist, either in the first, or second or third or fourth degree, or else are tempered and intermingled according to their seuerall natures. As for their tastes, some are sweet, others sharpe, or bitter, or of no certaine taste. In a worde, there are of all kindes of tastes, both simple and compound. And yet the humour or liquor is but one that receiueth all these qualities, as in wormwood it becommeth bitter, and in the Vine or Figge-tree sweete. And if the herbes bee either for food, or for physicke, or of a poysonfull nature, the same may be saide of the humour that nourisheth them. The like is seene also in colours. Neither doe wee obserue all this by experience onely in some great diuersitie of trees, and of all sortes of plantes, but euen in eche of them seuerally. For I pray you what difference is there in euery herbe, or in euery seuerall tree, I meane betweene the roote and the stalke, the body and the branches, the boughes and the leaues, the floures, seedes and fruites? And yet all these sundry partes receiue nourishment from one Mother, and from one and the same substance and liquor. Moreouer we see, that as man and all other liuing creatures haue their heart in the midst of their bodies, which is the fountaine of life, so all trees, herbes and plantes haue their heart in the middest of them according to their nature, without which they could not liue. For we call their heart the inwarde part, within which their pith remaineth, which is vnto them as the heart is to liuing and sensible creatures.

Agreement betwixt the great garden of the world, and that of the litle world.

A goodly contemplation in nature.

Of the heart of plants.

atures. Whereupon we haue further to note in regard of thoſe herbes that haue weak ſtalks, eſpecially hollow ones, or ſuch as haue ſtrawes inſteede of ſtalkes, that the prouidence of God hath giuen vnto them knots, ſeuered as it were into ſundry ſmal knees which are vnto thē in place of their ſtomack, and of other nutritiue members to reteine their nouriſhment the longer, & to concoct it the better, as alſo to ſtrengthē them thereby. And this we may euidently ſee in all ſorts of corne and pulſe. Euen ſo doth nature, or rather the prince therof worke in a mans body, which is as it were a garden that hath a ſoule. Wherein the Creator of this whole frame ſheweth himſelfe no leſſe wonderful, nay rather much more then in this great garden of ỳ whole earth, and of the great world, of both which he is the Gardener that watreth them, to nouriſh all the fruits they bring forth, & to cauſe them to grow. For ſtó whence proceed, or are nouriſhed the bones, griſtles, ligamēts, ſinews, arteries, veines, fleſh, kernels, fatte, together with all the other partes of which the body is compounded? May not the like be ſaide of the eyes & of their coats and humors, of the eares, noſe, tongue, teeth, belly, ſtomack, guts, liuer, ſpleene, kidneies, & of all the other bowls and inward parts? And if we come to the hands and feet, and to the other outward members, & to al the other parts called *Inſtrumentall*, & diſtinguiſhed according to their office, we ſhall finde that onely through the alteration of their foode into liquor, they all receiue ſuch nouriſhment as is proper to eche of them. Yet notwithſtanding one and the ſame ſuſtenance is offered to ſo many ſundry members, beeing made familiar and of the ſame nature with that part vnto which it is ioyned. For if it goe to the eyes, it becommeth of the ſame temperament, that the nerues and ſpirites belonging to the ſight are of, which bring the faculte and vertue of ſeeing vnto the eyes: as likewiſe it is of the ſame temperament with the coats and humors of which the eyes are compounded, being diuided and diſtributed to eche ſundrie part by a naturall propertie inherent in them. The like is done in the eares and in other members and inſtruments of the corporal ſenſes, and in all the other partes of the body, euen to the very nailes and haires thereof. Wherein truely wee ſee wonderfull alterations, and a moſt admirable woorke of Gods prouidence, whether it bee conſidered in the whole earth, and in this great world, or in man, who is the litle world. Now for the ſequele of our ſpeech, before wee come to ſpeake of the ſpeciall offices and effectes of the three humours ioyned with the blood, of which wee haue heere ſpoken, wee are to conſider beſides this diſtribution made of the nouriſhment by meanes of the veynes, as it hath beene tolde vs, of another meane by which theſe

The body of man compared to a garden.

humours,

humours, and especially the flegmatike, ascend vp vnto the braine: whereby it commeth to passe that in man, as well as in the great world, there are waters aboue and belowe, which are the cause that mans life swimmeth in the middest of a great danger. Also wee are to knowe why the soule and the blood are often taken eche for other, and to be instructed in the temperature of the humors, necessarily belonging to the bodie for the health and life thereof: as likewise to consider of the causes of health and sickenesse, and of life and death. But this shall bee for to morowe, when thou ASER, shalt vndertake the discourse of these things, so farre foorth as is requisite for vs to know.

Mans life in the midst of two waters.

The end of the eight dayes worke.

THE NINTH dayes worke.

Of the vapours that ascend vp to the braine, and of the waters and cloudes conteined therein, and in what perils men are thereby: why the soule and blood are put one for another: of the temperature of the humors necessary for the health and life of the body: of the causes of health and of diseases, and of life and death. Chap. 65.

ASER. It is the saying of an ancient Philosopher, that they which saile vpon the water, are not aboue two or three fingers breadth distant from death: namely so farre off as the thicknes of the plankes and timber of the ship is, in which they are caried into the Sea. For if that timber were taken from vnder them, they cannot auoyd drowning vnlesse they can swimme like fishes. But not to saile on the sea, or vpon a lake or riuer to approch neere to death, we haue it a great deale neerer vs, when we cary about vs infinite causes and meanes, whereby we are euery houre in danger of stifling, and as it were of drowning, and that both waking & sleeping, eating and drinking, within doores and without, at all times and in al places whersoeuer we become. Insomuch that of what estate and disposition soeuer, men are, we are oftentimes astonished to heare tydings of a mans death, sooner then of his sickenesse, whom wee saw not long before, mery, cheerefull and in good health.

Now

Now we may learne ſome chiefe cauſes hereof by this dayes handling of that matter Subiect, which was yeſterday propounded to bee diſcourſed vpon. And firſt we muſt know, that beſides the diſtribution of all the humours together with the blood into all parts of the bodie by the veines, and that for the cauſes before learned, there is yet another meane whereby theſe humors, eſpecially the flegmatike humour, which is of the nature of the water, aſcend vp vnto the braine, by reaſon of vapours ariſing vpward out of the ſtomacke, like to the vapour of a potte ſeething on the fire with liquor in it, and like to vapours that aſcend vp from the earth into the ayre, of which raine is engendred. Now when theſe vapours are come vp to the braine, they returne to their naturall place, and into the nature of thoſe humours of which they were bred, as the vapours that are held in the aire turne againe into the ſame nature of water of which they came. Therefore as the waters are contained within the cloudes in the region of the aire allotted vnto them, ſo is it with our braine which is of a colde nature, and of a ſpongie ſubſtance fitte for that purpoſe. So that we alwayes carie within it as it were cloudes full of water, and of other humours that diſtil and runne downe continually by the members and paſſages, which God hath appointed to that ende, as wee haue alreadie hearde. And theſe places albeit they ſerue eſpecially to purge ſeuerall humors, as hath beene tolde vs, yet oftentimes they voide them altogether, both by reaſon of their mingling and coniunction, as of their ouergreat abundance. Yea many times they are ſo plentifull, namely the flegmatike humour, that becauſe the braine cannot ſufficiently diſcharge it ſelfe of them by the ordinary way, theſe humors ouerflowe on all ſides whereſoeuer they can finde any vent and iſſue, euen as when a thundering cloude burſteth aſunder. So that the water runneth not downe as it were a milde and gentle raine, but as a mighty flood that bringeth great ruines with it, or as a riuer paſſing his ordinary courſe, breaketh downe both banke and wall, and ouerfloweth euery where. Therefore we may well ſay, that many times we haue floods of water encloſed within our heads and braines, when wee neuer thinke of it, nor yet conſider in what danger we are. Which the more ſecrete and vnknowen it is vnto vs, the more perillous it is, and greatlier to be feared, eſpecially conſidering it is ſo neere vs, and that wee haue fewer meanes to auoyde it, as wee haue daily examples in many, who being in health and mery, are ſodainely choked by catarrhes, which like to floods of waters, runne downewards, as the very name deriued from the Grecians doeth import as much: or by ſome ſodaine *Apoplexie*, how healthy ſoeuer before they ſeemed to bee. Others alſo there are, who

Vapours aſcending vp to the braine.

Watry clouds in the braine.

Inconueniences that come from the braine.

who if they be not presently choked with such floods from the brain, yet they are taken with palsies, lamenesse, and impotencie in all their members, or at least wise in some of them, as if some waterflood had caried them away, so that nothing had beene saued but the bare life, and that more fraile and miserable then death it selfe. I speake not of gowtie persons, who although they be not assaulted with such great and vehement floods of waters, and with euill and superfluous humours, so that some few droppes onely (of which they are so called) fall vpon some partes of them, yet are they greatly tormented & constrained to crie out, and that oftentimes in extreme distresse. Which consideration ought to stirre vs vp to know wherein our life and preseruation thereof consisteth, and of whom we holde it. And on the other side, although we had no examples of floods and inundations of waters, of earthquakes and such other iudgementes of God whereby he punisheth men, neuertheles these water-floods which we alwaies carie about vs, ought to admonish and induce vs to feare him, to call vpon him by prayer, and day and night, yea hourely, to recommend our life vnto him, seeing he can take it from vs by stopping our breath, yea by a very small matter: or at least deprive vs of all motion and sense, as though our bodies had neither soule nor life in them, but were like to poore dead carkases. For the doing hereof hee needeth not to thunder or lighten from heauen against vs, but onely to cause a small showre of water to powre downe from our head, which is the highest, the goodliest and most noble part of all the bodie, and as it were the heauen of the litle world: or if it please him to cause a fewe droppes onely to distill downe vpon the sinewes and ioyntes, it will torment men more grieuously then if they were in some continuall torture, as the daily songs of such gowtie persons doe testifie, who are impatient and voyde of the feare of God. Now besides this profitable aduertisement, which euery one may take by that which hath bin here vttered, wee ought on the other side to consider the prouidence and goodnesse of God towardes men, in that as he holdeth vp in the aire and cloudes, the water that hangeth ouer vs, not suffering them to breake downe vpon vs all at once to ouerwhelme all the earth by them, with all the beastes and other creatures conteined in it, but distributeth them by good and iust measure: so dealeth he with the humours that ascend vp continually, and are kept in our braine, where they haue their vessels to retaine them in, as it were in sponges, which yeeld foorth water according as they are either loosened, or restrayned and closed together. And as for that which is said of the testimony which we haue of the frailtie of our life, appearing in the principal and most

Instruction for euery one.

Testimonie of the prouidence of God.

moſt noble part of our bodie, as the like was ſhewed vs before in that inſtruction, which we learned by the office that God aſſigned to our lungs, and to the paſſages allotted by him for the taking in and letting out of the aire: ſo wee haue a very notable leſſon in the conſideration of the liuer and of the blood, of which that is the forge and fountaine, and of the diſtribution thereof into all the partes and members of the bodie by meanes of the veynes, as wee hearde yeſterday. For as a man may iudge by outward appearance that the life of man conſiſteth in his breath, and that he giueth vp both ſoule and life when hee dyeth, as it were in giuing vp the laſt gaſpe: ſo it ſeemeth alſo, that it is placed in the blood, as that which goeth as it were with the blood, ſo that when the blood is drawen out of a mans bodie, the life alſo may ſeeme to bee drawne out therewithall. Herevpon as the ſoule is oftentimes in holy Scripture put for the life, becauſe it giueth life to the bodie, ſo it is alſo put for the blood, and the blood likewiſe called ſoule, becauſe it is the inſtrument and meanes whereby the ſoule giueth life: and when the Lorde forbiddeth his people to eate *the fleſh with his ſoule, that is the blood thereof*. Whereby his meaning is to teach men, to abhorre the effuſion of mans blood: and therefore hee ſayeth further, *I will require your blood, euen the blood of your ſoules*. Wherefore hee that ſheadeth blood, doeth as much as if hee drewe the ſoule out of the bodie. Nowe foraſmuch as the blood is ſo neceſſarie vnto life, wee are likewiſe to vnderſtande, that as it is either pure and ſounde, or vnpure and corrupted, ſo is it diſpoſed either to health or ſickneſſe, and to life or death. For as the naturall life of man conſiſteth, eſpecially in heate and moyſture, ſo a man may eaſily iudge, that as euery thing is bred by meanes of them, chiefely liuing and ſenſible creatures, ſo nothing can bee preſerued in this bodily life without theſe two qualities, that are proper to the ayre and to blood, as wee haue alreadie hearde. But theſe qualities muſt bee ſo tempered, that there bee no exceſſe on either ſide. And for this cauſe GOD woulde haue all the humours to bee mingled together with the blood, that ſo it might bee tempered as is requiſite for the life of man. For if it bee too hote and drie, or too moyſt and colde, it cannot doe that office, for the performance whereof it is ordayned: but in ſteede of bringing health and life, it will breede diſeaſes, and in the ende cauſe death. For naturall death commeth onely of diſeaſes, amongeſt which olde age is to bee reckoned, which is an incurable ſickeneſſe that laſteth vntill death. Neither doe diſeaſes proceede, but onely of the diſtemperature that is in mens bodies,

Gen.9.4,5.

The mixture of the humors neceſſary.

and

and in the humours of which they are compounded. For as long as they are in a good, moderate and proportionable temper, and are distributed to all the partes of the bodie, according as neede requireth, so that none of them exceedeth, then is there an equalitie in all the bodie, which doeth not onely preserue it in life, but in health and good disposition. For there is the like concorde and harmonie betweene these humours, that is betweene the partes of a good consort of musicke agreeing well together, or of an instrument of musicke well tuned, from which you shall heare nothing but pleasaunt melodie. Whereas if all the partes thereof agree not well together, there will bee no musicall harmonie, but onely a very vnpleasant discorde. The like may bee saide of all the concordes and discordes that may fall out in the humours of our bodies. And therefore GOD had so tempered them in the first creation of man as was requisite, so that hee woulde haue preserued him in a perpetuall life, if by true obedience hee had alwayes beene knit and vnited vnto God his Creatour. But since man fell at variance with God through sinne, all this goodly concorde, which God had placed not onely in mans bodie, but also betweene the rest of his creatures, hath been troubled and turned into discord by meanes of sinne. So that all this goodly temperature and harmonie of the humours in which mans bodie was created, was dissolued and broken asunder, and that in such sort that it was neuer since sounde and perfect in any man, of howe good constitution soeuer hee hath beene. For euen in the best complexions there is alwayes some defect or excesse in some of the humours: so that if there were no other cause, yet no body coulde naturally bee immortall. For alwayes in the ende the excesse or defect that is in it, woulde cause it to decay, and finally bring it to corruption. But besides this, there are so many other wantes and superfluities throughout the whole life of man, whereby this euill already become naturall, is so much augmented, that there die moe without comparison of ordinarie diseases and of violent death, then of olde age and naturall death: and all this by meanes of sinne.

The causes of health and of sickneſſe.

Sinne the cause of all the discord in the world.

The causes of death.

Therefore we may well conclude, that health is the effect and fruite of peace and concord betweene all the partes and humors of mans bodie, and so consequently is life: as contrariwise, sickneſſe & death proceed of discord, dissention, and warre betweene them. For as concord bringeth peace, and peace all good things with it, so contrariwise, discord breedeth warre, and warre a heaped measure of all miseries and euils. Wherefore a sounde body of a good constitution is like

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the bodie of a whole people and societie, that hath the members agreeing well together, so that euery one keepeth his ranke, not hurting one another. But a sicke and diseased body, is like to the body of a mutinous and seditious people, that breaketh the order it ought to keepe, and goeth beyond the appoynted bounds. Therefore we haue a goodly image of peace, and of that peaceable life whereunto men are created and borne, in the disposition and temperature of the humors and members of our bodie, whereby wee ought to learne what great account we are to make of peace, amitie and concord, and howe we ought to hate and abhorre all warre, discord, and dissention, seeing the one is as it were health and life, and the other as diseases and death. Now let vs see the vse and profite, the particular and speciall properties of the humors ioyned with the blood: and what vessels are assigned vnto them, together with their nature and offices. It belongeth to thee, AMANA, to handle this matter.

A politike instruction.

Of the vses and commodities of the humors ioyned with the blood, and what vessels are assigned vnto them in the bodie, and of their nature and offices: and first of the cholericke humour, of the gall and vessell thereof: next of the melancholike humour and of the spleene: then of the stygmatike humour, and of the kidneyes and other vessels, which it hath to purge by. Chap. 66.

AMANA. As we ought to labour to cut off all discord, and to nourish all concord, that wee may enioy peace and those benefites that proceede thereof: so we must be very carefull to preserue all the parts of our bodie in such a temperature, as may keepe them in a harmonie and concord, that we may liue in health. For this cause as God hath tempered all the humors one with another, so he hath assigned to euery one his proper place & seate, both to withdraw it self therin, and to performe the office enioyned vnto it, and also to purge and clense it selfe, and to discharge the body of superfluities and corruptions that otherwise might hurt it. Nowe we haue alreadie heard, how he hath assigned the liuer to be the seat of the blood, because he hath appointed the blood to water all the body, and to giue life and nourishment vnto it, out of which also the vital spirits arise, as smal & mild windes proceed out of riuers and fountaines.

Of the cholericke humor.

As for the cholericke humour, it is ioyned with the blood for the concoction of humors that abound, and to awake and stirre vp the bodie least it become heauie, sleepie and dull, as also to penetrate and open the passages when it goeth with the blood, and therewithall to nourish

nouriſh thoſe members that agree with the nature of it, as the lungs, with whoſe nouriſhment cholericke blood doeth better agree then any other. Whereby it appeareth euidently, that this humour holdeth of the nature of fire, which giueth vnto it this quickneſſe and vertue. And becauſe it is hote and drye, it ſerueth alſo to temper the moyſture of the blood, and to meete with all colde that might come vnto it, and helpeth to preſerue it in his naturall heate. Nowe forasmuch as it is not all caried and diſtributed with the blood, but the greateſt part of it remaineth for other vſes, God hath aſſigned a veſſell vnto it, into which it retireth and is contained therein ſo farre foorth as is requiſite. The ende hereof is, that the blood ſhould not bee infected with too much choler mingled therewith, as alſo that it might deſcend into the guttes, by thoſe paſſages that are giuen vnto it to that purpoſe to be voyded by them, and to prouoke them to diſcharge thoſe excrements which they receiue, and ſo to purge the whole body. For this cauſe there is a bladder in faſhion like to a long peare, placed vnder the middeſt of the liuer, about the hollowe part of the right ſide of it, within which it is halfe hidden. This bladder is the veſſell into which that yellowe humour withdraweth it ſelfe, and is conteined therein, which wee call *Gall*. And as this bladder hath his filaments and threedes, both to draw vnto it and to reteine, as alſo to expell forth, ſo it hath two branches comming out of the necke of it, the one vpwarde to draw away the cholericke humour in the purifying of the blood, the other downeward towardes the guttes to carie this humour vnto them, both for the thruſting forwarde of nouriſhment, and for the caſting foorth of the excrements. For it was neceſſary, that the great abundance of this humour ſhould retire into ſome place in the purging of the blood: and therfore it was as requiſite that it ſhoulde haue a fitte veſſell to retire into, wherein it was not to remaine vnprofitable. For beſides the vſes alreadie ſpoken of, it ſerueth not onely to cleanſe all the guttes of ordure, but alſo to heate the liuer, and to hinder the putrefaction of the blood. Beſides, experience ſufficiently ſheweth, how needefull it is that the blood ſhould haue ſuch a veſſell wherewith to purge it ſelfe. For when the paſſages thereof are ſtopped, great diſeaſes followe thereupon, as inflammation of the liuer, and the dropſie, but eſpecially the yellowe iaundies. For when this humour is not duely ſeparated from the blood, ſo that it is not purged thereof as nature requireth, then doeth it beginne to corrupt: whereupon it cannot ſend ſuch foode to the members as is neceſſarie for them, but that which is corrupted by this gall, whereby they are driuen out of their naturall diſpoſition. And this wee may ſee chiefe-

Of the Gall and of his bladder.

The vſes of the cholericke humour.

ly in the yellowe iaundies by reaſon of this yellowe and bitter humour, that maketh the bodie yellowe, into which it is diſperſed by meanes of the veynes, in ſteede of beeing nouriſhed with good blood. The like may bee ſaide of the melancholicke humour, which is as it were the lees of the blood. For if the blood bee corrupted and infected, great inconueniences enſue thereof vnto the whole bodie, through which this humour is diſperſed after the ſame manner that the cholerick humour is: inſomuch as it becommeth blacke thereby, as the cholericke humour maketh it yellowe, and for the like cauſe, breeding the like diſeaſe, the difference of humours onely excepted. Nowe becauſe we haue not in our vſuall ſpeech a ſpeciall name to declare this difference, this diſeaſe is commonly called the blacke iaundies. Therefore God hath aſſigned the ſpleene for a ſeate to this blacke humour, which beeing placed on the left ſide conteineth this humour in it, hauing proper pipes and paſſages, both to drawe from the liuer this dregges of the blood, and alſo to communicate the ſame vnto the ſtomacke, thereby to prouoke appetite, as likewiſe to purge it ſelfe by diuers meanes. The chiefe vſe of it is to receaue the groſſe and muddie blood, and to that ende there is a great veine, which beeing the pipe of this blood, goeth from the *Port-veine* to the ſpleene, which is nouriſhed with the beſt of it, and concocteth the aboundance of this humour. Therefore God hath created it with ſuch a fleſh as is meete and apt for that office: and further hath holpen it with certaine arteries, whereby it is heated and made warme. And when it hath taken ſo much of this groſſe blood to nouriſh it ſelfe withall as is requiſite, the reſt is partly reteyned ſtill, and partly thruſt out and ſent to the bottome of the ſtomacke, by a veyne ſeruing for the ſame purpoſe, to the ende that from thence this humour may bee voyded out of the bodie. Now when theſe veines are ſtopt, daungerous diſeaſes follow thereupon, chiefely when this happeneth to the firſt veine whereof I ſpake euen nowe. For when the liuer is not purged, his whole office is hindered, and it ſelfe decayeth by little and little, by retayning ſtill the excrementes thereof: from whence the vapours aſcending vp to the brayne trouble it very much, and cauſe it to fall into very ſtrange and fooliſh conceiptes. And when the body is burdened with this humour, it cauſeth that man to bee very melancholicke, and ſadde, and many times bringeth that yrkeſomneſſe vpon him, that he deſireth nothing but death. It was very requiſite therefore, that God ſhoulde giue both a veſſell and paſſages to this humour, which is not without his great commodities, if it bee tempered and diſtributed as it ought

Of the melancholicke humor.

Of the ſpleene.

What effects follow the oppilation of the liuer.

ought to bee. For it ſerueth to ſtay and to retaine the floting ſpirites, which ariſe out of the blood, leaſt if they ſhoulde bee made more pure and ſubtill, then is expedient for the bodie, they vaniſh and paſſe away altogether. It is profitable alſo to thicken the blood, and to helpe to reſtraine and keepe it from running ouer haſtily: beſides, it nouriſheth therewithall the melancholicke members, which holde moſt of the nature of that humour, as namely, the bones and the ſpleene. The commodities of the melancholike humour.

Likewiſe, the drineſſe both of this and of the cholericke humour ſtandeth the blood in ſome ſteade: and the coldneſſe thereof ſerueth to coole and moderate the heate of the blood, and of the cholericke humour. As for the flegmaticke humour, which is alſo called *Pituita*, it is not without his commodities. For firſt, it is the matter whereof the blood is made, when it is by little and little concocted better: it mitigateth the heate of the blood, and is vnto it in place of nouriſhment, and in ſteade of a bridle to reſtraine the burning and deuouring heate thereof from preſent conſuming of all. Beſides, it keepeth the blood from beeing too thicke and drie: and beeing caried with the blood, it nouriſheth the flegmatike and colde members, ſuch as the braine is. And as the other humours ioyned with the blood, haue their ſuperfluities and veſſels to keepe them in and to purge them, ſo is it with this. For this humour is not onely caried with the blood to keepe it from ouermuch thickneſſe, that it may the better paſſe through the veynes: but there proceedeth alſo from the whole maſſe of blood, an excrement like to very thinne water, which by reaſon of the thinneſſe of it, can no way bee profitable to the bodie. For it is a water that differeth as much from blood, and from the flegmatike humour ioyned with it, as whay doeth from milke, when the butter and cheeſe with all the ſubſtaunce that can bee had from it, is drawen out of it. For it is like to ſweate, with which it hath ſome reſemblaunce. Therefore it hath his proper place aſſigned vnto it in the kidneyes, which drawe to themſelues the watriſh matter from the blood, thereby purging it from water that woulde corrupt it, and fill the veynes in ſteade of good blood: as wee ſee it in the dropſie, which bloweth vp the bodie that is ſtuffed with water in ſteade of good nouriſhment, which by the veynes it ſhoulde drawe from the blood, if the liuer were well affected, and if all the other partes that ought to helpe it, did well performe their dueties. And to the ende, that the kidneys may the better do their dutie, God hath not only created two, but hath ſo placed them by his prouidence, that the right kidney is Of the flegmatike humour and profite of it. Of the kidneyes.

higher then the left, so that they doe their dueties one after another, For if they wrought both together, if they were both in one place, & if both drewe vnto themselues with equall force, in steede of mutuall helpe, they woulde greatly hinder eche other: which inconuenience the prouidence of God doeth very well meete with. And as all the inwarde partes, of which wee haue hitherto spoken, haue their pipes both to drawe from the liuer that humour that is meete for them, and to sende it where neede requireth, and also for to purge themselues: euen so the kidneyes haue their passages apt and meete for the performance of all these things. For first they haue *Emulgent* veines, so called because they drawe this wateriſh superfluitie, as a child sucketh milke out of the breast, and hauing receiued this water separated from the blood, they sende it vnto the kidneyes. It is true, that a little blood passeth together with it to nourish the kidneyes withall, with which there is some yellowe choller mingled, that serueth afterwarde to helpe expulsion, and the water beeing coloured therewith, is made yellowe and brackish, and then it is rightly called *Vrine*. Nowe after the kidneyes haue drawen from the liuer this water, whereby the blood is purged, and themselues also in part nourished with some little of the blood, and that by meanes of the veines and passages giuen vnto them for that purpose, they haue two other passages, called *Vreteres*, or *Vrine* pipes, whereby they purge and discharge themselues of that water that is called Vrine, after the blood is wholly separated from it. This done, these pipes sende the water vnto the bladder, which is a vessell meete for the receipt thereof, and which doeth as it were distill the same by litle and litle through these pipes that enter into the bladder, both on the right side and on the left. Moreouer the bladder hath a necke and passage neere to the two vrine pipes, whereby it dischargeth it selfe of this humour, after it hath kept the same awhile, voyding it forth of the body as a superfluous excrement. For if this were not so, after the body were full of this water ouerflowing in it, not onely many partes and members woulde bee broken, but men also shoulde bee stifled, by reason of the compression and contraction of the Midriffe. I speake not heere of the stone which wee carie in our kidneyes, or of that which oftentimes breedeth both in the kidnes and in the bladder, I meane of such stones as bake there as it were in a Tilekill, or potters fornace. I omitte also the passions of the kidneyes, and the extreame paines proceeding from thence, which are further instructions vnto vs of our infirmities and miseries, and of the frailetie of mans life: but the handling of these things properly belongeth

Emulgent veines.

How the vrine is made yellow.

Of the Vreteres and of the bladder.

to

to the Phyſicions. I will onely adde to that which I haue ſpoken of the necke of the bladder, where the Vrinary pipes ende, that the hole thereof is full of wreathings and turnings, to the ende it may the better holde and keepe in the water. And for this cauſe alſo it hath a muskle, as well as the fundament, to open and to ſhut, and to yeelde and retaine the vrine according to natures will, euen as it is with the other excrementes that are purged by the bowels. Wee propounde theſe things as it were a generall Anatomie of the bodie, becauſe if I ſhould lay them open at large and by peece-meale, eche member hath in it ſufficient whereof to make a great booke. For as I haue alreadie declared, the artificiall woorkemanſhip of mans bodie is incredible and incomprehenſible, if a man conſider all the partes of it. For there is nothing, bee it neuer ſo ſmall, but the woorke of it is very marueilous, the vſe great, and ſo fitted to the purpoſe as cannot poſſibly be better. But wee neede not diſcourſe more particularly of the compoſition and nature of mans body, and of the partes of it, ſeeing our intent is not to become Phyſicions, but in ſome ſort naturall Diuines, by learning to knowe the prouidence of God in his woorkes, eſpecially in our creation, compoſition, nouriſhment and preſeruation, that wee may glorifie him in them, as becommeth vs. Nowe in all that wee haue hitherto propounded of the foure naturall humours of the bodie, wee haue ſpoken of them according as naturally they are, and ought to bee without corruption, and ſuch as are neceſſary for the life of man. But foraſmuch as they are of great vertue and power in regarde of the affections and manners of men, whether they abide in their right nature, or whether they be corrupted, wee muſt ſpeake ſomewhat of their corruption, and of the hurt that commeth thereby, not onely to the health and life of the bodie, but alſo to that of the ſoule: conſidering withall what are the ſundry naturall temperaments of men. Marke therefore, ARAM, what you haue to ſay vnto vs concerning this matter.

Of the necke of the bladder.

What it is to be a naturall diuine.

Of the names wherby the humors of the bodie are commonly called, with the cauſes wherefore: of the compariſon betweene the corruption and temperature of the humors of the body, and betweene the manners and affections of the Soule: of the meanes whereby the humours corrupt, and of the Feuers and diſeaſes engendred thereby: of the ſundry natural temperatures in euery one. Chap. 67.

ARAM. The nouriſhment of mans body hath many degrees, and paſſeth through many pipes and veſſels, before it bee per-

fect and conuerted by true generation into the proper ſubſtaunce of euery member whither it is caried, as wee may iudge by that which wee haue alreadie hearde to this purpoſe. But there is ſuch an accorde betweene all the members of the bodie, whereby euery one executeth his office, and ſuch a communion of all their powers, that eche member keepeth his ranke and order, neyther doeth any one retayne, and keepe to it ſelfe more nouriſhment then is requiſite, but ſendeth as much as is needefull vnto the reſt, euen vnto the nayles, and haires and vttermoſt excrements. Nowe if through ſome defect or corruption falling out in their nature, any of them breake the order of this equall diſtribution, a common detriment ſeazeth vpon the whole bodie, and vpon all the members generally, ſo that thoſe partes alſo taſte of the hurte, that offered wrong vnto the reſidue. For they cannot liue alone, nor without helpe from others. The like is ſeene in the Common-wealth, and in the members thereof. For what is the cauſe that ſome are readie to burſt for farneſſe and multitude of meates, whereas others are emptie and die of hunger? that ſome haue ſo much wealth, that they are greately troubled therewith, and others are ſo poore? Nay, what is the cauſe of all the confuſion in the worlde, but that euerie one raketh to himſelfe, and no ſuch equalitie and communion is obſerued, as becommeth the eſtate of euerie one? Wherefore as ſundrie diſeaſes are bredde in mans bodie, whereby in the ende it is vtterly ouerthrowen, when there is no ſuch communion betweene the members thereof, nor any ſuch diſtribution of the nouriſhment as there ought to bee: ſo is it with the bodie of the Common-wealth, when ſome oppreſſe others, and when euerie one hath not that that belongeth vnto him. For, firſt there followeth great confuſion, and of confuſion, ſubuerſion, as diſeaſes followe faultes committed by the members, and after diſeaſes death it ſelfe.

What communion ought to be among men.

Nowe the infinite number of infirmities and ordinarie diſeaſes, whereby moe violent deathes are procured then naturall, by reaſon of the defectes and exceſſes brought in by ſinne into the whole life of man, cauſeth men to ſpeake diuerſely of the foure humours of the bodie, neceſſarie for the preſeruation and nouriſhment thereof. For they are more often taken for the vices and exceſſes, whereby they are corrupted, then for the true naturall humours, which are the chiefe inſtruments of the ſoule, whereby it giueth life and nouriſhment to the bodie. The cauſe whereof, as I thinke, is becauſe men doe ſooner and more eaſily perceiue and marke

Why the humors are taken in the euill part.

marke what is euill and hurtfull vnto them, then that which breedeth their good and profite. And indeede it falleth out commonly, that they knowe not the good thinges they haue vntill they haue loſt them, or elſe are become hurtfull vnto them. No marueile then if they knowe not from whence theſe good things come, or of whome they haue receiued them, and ſo become ingratefull towardes GOD. Wherefore let vs not woonder when God withdraweth them from vs, or ſuffereth them to corrupt and to bee ſpoyled that they might hurt vs in ſteede of helping vs, to the ende that by this meanes wee might learne to acknowledge that good which before wee knewe not, and not to deſpiſe it when wee haue it, I meane that wee ſhoulde learne this by the euill that ſucceedeth after wee haue loſt the good. For wee are ſuch ſcholers as cannot otherwiſe imprint in our mindes thoſe good thinges which God beſtoweth vpon vs, but by beeing depriued of them, and by our owne hurt. *The cauſe of mens ingratitude.*

Heereof it is that wee alwayes learne to our owne coſt, as wee ſay, becauſe wee cannot conceiue ſo well, as wee ought to doe of the free goodneſſe of God. Nay, it were well if all coulde learne aright by their owne harmes. For there are but fewe that profite thereby as they ought. Howe manie are there that in ſteede of amendment, waxe woorſe through the chaſtiſements of God? But in the meane time our vſuall manner of ſpeaking teacheth vs, that men haue more knowledge of corrupt humours that hurt them, then of the good ones that nouriſh them, and continue in their naturall ſoundneſſe, ſeeing their names are more often taken in the euill part then in the good. Nowe when wee ſpake before of theſe humours in the bodie, it was as they are and ought to bee naturally, and ſuch as beeing voyde of corruption, are neceſſarie for the life of man. And foraſmuch as they are of great force in regarde of the affections and manners of men, whether they abide in their owne nature, or whether they bee corrupted, wee will ſpeake ſomewhat more of their corruption, and of thoſe hurtes which they bring to the health and life of the bodie: afterward we wil conſider of their effects in the ſoule. But we muſt here call to mind what we heard before of the agreement between the maners and affections of the ſoule, and the temperature of the bodie, and howe the one ſerueth the other. Whereby we may gather, that it is ſo with the affections in regarde of the ſoule, as it is with the naturall humours in regarde of the bodie. For according *The agreement betweene the maners and humors of the body.*

as theſe humours are well or ill tempered, ſo is the bodie well or ill affected: and according as they increaſe or diminiſh, ſo the health of a man is more ſounde and ſtedfaſt, or more craſie and inconſtant, and ſo readie to turne into more grieuous and dangerous diſeaſes. The like may bee ſayde of the ſtayedneſſe or vnſtayedneſſe of the affections of the ſoule, and of the ſpirituall health and diſeaſes thereof. For this cauſe, if wee ought to bee ſo carefull to reduce our bodie to a good temperature when there is anie defect: and beeyng ſo, to preſerue it in the ſame eſtate ſtill, and ſo likewiſe for the equalitie and agreement that ought to bee betweene the humours from whence it commeth, ſo that wee deſire to obtaine health when wee are ſicke, and to keepe it well when wee haue it: then ought wee to bee much more carefull for the temperature and moderation of the affections of the ſoule, and of the ſpirituall health that proceedeth thereof. And therefore in the corruption of the bodily humours, wee are to conſider diligently of the corruption of manners, and of the affections of the ſoule. For there is great agreement betweene the one and the other.

By what meanes the naturall humors corrupt.

But to come to the chiefe poynt of this preſent ſpeech, wee are firſt to note, that the naturall humours corrupt two manner of wayes, when they leaue the order of nature and change their naturall properties. For that commeth vnto them, eyther becauſe their proper ſubſtaunce degenerateth without any mixture of other humours, or through the mixture of ſome other vicious and corrupt humour. Nowe howe much the more requiſite the humour is, and neceſſarie for the bodie of man beeing in his naturall ſoundneſſe, ſo much the more hurtfull is it when it is corrupted. Therefore forſmuch as the blood, which is properly ſo called amongeſt the humours of the bodie, is more conuenient, apt and neceſſary for the life thereof then any of the reſt, as hath beene declared vnto vs, it followeth that the corruption thereof is more dangerous then of anie other humour. Nowe it degenerateth from his owne ſubſtaunce, when (the pores beeing ſhutte) it putrifieth within the veynes, and is turned into a certayne cholericke humour, not naturall but corrupted: whereupon the continuall Feuer ariſeth. Beſides, it corrupteth after another manner, namely, through the mixture of ſome other humour, as when the firſt maſſe of blood is corrupt through the aboundance of a rawe humour that is not well digeſted in the liuer, whereof the dropſie followeth, as likewiſe the yellowe iaundies is bredde of the blood corrupted through

The originall of Feuers and other diſeaſes.

too

too great aboundance of the cholericke humour. In like manner the flegmaticke humour is corrupted in his ſubſtaunce, when it ouerfloweth and giueth vpwarde in mens bodies, and continueth rawe for want of good concoction and digeſtion: it being ſometimes more thinne, and ſometimes more thicke. From hence commeth ſpettle, ſnattines of the noſe, catharres, & diſtillations, and oftentimes vomiting, when it is groſſe & thicke. Beſides, this flegmatike humour corrupteth through the mixture of the cholericke or melancholicke humour: and then it waxeth ſalt or ſharpe, according to the humour that is mingled therewith. And as the continuall feuer is bredde of blood corrupted in ſubſtance, ſo the quotidian ague proceedeth of the corruption of the flegmaticke humour. As for the cholericke humour it degenerateth of it ſelfe, when it burneth and is turned into a vicious melancholike humour that is like aſhes, thicke and biting. And becauſe this alteration groweth by little and little, either by reaſon of age, or of violent motions in them, that are naturally very cholericke, it commeth to paſſe that ſuch perſons are in their olde age ſubiect to a furious kinde of anger. On the other ſide, this cholericke humour corrupteth when it is mingled with ſome other humor, as when it is mixed with flegme, which as it is either more thinne, or thicker, ſo is the colour of the choller more or leſſe yellow, pale, or greene. The like may bee ſaide of the mixture of all the other humours.

The corruption of the flegmatike humour.

Of the cholerike humour.

Nowe as the tertian ague, I meane the right and perfect tertian, is engendered of the cholericke humour corrupted in his ſubſtance: ſo the baſtard tertian is bredde of the ſame humour, when it is mixed with a vicious and corrupt flegmatike humour. And truely this is very ſtrange, that the corruption of euery ſeuerall humour doeth in this ſort breede ſundrie kindes of agues according to the diuerſitie of the humours. For as there are foure ſundry ſorts of humours, ſo there are foure kinds of ordinary agues that haue their ſeuerall relations to ech of theſe humours. So that as the continuall feuer is bredde of blood corrupted, and the quotidian of flegme, and the tertian of the cholericke humour, ſo the quartane proceedeth of the melancholicke humour corrupted.

From whence all ſortes of agues proceede.

Nowe beſides theſe ordinary feuers, there are others mingled and compounded, according as the putrified humours of which they are bredde, are mingled and compounded together. From hence ſpring demy and double tertians, and quartanes and ſuch like. And ſometime one and the ſame man ſhall haue ſundry ſortes of feuers in one diſeaſe, according to the diuerſitie and abundance of corrupt humors

that

that are in him. Wee may ſay as much of all other diſeaſes that are bredde of corrupt humours, according as they are either ſimpler, or more mingled and compounded. Therefore as the other humors corrupt in ſuch ſort as we heard before, ſo when the melancholicke humour putrifieth, either it burneth of it ſelfe, or elſe by the mixture of other humours, inſomuch as it waxeth groſſe and biting, and holdeth of the nature of aſhes.

The corruption of the melancholie humor.

From whence madneſſe commeth.

Nowe when a body ſubiect to choller, flegme, or blood, waxeth melancholicke, that man, by reaſon the fumes can not euaporate and get out, falleth into frenſies and madde fittes, and thoſe of diuers ſorts. For as the melancholike humour is mixed, either with blood, or with flegme or with choller, ſo is the melancholie perſon more or leſſe merry or ſadde, heauier or lighter, colder or hotter, and his fits and furies either more moderate, or more vehement and violent. But howſoeuer it be, we ſee by daily experience, that there are many ſorts of melancholike perſons, of madde, ſenſleſſe, and furious people. And beſides the mixture of vicious humours, wee muſt conſider alſo the ſundry naturall temperaments of euery one. For as wee ſee that wines are diuerſly tempered according to the varietie of countries, lands, and aire where they grew, and that albeit they are always wine, yet there is great difference in the one from the other, both in ſubſtance, nouriſhment, colour, ſmell, vertue, and ſtrength: euen ſo is it with the humours of the body. For the ſame humors are more pure, or more moderate, or more noble and exquiſit in ſome then in others, according to the natures of their bodies, and not onely of their owne, but alſo of their parents bodies from whence they were deriued. For children commonly take much after their parents. I ſpeake nothing of that which the temperament may take of the heauens, and of all the celeſtiall bodies, and chiefly of the ſpeciall grace of GOD, the prince of nature, who ruleth ouer all temperaments and complexions. But it is time, that following our purpoſe, wee conſider what effectes the humours haue towardes the ſoule, and that wee looke into the diuerſities of the temperatures and complexions of men, according vnto the nature of thoſe humours that raigne moſt in them, and to that diſpoſition which naturally they doe woorke in them eyther to vertues or vices. This wee ſhall learne of thee ACHITOB,

Of

Of the diuerſe temperatures and complexions of men, according to the nature of humours that beare moſt ſway in them: of the diſpoſition whereunto they are naturally mooued by them either to vertues or vices: of the meanes to correct the vices and defects that may be in our naturall inclinations. Chap. 68.

ACHITOB. It is not without great ſhew of reaſon, that the Philoſophers made three principles and beginnings that effect mens actions, namely, *powers*, *habits*, or *qualities*, and *affections*, or *paſſions*. For we ſee plainely by experience, of how great force theſe things are in man ſo long as he liueth. Concerning *powers*, they come to vs by nature, and are *effectiue principles of all actions* both good and badde: yea by them we knowe in children, during their yong yeeres, the ſignes and tokens of ſome vertue or vice, that will raigne moſt in them afterwards, which we commonly call *Inclination* or *Diſpoſition*. The paſſions and affections are likewiſe naturall in vs, being forcible prickes to prouoke men to embrace either good or euill, whereof we haue already ſpoken ſufficiently. As for the *habites* or *qualities*, they are accidentall in man, as they that are gotten by a long and continuall cuſtome of doing good or euill, whereupon alſo they take their names of good or euill *habits*. Nowe wee commonly ſee ſome to be naturally enclined to one vertue and not to another, or to one vice and not to an other. For it ſeemeth ſometimes that nature hath bredde ſome to be temperate, others to be liberall, and contrariwiſe. And when a man endued with natural powers tending to good, obtaineth qualities anſwerable thereunto, hee is woorthy of commendation, becauſe vnto his inclination hee hath added greater helpe, namely, care and ſtudy, by meanes whereof he is come to ſome perfection. So likewiſe hee that being naturally borne impotent, attaineth to thoſe vertues that are contrary to his impotency, deſerueth greater praiſe: becauſe fighting as it were with nature, he remaineth conqueror ouer himſelfe, and becommeth vertuous with greater difficultie. But contrariwiſe, if a man that is naturally ill diſpoſed to ſome particular vice, doeth adde further a habite to his badde inclination, hee is woorthie of blame, becauſe hee hath not reſiſted euill, but pleaſing himſelfe therein hath made it greater. As likewiſe hee that hath excellent graces and giftes of nature to doe well, and ſuffereth them to vaniſh away through his negligence and cuſtome in euill, is much more to bee blamed, becauſe that voluntarily hee ſuffereth himſelfe to bee ouercome of vice.

Three chiefe workers of mens actions.

He ſpeaketh of ſuch goodnes and vertues as were ſo eſteemed of by the heathen that knew not their naturall corruption.

But

But wee muſt conſider of theſe things ſomewhat higher, and by the ſelfe ſame reaſon iudge of the natural temperaments, which in the former ſpeech wee heard were diuerſe in euery one. For wee ought to acknowledge one God, Prince, and Authour of nature, who ruleth in all and ouer all. Therefore as he hath appropriated to the ſoule thoſe inſtruments, which he hath giuen vnto it in the body, to worke in them and by them: ſo himſelfe diſpoſeth and ordereth thoſe inſtruments, which he will vſe amongſt men, yea, euen from their mothers wombe, as it is written of the Prophet *Ieremy*, and of the Apoſtle Saint *Paul*, whome our Sauiour alſo called *a choſen inſtrument to beare his name before the Gentiles, and Kings, and children of Iſrael*. No doubt therfore, conſidering the agreement which we haue heard is in the affections of the ſoule with the temperature of the body, but that the more temperate the complexion of euery mans body is, and the neerer it approcheth to the perfecteſt temperature, the more quiet and moderate, the more gracious and comely will his affections and maners be naturally, yea all his geſtures and whole behauiour. True it is, as we haue elſe-where touched, that no body is ſo framed, or hath ſuch an harmony and equalitie throughout, but that there is ſome diſagreement & inequalitie. But we account thoſe natures to be well tempered, which approch neereſt to the perfect temperature: and as euery humour ruleth more or leſſe in euery one, ſo he is called either ſanguine, or flegmaticke, or cholericke, or melancholicke. Againe, as the other humours beare ſway next vnto the principall, ſo is a man ſaide to be either flegmaticke ſanguine, cholericke ſanguine, or melancholike ſanguine. The like may be ſaide of the other humours according to their temperature, as alſo of the affections which haue ſome agreement with them. Heereof it is, that when there is exceſſe of the flegmatike humour in men, their natures are commonly ſlouthfull, they ſhunne labour and giue themſelues to bodily pleaſures, they loue dainties, and delicate meates and drinkes, they are tender and effeminate, and cleane contrary to ſtowt and valiant men. And if there be exceſſe of the cholericke humour, their natures are eaſily prouoked and ſtirred vp to wrath: but their anger is as a fire of thornes, that being ſoone kindled & making a great noiſe, is by and by quenched againe. Their geſtures alſo are more quicke and vehement, and their haſtineſſe is commonly fooliſh and turbulent: they bable much, and are like to veſſels full of holes, vnable to hold in and keepe anie ſecret matter: they are fierce in aſſailing, but inconſtant in ſuſtaining the aſſault, in ſome ſort reſembling the nature of dogges, which barke and bite if they can, and afterward flie away. And if there bee exceſſe

God ruleth in all, and ouer all.

Ierem. 1. Galat. 1. Actes 9. 15.

The nature of flegmatike perſons.

The nature of a cholericke complexion.

exceſſe of the melancholike humour, the natures of ſuch are ſadde, ſtill, hard to pleaſe, ſuſpicious, conceited, obſtinate, ſome more and ſome leſſe. And if the cholericke and melancholike humours be corrupt and mingled together, their natures become monſtrous, prowd, full of enuy, fraud, ſubtilties, venemous and poiſonfull, hatefull and diabolicall. And when the malignant ſpirits know mens natures thus diſpoſed, no doubt but they take occaſion thereby to intermingle themſelues, if God permit them, and purpoſe to vſe them for the puniſhing of men: I ſay, they will ioyne themſelues vnto them, and make them their inſtruments, as God on the other ſide vſeth thoſe natures that are moſt moderate and beſt tempered, making them inſtruments of his glorie.

The nature of the melancholicke body.

What natures are moſt abuſed by euill ſpirites.

Now we may call to mind what we learned before almoſt to the ſame ende, touching the meanes whereby euill ſpirites might trouble the imagination, fantaſie, and mindes of men. We may ſay as much of the humours of the body, whoſe motions and nature they knowe very well. Whereby they can ſo much the more eaſily abuſe them in their damnable worke and will, as wee may iudge by the example of him that was poſſeſſed and lunatike, of whom the Euangeliſts make mention, and whome they call by thoſe two names. And by that which they wrote of him, it ſeemeth that he was ſubiect to the falling ſickeneſſe, that returneth oftentimes according to the courſe of the moone, which naturally hath great affinitie with the humors, and great power ouer them. And therefore it is very likely, that the euill ſpirit which tormented this poore lunatike, watched the occaſions of his diſeaſe to afflict him the more, and to cauſe him to fall either in the fire or in the water, as he did indeede, thereby to worke his death if he had could. Which example ſheweth vnto vs what is the malice of the deuil, what pleaſure hee taketh in hurting of men, what meanes and what occaſions he ſeeketh for and maketh choice of, and what acceſſe vnto vs we may offer him through our corrupt nature, through our vices and ſinnes, and through our inclinations and manners that are naturally euill and peruerſe, if God letteth him looſe the bridle by his iuſt iudgement: ſeeing he ſpareth not the little children, as it appeareth in that which is written of him, of whom we ſpake euen now. For this cauſe we ought to take good heede, that we giue not our common enemie thoſe occaſions that he ſeeketh to haue from vs, to the ende that hee abuſe vs not, nor any thing that is ours, and which God hath beſtowed vpon vs. This is the reaſon why the conſideration of our temperature, complexion, and naturall inclination is very neceſſary for vs: becauſe the knowledge hereof affoordeth vnto vs many good inſtructions that may ſtand vs in great ſteade throughout our whole life, as well

Matth. 17. 15. mar 9. 20. luke 9. 39.

How vigilant the Deuil is to hurt vs.

What profit we reape by the knowledge of our complexions.

well for the preſeruation of the health of our bodies, as for the rule and gouernement of our affections and manners, as alſo in regarde of the familiaritie and acquaintance which wee haue one with an other. For through the contemplation hereof, wee may knowe, not onely the cauſes of health and ſickeneſſe, of the life and death of the body, but alſo of that of the ſoule. For as the good humours corrupt in our bodies according as wee haue heard, and breede in them ſundry diſeaſes, which finally leade them vnto death: euen ſo by means of ſinne all thoſe good and naturall affections, which ought to bee the ſeedes of vertues in vs, are corrupted and turne into vices, that are the diſeaſes of the ſoule, and bring vnto it the ſecond and eternall death: as contrariwiſe vertues are the health and life thereof.

But as GOD hath prouided corporall medicines for the bodie, ſo hee hath prepared ſpirituall Phyſicke for the ſoule againſt all the diſeaſes thereof. Therefore when wee conſider with our ſelues vnto what vices wee are inclined by nature, wee muſt labour to correct, and bridle them, and to quench ſuch inclinations, as much as wee can, through ſobrietie, vigilancie, and continuall practiſe to the contrary: leaſt wee nouriſh and encreaſe them, when as wee ought to diminiſh and wholy to aboliſh them. For the common prouerbe is not without reaſon, that Education paſſeth Nature, or that it is another nature. Wee ſee by experience what Education and Inſtruction are able to doe both to goodneſſe and vice, according as they are either good or euill. For as there is no nature ſo good, which can not bee corrupted and peruerted through euill education and teaching: ſo there is none ſo vicious and euill, which can not, at the leaſt in ſome meaſure, (through the helpe and grace of GOD) bee corrected and amended by good education, inſtruction, and diſcipline. And becauſe conuerſation and familiaritie are of great efficacie in this point, wee are diligently to conſider with what perſons and natures wee acquaint our ſelues, and bee carefull to eſchew ſuch natures as are vicious, prowd, fierce, enuious, hatefull, malicious, ſuſpicious, diſloyall, and traiterous, as well in regarde of the corruption of manners wherewith wee may bee infected by them, as alſo in reſpect of other harmes that may befall vs, by reaſon they are vnſociable natures, or at the leaſt very difficult to conuerſe withall, being indeede ſuch as towardes whome no man can beare any true loue or firme friendſhip. But when wee haue vſed all the diligence wee can poſſible about theſe things, the chiefeſt point wherein the whole conſiſteth, is this, that wee haue recourſe to Ieſus Chriſt the eternall ſonne of GOD, to the end that by his holy Spi-

What natures we are to eſchew.

The true meanes to cure our vices.

rit,

nit, hee woulde correct, repreſſe, and quench in vs all the vicious affections and diſordered motions, that wee haue contrary to his holy will: according to that promiſe which is made vnto vs, wherein it is ſaide, that *if fathers knowe howe to giue good gifts to their children and ſuch things as are neceſſarie for them, much more will our heauenly Father giue his holie Spirite to them that aske it of him.* And this is the true meanes wee ought to keepe for the correcting of theſe vices and defectes, that are in our naturall inclinations. Now wee haue ſpoken ſufficiently of thoſe things which concerne the naturall powers of the ſoule, in reſpect of the nouriſhment and growth of the body, and of thoſe inſtruments which it hath in the ſame for the performaunce of her actions. It remaineth nowe that wee conſider what effectes it hath in Generation. Firſt then ASER, thou ſhalt handle the reſtauration and reparation of all natures by that vertue and power of Generation that is in them, and namely, in man: to the end wee may after proceede with thoſe other points that concerne this matter. Matth.7.11. Luke 11.13.

Of the reſtauration and reparation of all natures created by the Generatiue power and vertue that is in them, and namely, in man: what Generation is, and what the Generatiue power of the ſoule is: what the ſeede is, and how Generation proceedeth of ſtrength and of infirmitie. Chap. 69.

ASER. When *Salomon* ſayeth in the Pſalme entituled with his name, *Except the Lorde builde the houſe, they that build, labour in vaine*, wee muſt not thinke that by the building whereof he ſpeaketh, hee vnderſtandeth a frame of ſtone and wood to make a lodging and dwelling place of it, but hee reſpecteth ſpecially that building that conſiſteth of houſes and families, through the generation of children, and their good education and inſtruction: as himſelfe ſheweth plainely when by and by after hee ſayeth in the ſame Pſalme, *Beholde, children are an inheritance from the Lorde, and the fruit of the wombe a reward.* Whereby wee haue a ſure teſtimony, as in many other places of the Scripture, that wee muſt acknowledge the Generation of children to come from God, and not from nature, and the fruitfulneſſe and barrenneſſe both of men and women. Pſal. 127.1. Verſe 3.

By our former ſpeeches we may learn what was the creation of the the firſt man and firſt woman, with the lawfull coniunction betwixt them, by means whereof God would haue mankind preſerued & multiplied

tiplied by good order, and not by a brutish confusion, such as is amongst the beasts. Now it remaineth, that folowing the order of our discourses, we speake of generation, whereby we shall know the vertue that God gaue for that purpose to our first parents, when hee saide vnto them, *Bring foorth fruit and multiplie and fill the earth.* Which hath had such power and vertue, that from thence haue issued all the men, women, and children, that haue bene since the beginning of the world, that are now, and that shall be vnto the end thereof. The like also proceeded from the blessing which God gaue not onely to al other liuing creatures, but also to al herbs and plants. For we haue already heard, how after the liuing body is growen vp to his full vigor and strength, it beginneth then by little and little to faile, and to tend vnto death, whereby in the end it falleth away altogether. For, according to that comparison and similitude, which hath bene already propounded vnto vs of a lamp, the flame whereof cannot be joyned still with the week except there be some cleauing moisture to knit the parts together: so there is in a liuing body a certaine humiditie that holdeth of the nature of the aire, which moisture is very good, and is dispersed throughout the whole body, hauing his propagation of the seede, and ioyning together all the parts of the body. This is commonly called the *Radicall humour*, because it is as it were the roote of life, and hath the celestial and quickening heate brought immediately and directly vnto it: so that when this moisture is extinguished, the heate also vanisheth, and fadeth away. And looke as the heate drinketh vp and consumeth by litle and litle this humidity, so doth the heate it selfe diminish and languish away, because his foode faileth that is in the moisture: euen as the flame lesseneth and looseth his vigor, as the oile, or tallow, or wax faileth in a lamp, or in a candle. And although this radicall humiditie be nourished by the ordinary food which the body daily receiueth, neuertheless, forasmuch as that nourishment which euery member receiueth, is not so pure nor so fit, nor so naturall as the radicall humour it selfe, neither can wholy restore that which diminisheth and consumeth thereof, it must needes bee that life shoulde faile in processe of time, by reason that neither the vigour of the heate, nor the pureneſſe of his nourishment continueth sound and entire. For the same thing agreeth to this radicall humour, which we see by experience in wine, which so long as it is pure and in his naturall strength, doeth easily turne a litle water into it owne nature, so that it can not be perceiued that there is any water at all in it. But if yee continue still powring in of water and mingling it therwith, it will weaken by litle and litle, and alwayes loose of his pure substance, so that in the ende it will bee no better

Genes. 1. 28.

The vertue of the blessing of God for generation.

Of the Radicall humour,

Of the defect of mans life with the causes therof.

better then water. And thus the radicall humour and the naturall heate destroy one an other. For the humour that is gotten by sustenaunce differeth much from the Radicall that was consumed by naturall heate. Whereupon it followeth also, that this naturall heate hath not so good and pure nourishment as before, so that it must needes growe weaker: and being thus weakened, it hath lesse vertue to concoct well, and to turne that humour into nourishment wherewith it ought to be maintained. By this meanes it commeth to passe, that the radicall humiditie & naturall heate faile and perish both together. Wereby wee may easily vnderstand why mens bodies abide not alwayes in their strength, but faile and waxe old, and so death followeth olde-age. Wee haue already spoken somewhat before both of the length and shortnes of mans life, and of naturall & violent death: but we will speake more fully of them hereafter, God willing.

Nowe wee are to consider, howe the prouidence of God hath prouided for this defect of nature through that vertue of Generation, which by his blessing hee hath giuen vnto it, and whereof I spake euen nowe, to the ende, that the whole race and seuerall kindes of things created shoulde not perish. Whereupon wee may well say, that that nature which hath this vertue, is no other thing then the blessing of God, whereunto all honour is to be giuen. For as GOD hath created all things by his mightie worde, so by the selfe same worde hee hath created and placed in the first kindes of the creatures that hee hath created, those seedes whereby hee woulde haue euery one preserued both in the whole and in his seuerall kinde. And therefore as in blessing the earth after hee had created it, and commaunding it to bring foorth herbs, trees, and plants with their fruits according to their kindes, hee did therewithall endue it with vertue to doe so, as it hath alwayes done so hitherto, doeth so daily, and will doe so to the end of the worlde: euen so is it with that blessing which hee hath giuen to all the plants, and to all liuing creatures, and namely, to man and woman, and with that commaundement which he hath giuen them to growe, to multiplie and to fill the earth. Wherefore wee ought without ceasing to consider and to contemplate God the Creator in the generation of all things, and principally in that of man, as if we beheld him daily pursuing his worke of creation. For although he worke now by other meanes then he did in the first creation of the whole frame, yet he is no lesse nowe the Creator of all men, and of all other creatures that grow daily in the world by generation, then hee was of the first man and first creatures, which he created of nothing in the beginning. For he created vs all in *Adam* and *Eue*, and shut vs vp

What is meant by nature.

Genes. 1.

as it were in a ſtore-houſe, or in a ſpring or fountaine, or as in one ſtocke of mankinde, out of which hee produceth men continually.

Wherefore wee ought diligently to conſider of this woorke of GOD, and of this vertue which hee hath giuen to Nature by his worde and bleſſing to ingender like, and to encreaſe the whole race and kinde thereof. For this cauſe as it is the office of Nature in the beginning to nouriſh bodies, and then to cauſe them to encreaſe and augment: ſo in the ende it is her duetie to preſerue the ſeuerall kindes of things as long as ſhee may, by Generation of the like. Whereby it appeareth, that Generation is a worke of liuing creatures after they are come to their growth and vigour, as wee ſee the like alſo in plants themſelues. For in the beginning of the Spring al their vertue is in the root, & from thence it commeth after into the boughes & leaues, next into the floure & fruit, and laſtly into the ſeed, which being ſowen, another plant is brought forth like vnto the firſt. Wherfore wee may ſay, that the Generatiue vertue is a power in liuing creatures that engendreth hislike, being ordained for the preſeruatiō of the ſame kind. So ỳ wee muſt diligently meditate and often ſet before our eyes this goodly order of nature, according whereunto the nouriſhing facultie is firſt giuen to the ſoule for the preſeruation of euery particular. Next, the power to cauſe it to grow and to augment to a iuſt & ſufficient greatneſſe: and laſtly, the generatiue vertue whereby the kind is preſerued. For albeit the order that is throughout the whole courſe of nature bee an euident teſtimony, that neither the worlde nor any thing therein, ſtandeth vpon chance or fortune, yet among others this is moſt ſingular and excellent, in that the ſame kinds of al things abide continually, & that euerie one begetteth & multiplieth his like, without any maner of confuſion amongſt them: which could not be eſchewed, if ſo be that creatures were bredde and borne at aduenture, without the counſel and prouidence of their Creator, & of him that wrought ſuch a worke.

What Generation is.

What the generatiue power is.

Nowe wee are to vnderſtand, that the ſeede is a body that hath in it ſelfe a vegetatiue ſoule, which body in Generation is turned into an other like to that from which it is taken: and becauſe nouriſhing, growing, and engendering are the effectes of foode and ſuſtenance, they are contained vnder the name of a vegetatiue ſoule, which is a facultie and power, that not onely conuerteth foode into the ſubſtaunce of the liuing bodie, for the good thereof, and by that conuerſion augmenteth it, that it may attaine to a conuenient bigneſſe, but alſo engendereth an other body of the ſame forme and kinde. And therefore after that this vegetatiue power hath doone that duetie which it ought to perfourme about the growth of the liuing

What ſeede is.

What is meant by a vegetatiue ſoule.

uing body, then hath it time and meanes enough to gather together into a ſmall roome many of thoſe qualities that keepe the ſoule in the adminiſtration of the bodie, out of which it can ſoone drawe and engender a like kinde, ſo farre foorth as the qualities of the matter will be able to beare. For when they are repugnant to the qualities meete for that kinde, whatſoeuer commeth thereof degenerateth, as we ſee it in the earth, when in ſteade of wheate, whereof it receiued the ſeede, it bringeth foorth darnell, or ſome other hearbs of an other nature, and as wee ſee it alſo in monſters, that are borne both of women and of other liuing creatures. For there are in many countries (namely, in Sicilia, and in the kingdome of Naples, and in Flaunders, as many Authours worthy of credite haue teſtified) women in whom haue beene bredde oftentimes ſundry kindes of beaſtes in ſteade of children, and ſometimes together with the childe either liuing or dead. Which thing commeth to paſſe in ſuch women as abound with euill humours that are putrified and corrupted, either by reaſon of the ayre, or of badde meate, or of exceſſe in eating: as in ſuch bodies whercin wormes, and ſuch other filthineſſe breedeth. The Aſtrologians referre this vnto conſtellations, as they doe all other things. I leaue the ſecret iudgements and puniſhments of GOD, whereby ſuch things may come to paſſe: neuertheleſſe theſe things ought to admoniſh women to pray vnto God, to recommend themſelues to him, and to be ſober. The moone calfes in the womb, which fall out often, proceed alſo of the like cauſes. In like maner it falleth out oftentimes that the kinde degenerateth through corruption of the ſeede. Of the cauſe of monſters.

But to go on forward with our matter of the Generation of liuing creatures, and namely, of man, wee muſt knowe that foraſmuch as the male hath naturally more heate in him then the female, hee is alſo by nature the chiefeſt in Generation. For this cauſe when the holie Scriptures ſpeake of mankinde, it is ordinarilie comprehended vnder the name of man. And when mention is made of his generation, they ſpeake as though all proceeded onely from man: as when *Malachie* ſpeaking of his creation ſayeth, *Did not hee make one? and wherefore one? becauſe hee ſought a godly ſeede.* And Saint *Paul, He hath made* (ſaith hee) *of one blood, all mankind.* Neuertheleſſe GOD hath put in nature ſuch a temperature betweene the male and the female, that if both their natures were altogether alike, there could be no Generation. For it conſiſteth in force and in infirmity. But the wiſdome of God hath ſo wel prouided, as that it knoweth how to draw ſtrength out of weaknes, ſo that the one can do nothing without the other in generation, becauſe he hath ſo willed and ordained it. Malach. 2. 15.

Nowe I leaue to thee, AMANA, to discourse vnto vs more particularly of such things as are most worthy to be noted in this maruailous worke of God, and of the principall cause why he hath giuen to man the Generatiue power.

Of the powers of the Generatiue vertue, and of their offices: of the principall cause why God gaue to man the power of Generation: in what sense the reines are taken for the seate of Generation: how we ought rightly to consider of the generation of man. Chap. 70.

AMANA. As noueltie causeth a man through the errour of iudgement, to thinke that rare things are greater and more woorthie of admiration: so most men imagine those matters to bee small and not worthy to be wondered at, which fall out daily before their eyes. But ignorance is the cause of both these effectes. For as a man admireth that which hee neuer knewe coulde be perfourmed, so hee maketh no reckoning of that thing which he vsually beholdeth, because hee hath alwayes beene ignorant of the secrets of nature; or rather of his Author and Creator, who appeareth woonderfull in the least of his woorkes, euen in the very Ant or Pismire. This selfe same ignorance is the cause that so fewe contemplate as they ought the forme and fashion of their beeing, or that giue due glorie to him who daily bringeth them into the worlde by such woonderfull workemanship. Neither is it possible that men shoulde giue such glorie to GOD as they ought, except they esteeme all those workes which hee effecteth daily amongest them, to be so many miracles woorthie admiration, which way soeuer they turne their eies. Moreouer, let them knowe, that what measure of knowledge soeuer they are able to get of his woorkes, yet that which they doe knowe is very little, yea, almost nothing, in regarde of that whereof they are ignorant: euen in that which concerneth their creation and generation.

Two effectes of ignorance.

Nowe following that which wee haue already heard touching this matter, we are to consider a maruailous prouidence of God, in the similitude that is betweene the creature engendering, and that which proceedeth from it. Where by the way we may obserue this, that there is greater resemblance in the Generation of plants then in that of liuing creatures, and more in that of beasts then in that of men: forasmuch as plants are void of imagination, and that imagination which is in beasts is more firme and staied then that which is in men, because our mindes are more floting and vnstable. But it is woonderfull

Of the similitude that is in generation.

to

to consider what great similitude there is, insomuch as we commonly see, that the infirmities of some members in the parents are founde also in their children: and that oftentimes they expresse their very lookes, countenances, and gestures. Which also may serue for a further confirmation of that which wee haue already touched, concerning the agreement of euilles with the complexion and temperature of the humours of mens bodies. Againe, it appeareth by the strength or weakenesse that is founde to bee as well in children as in their fathers and mothers, that the seede of which they are begotten descendeth not onelie from the braine, as some haue thought, but that it is also taken from all the other members, and from all partes of the body. And because it is a profitable superfluitie taken from the nourishment of the blood scattered throughout the whole body after the fourth digestion, it hath peculiar vesselles in the body, some to drawe it, others to perfect and preserue it for generation, and some to expell it out. And as this expulsiue vertue is necessary in Generation on the behalfe of the male, so in regarde of the female it is requisite that there shoulde be a vertue to containe and preserue, and secondly to change, mingle, and temper it with the womans seede, so farre foorth as shall bee expedient for the temperature of the whole bodie, and of euery member thereof. Besides, there must bee another vertue to fashion into members all this matter mingled and tempered, and to giue vnto them that figure and shape which agreeeth to euery one of them. Lastly, there is an other vertue requisite, which shoulde driue out the childe after it is fashioned, at the time which GOD hath appointed in nature for that purpose. And these are all the partes with their offices, which are to bee founde in the Generatiue power of the vegetatiue soule. Nowe because there are so many sortes of them, it is very meete that they shoulde haue sundrie places and diuerse instrumentes in the bodie for the exercise of them. For this cause there are, to serue all these offices, sundrie partes and many members, composed with woonderfull Arte, and distinguished in most admirable fashion both with figures and qualities.

From whence the seede commeth.

The seuerall vertues of the generatiue power.

But our meaning is not to make any long particular narration, both by reason of the matter which woulde bee very long, as also because sinne hath made the Generation of man so full of shame, that men can hardly speake of it, or of those members that serue thereunto, especially of one part of them, without shame. Neuertheless, as before wee haue considered the counsaile and prouidence of God, in that hee hath ioyned to man created to immortalitie, that part wherein the light of his diuine wisedome shall shine, the loue of God

ſhall be feruent, and righteouſneſſe ſhall dwell for euermore, with the kitchin of mans body, whoſe vſe ſhall paſſe away after this life: ſo wee muſt conſider the cauſe why hee hath ioyned vnto this kitchin the Generatiue power, and wherefore hee hath giuen it to man. Let vs knowe then, that as man was created for an other ende then plants and beaſtes, ſo God hath giuen to him the power of Generation to an other ende then hee hath to them, vpon whome it is beſtowed onely for the preſeruation of their kindes. For it was eſpecially giuen him, becauſe the Creatour of the whole worlde purpoſed to collect and gather together a perpetuall Church out of mankinde, that is, a companie of men begotten after this manner, to bee dedicated and conſecrated vnto him. Therefore wee ought diligently to meditate and to thinke often vpon this woonderfull counſaile of GOD, and to yeelde him praiſe, in that hee hath manifeſted himſelfe vnto vs, and of this weake and corrupt maſſe of fleſh hath aſſembled and culled out an euerlaſting Church: and in that hee aydeth, nouriſheth and preſerueth vs, yea, is carefull ouer vs, and heareth vs calling vpon him. Neyther doeth hee onely preſerue the whole courſe of nature for our ſakes, but alſo giueth himſelfe vnto vs: which are ſuch benefites as exceede all the imagination and eloquence of man. Wherefore wee ought ſo much the rather to awaken our mindes to conſider them well, and bee very much diſpleaſed with our ſelues, becauſe wee doe not ſo well as wee ought, beholde this preſence of GOD in that obſcuritie and darkeneſſe wherein wee liue; as alſo becauſe wee are no more ſtirred vp to loue, ſerue, and honour him, in regarde of that true and great loue wherewith hee loueth vs.

The chiefe cauſe why the generatiue power was giuen to man.

But to goe forward with our matter of Generation, wee muſt call to minde what wee heard before of the vſe of the kidneis for the purging of blood, in reſpect whereof wee call all that part of the body wherein they are ſeated, by the name of *Reines*. And by reaſon of the neereneſſe that is betweene them and the ſeede veſſels ſeruing for Generation, which are many in number, all that part is taken, chiefely in the holy Scriptures, for the ſeate and ſpring thereof, and as it were for the ſeminary of mankinde. Therefore it is written in the *Hebrewes*, that *Leui was yet in the loines of his father Abraham, when Melchiſedec met him*. And *Moſes* ſpeaking in the perſon of the Lorde, of the promiſe made to *Iacob*, ſayeth, *Kings ſhall come out of thy loines*. Dauid alſo minding to ſhewe what knowledge God hath of men whome hee hath created, ſaieth, *Thou haſt poſſeſſed my reines: thou haſt couered mee in my mothers wombe*. And *Iob* declaring the

Of the ſeate of Generation.

Hebr. 7. 10.

Geneſ. 35. 11.

Pſal. 139. 13.

the ſelfe ſame thing more fully, and ſpeaking of the ſeed whereof he was begotten, after hee had ſaide, *Haſt thou not powred mee out as milke? and turned mee to cruddes like cheeſe?* he addeth preſently, *Thou haſt clothed mee with skinne and fleſh, and ioyned mee together with bones and ſinewes.* This is that couering whereof the Pſalmiſt ſpake, which was giuen him of God in his mothers wombe after her conception. Whereupon wee haue to note, that theſe holy men ſpeaking in this manner, teach vs ſufficiently what is the chiefe part of man, which they accompt to be the true man. For they declare vnto vs euidently that the ſoule which dwelleth in the body is truely man, and that the body in compariſon thereof is but his couering, and the lodging wherein hee dwelleth. Therefore the Heathens themſelues compared mans ſoule to one placed in a garriſon, in which hee is to abide vntill hee be called from thence by the Prince and Captaine that placed him therein: meaning thereby to teach vs, that wee muſt abide in this life and diſcharge our duetie therein, ſo long as it ſhall pleaſe God, who hath brought vs into it, to haue vs to continue therein. Iob 10. 10, 11

What is man properly.

Truely, if wee conſider well of thoſe maruailous woorkes, which GOD effecteth daily in the Generation of men, wee may well ſay, that it is a great miracle of God in Nature, and ought to be diligently conſidered of, as Dauid teſtifieth that hee did ſo in his owne perſon. Therefore he ſaieth, *Thou holdeſt mee ſtraight behinde and before, and layeſt thine hand vpon me:* ſhewing throughout the whole pſalme, that there is nothing in man ſo hidden and couered, which is not diſcouered before GOD, and which hee knoweth not and ſearcheth not vnto the bottome, to the ende that men deceiue not themſelues through their hipocriſie, thinking to hide themſelues before him. For this cauſe hee ſayeth in the beginning, that he is ſo knowen to GOD on all ſides, both within and without, that there is not ſo much as one motion in him, nor one thought or affection, which is not wholly manifeſted vnto him. And to prooue and confirme his ſaying, hee taketh his argument from the creation of man, giuing vs to vnderſtand thereby, that foraſmuch as GOD is his Creatour and Maker, it can not bee but that he ſhoulde throughly know his worke. Whereby wee haue a certaine teſtimonie of that which wee ſpake in our former diſcourſe, of the creation of all thoſe men that are dailie created by Generation, according to the order of Nature appointed by GOD. For the Prophet doeth no leſſe acknowledge that GOD hath made him, then *Adam* the firſt man did. So that looke what the Prophet ſpeaketh of his owne perſon, it is alſo to bee vnderſtoode of euerie one, both in regarde Pſalm. 139. 5.

of his creation, as alſo of that knowledge which GOD hath of all things in man, be they neuer ſo hidde and couered. Afterward hee addeth, that *this knowledge is too woonderfull for him, and ſo high that hee can not attaine vnto it.* Nowe wee may iudge well, both of the compoſition of mans body, and alſo of the nature of the ſoule, by thoſe diſcourſes which wee haue already made. And if wee did conſider but of the body by it ſelfe, yet had wee iuſt cauſe to ſay as much as Dauid ſayeth heere. What then might be ſpoken if wee ioyned the ſoule with the body, and conſidered onely of that which might genetally be knowen by ſuch meanes as are already ſet downe? For by that which we doe knowe, wee ſhall iudge well enough howe farre this knowledge exceedeth our capacitie, and what remaineth yet behinde, which we cannot comprehend.

Verſe 6.

Foraſmuch then as the Prophet woondereth ſo much at this great and high skill, whereof God giueth vs ſo excellent teſtimonie in the creation and generation of men, wee ought not to thinke it ſuperfluous and vnprofitable, but well beſeeming a Chriſtian man, to enquire after that which God would haue vs know, and which we may know, and to conſider well of his woorkes wherein he manifeſteth his prouidence and wiſedome, eſpecially in man, who is, as wee haue heard, the chiefeſt of all his workes amongſt the viſible creatures, and as it were an other worlde created within this. Nowe as *Danid* from the creation of man, inferreth the knowledge which God hath of him, ſo *Iob* in the ſame place that I alleadged euen now concludeth, that foraſmuch as God is the Creator and Artificer that made man, he delighteth not in deſtroying his woorke. *Thy hands* (ſaieth hee) *haue made mee and faſhioned me wholly round about, and wilt thou deſtroy mee?* Which is as much as if he had ſaide, is it poſſible that I who am the woorke of thy hands, ſhoulde be brought to nothing by thee? For beſides that this were againſt nature, the Scripture teſtifieth vnto vs in many places, that he is not onely a preſeruer of that which he hath made, but alſo that hee leaueth not his woorkes vnperfect: and that hee is ſo farre from defacing them, that contrariwiſe it is his manner to leade them to perfection. Whereby wee ought to learne, that the onely conſideration of the worke of our creation ought greatly to ſolace, comfort, and confirme vs in all afflictions and aduerſities, how rigorous ſoeuer the hand of God ſhould be vpon vs. For firſt, we ought to be throughly reſolued of this, that no affliction can come vnto vs, but by his good will and from his hand, whatſoeuer the means and inſtruments are, of which hee maketh his roddes and ſcourges, and by which he ſtriketh and beateth vs. Nowe then ſeeing the hand that

Iob 10.8.

Pſalm. 36. and 138.

A good leſſon to be learned from our creation.

toucheth

toucheth vs is the ſame that hath made and faſhioned vs, wee knowe well that he ſetteth not himſelfe againſt a ſtrange woorke vnknowen vnto him, but againſt his owne wherewith he is very wel acquainted. Whereupon we may certainly conclude, that it proceedeth not of crueltie and furie that he ſtriketh vs, nor yet without good cauſe: as hee that is neither cruell, nor furious, nor voyde of reaſon. So that it followeth neceſſarily, eyther that we haue giuen him great occaſion, or that it is very requiſite for vs. But howſoeuer it be, he euer knoweth well howe to turne all the afflictions of his children to his glorie, and to their great honour and profite, as we haue many notable examples hereof in all the ſeruaunts of God, and namely in thoſe two perſonages *Dauid* and *Iob*, of whome wee haue ſpoken in this our diſcourſe. Which we continuing ſo farre forth as it reſpecteth the work of mans generation, are to conſider more narrowely of the admirable ſecrete of nature therein, ſo much as daily experience and diligent ſearche hath learned men to knowe. Tell vs then, ARAM, of the faſhion of a childe in the wombe.

The afflictions of Gods children turne to their good.

Of the faſhion of a childe in the wombe, and how the members are framed one after another in the mothers bellie: of the time and dayes, within which a childe is perfectly faſhioned.

ARAM. I cannot marueile enough at the pride and preſumption of many, who thinke themſelues to bee ſuch great Philoſophers, and ſo skilfull in the knowledge of natural things, that they perſwade themſelues, that nothing is ſo ſecrete in nature which they knowe not, and whereof they are not able to ſhewe the cauſes and reaſons. But experience ſheweth vnto vs daily, how farre ſhort they are of that which they thinke, and in what ignorance the beſt learned are wrapped at this day. For how many things are daily manifeſted vnto them, which the greateſt ſearchers of nature, that euer haue beene, were ignorant of, vnto whome notwithſtanding they that nowe liue are but diſciples? And how many things doe continually come to paſſe, into which the chiefeſt, ſharpeſt ſighted, and moſt expert haue no ſight at all, or very ſmall? And among them that ſuppoſe they haue good knowledge, howe are they deceiued oftentimes? Howe many are doubtfull in many thinges whereof they haue but ſmall coniectures, whereupon they geſſe at all aduenture, and as they imagine? We may eaſily iudge hereof by this, that continually one reprehendeth & correcteth another, and that the later writers condemne ſundry things in the former. But not to ſeeke afarre off for examples, we may ſee them daily

No mans knowledge perfect.

daily in the science of the Anatomie of mens bodies. For there was neuer yet Physicion or Anatomist either olde or newe, that attayned to perfect knowledge, and coulde render a reason of euerie thing that is but in one bodie, notwithstanding that they are continually conuersant in that matter. Therefore, to leaue vnto God that secrete which is hidden from our vnderstanding, let vs consider of that which wee may knowe touching the forme of a childe in the wombe.

If wee looke narrowely into that order that nature followeth in the framing of man, who is the little worlde, wee shall finde it like to that which the Authour of nature obserued in the creation of the worlde, which *Moses* calleth the generations of the heauens and of the earth. For in the beginning the earth was without *forme and voyd*, and couered with a great gulph of waters, so that the earth and waters and matter of all the elements, and of all creatures created afterwardes, were mingled and confounded together in this great heape. Vnto this the Almightie afterwards added a forme, and created so manie goodly creatures, and of so diuers natures and kindes as are to bee seene in the whole worlde; which hee hath adorned with them, and endued with so great beautie that it hath receiued the name of that, which is as much as *Ornament* or *Order of things* well disposed. After the same manner doeth nature, or rather God by nature, woorke in the creation and generation of men. For the seede of which they are formed, and which is the matter prepared, disposed and tempered by the same prouidence of God for the worke he hath in hand, receiueth not fashion presently vpon the conception, but remaineth for a time without any figure or lineaments, or proportion, and shewe of a humane body, or of any member thereof. The naturall Philosophers and Physicions, who haue searched most carefully into this woorke, and haue had greatest experience, they say that there are certaine membranes and skinnes that are wrapped round about the infant in the wombe, which some commonly call the Matrix, others call the Mother: and that within these skinnes (which are three in number as some Anatomistes say, others but two) as it were within certaine bandes, the fruite is preserued vntill the birth. Wherein wee are to acknowledge the prouidence of GOD, who hath so disposed of nature, that euen from our mothers wombe, shee is in steade of a mother to vs, folding vs vp within bandes before shee that hath conceiued vs can perfourme the same.

Gen. 2. 4.

The creation of the world, and of man compared together.

An argument of the prouidence of God.

But let vs proceede on with our matter, so farre foorth as wee haue learned

learned of the fashion of the childe in the discourse of Philosophers and Physicions. They say then, that after the wombe hath receaued the seedes ioyned together, of both which the childe is to bee framed, it commeth to passe that the heate of the Matrix [illegible]neth all this matter as it were in a litle fornace, and so rayseth a skinne ouer it which beeing as it were rosted by little and little, waxeth crustie and harde rounde about the seede. This causeth the whole matter to resemble an egge, by reason that this skinne compasseth about the seede, which boyleth inwardly through the abundance of naturall spirites that are within it. This is that skinne which is commonly called the *Secundine*, or *After-burthen*, beeing ioyned on euerie side to the wombe, by reason of a great number of Orifices, veynes and arteries reaching thereunto, to the ende that by them the blood, spirites, and nourishment shoulde bee conuayed to the infant. For as the whole wombe imbraceth the seede, so likewise it heateth and nourisheth the same. Therefore this skinne that serueth in steade of little bandes hath two vses: the first is to take fast holde of the wombe: the other, to serue for the nourishment of the burthen, and of the childe. For this cause there are two veynes and two arteries in it (besides a passage in the middest) which are as it were the rootes of the burthen, and make the Nauill.

Of the forme of an infant.

Of the After-burthen.

This woorke with other circumstances belonging thereunto, which wee omitte for breuitie sake, is brought to passe the first sixe dayes of the conception. After this skinne, they that make three, speake of a seconde skinne that is in the middest, which they saye was created to receiue the vrine of the childe, which in the former monethes is voyded by the Nauill, and in the latter moneths by the ordinarie passage. This voyding place is ordayned to this ende, that the vrine might not frette and rent in sunder the tender skinne of the infant, who is therefore couered with a thirde skinne next to the other, and that is very tender. So that the vrine toucheth not the infant, but is voyded by the middle way, as I haue alreadie declared. Thus you see the beginning of the conception, before the burthen bee wholly formed like to an infant. Whereunto that saying of the Prophet hath relation: *Thine eyes* (sayeth hee) *did see mee when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* Then hee compareth the secrete partes seruing for generation, especially the bellie, and wombe of the woman, vnto the earth, and to an obscure, secrete and hidde place, euen to deepe and darke caues in the ground.

The first sixe dayes work from the conception.

Psal. 139. 16.

ground. For as the earth hauing receiued the seede in which is the vigour, keepeth, cherisheth, & increaseth the same: euen so fareth it with the wombe and with the mother. On the other side, as these parts are lowest in regard of the trunke of the body, and of all the receptacles and vessels thereof, so are they very secret and hidden, and as it were in the midst and center of the body, if the whole be considered together, namely the trunke with both endes thereof. For this cause the worke that is there wrought by God, is so much the more marueilous, because euen in that obscure place, it receiueth the goodliest and most perfect forme that can be imagined. And who will not bee abashed to consider, that out of that slymie seede of man there shoulde come bones, sinewes, flesh, skinne, and such like things so diuers one from another? But yet it is a farre greater marueile to see all this great diuersitie of matter, to bee framed in so many sundrie members, and of so many sundry formes, and that with such excellent beautie, so profitable and so fitte for those offices that are assigned vnto them, as wee haue learned in our former discourses. Nowe as God did not create all creatures in one day, although he coulde well haue done it, if it had so pleased him, so doeth he in the generation of men. For albeeit that the members are fashioned all at once, so that not one of them is framed before another, neuertheless because there is great varietie betwixt them, both in respect of their dignitie, and of their strength, nature their mother doeth not set them forwarde all alike. For in displaying her power generally towards all the partes of the bodie, it commeth to passe, that her worke, and the figure giuen vnto it, appeareth sooner or later in some members more then in others. Hereof it is that the greatest and chiefest members appeare naturally before the rest, albeit they are not the first that are fashioned. So likewise all the members are not beautified and made perfect at the same time, but some after others, according as they haue heate and nourishment. Nature therefore obserueth this order, that the worthiest partes and such as haue in them the beginning of motion, shew themselues first, and then those members that are profitable, and seruiceable to the former, and are created for their cause. And according to this order the highest partes are seene sooner then the lowest, and those within before them without, and they that receiue their substance from the seed before those that haue it from blood. These also amongest them that are most excellent are first, notwithstanding many times they haue their accomplishment and perfection after the other, as it appeareth in the Nauill. For although the heart, liuer, and braine, beeing the chiefest partes of the bodie, haue their beginning before that, yet is it the

All the members receiue their forme together.

The nauill first made perfect.

the firſt amongeſt them all that appeareth perfect. Nowe then after the Nauil with his pipe or paſſage is formed and faſhioned within the firſt ſixe dayes, the blood and ſpirite are next drawen by thoſe veines and arteries, whereof we ſpake euen now, to be ſent to the ſeede, and mingled therewith, that the principall members might be figured, as the liuer, the heart, and the braine, which begin firſt like to little bladders, and ſo conſequently the reſt which are faſhioned by litle and litle according as they receiue nouriſhment. For the veines whereby the burthen is nouriſhed, may well be likened to ſmall rootes, whereby plants are cheriſhed: as alſo the burden it ſelfe may bee compared vnto plants in this point, as we haue alreadie learned. So that the ſeed receiuing this forme alreadie ſpoken of in the firſt ſixe dayes, during which time it is called by no other name then ſeede, nine dayes after that the blood is drawne thither, of which the liuer and the heart receiue their forme: ſo that after twelue dayes added to the former, a man may diſcerne the lineaments and proportion of theſe two members, and alſo of the braine, albeit they are not then altogether faſhioned. At this time the burthen is called *Fœtus* of the Latines, and *Embryon* of the Greekes, which is as much in our language as *Sprouting* or *Budding*. Next after this, within the ſpace of other eighteene daies, all the other members are faſhioned and diſtinguiſhed. So that about fiue and fourty dayes after the conception, the members receiue their perfect faſhion: and then doeth the burthen beginne to liue not onely as plants liue, but alſo as other liuing creatures. For it hath ſenſe & feeling about the ſixe and thirtieth day, and from that time forward it is called an infant. But as yet it is voyde of motion. For by and by after it is formed, it is very tender, vntill that by vertue of the heate it waxeth more dry and firme, which is by reaſon that the moyſture, wherby it is made ſo ſoft and tender, conſumeth away by litle and litle, ſo that the nayles beginne to take roote at the fingers endes, and the haires in the head. Now after the childe is come to the thirde moneth if it bee a male, or to the fourth if it bee a female, it beginneth to ſtirre it ſelfe according to the teſtimonie of *Hippocrates*, becauſe then his bones are more firme and ſomewhat harder. But this is not alwaies alike in all women with childe. For there are ſome that alwayes feele it ſtirre about the two and fourtieth day, others neuer feele the ſame vntill the middeſt of the time from the conception to the birth. Yea in the ſame woman the ſame time and order is not alwayes obſerued. For according to the ſtrength and good complexion of the child, and the nature and diſpoſition of the mother, theſe things change, and not onely becauſe of the ſexe. Neuertheleſſe it is moſt ordinary and vſuall for

When the ſeed is called *Embryon*.

When the burthen is called a child or infant.

When the childe firſt moueth.

for male children to moue within three moneths or thereabouts, as likewiſe to bee borne at the ninth moneth: whereas females are commonly ſomewhat ſlower both in ſtirring and alſo at their birth, the reaſon whereof is this, becauſe male children are naturally a great deale more hote then females. *Galen* attributeth the cauſe of the generation of ſonnes to the ſtrength and heate of the ſeede, and ſaieth that they are caried on the right ſide of the wombe, as the daughters on the left, which is the colder ſide, as being fartheſt remooued from the liuer. He yeldeth alſo this reaſon why ſome children are more like the father, and ſome the mother, becauſe of the greater ſtrength of ſeede which they haue either from the one, or from the other. And when it commeth to paſſe, that the wombe receiueth ſeede at two ſundry paſſages which it hath, then are twinnes engendred either at one conception or at twaine, ſo that the later bee not long after the former, according to the opinion of the Philoſophers, and namely of *Ariſtotle*, who rehearſeth many examples thereof in his ſeuenth booke of the hiſtorie of liuing creatures, ſaying that a whore was deliuered of two children, whereof the one was like the father, and the other like the adulterer. But nowe wee are to conſider of the childe-birth, which is as wonderfull a woorke of God in nature as any other. It belongeth then to thee, ACHITOB, to ende this dayes worke by a diſcourſe tending to this purpoſe.

Galens opinion of the birth of ſonnes.

Of Child-birth, and the naturall cauſes thereof: of the great prouidence of God appearing therein: of the image of our eternall natiuitie repreſented vnto vs in our mortall birth. Chap. 72.

ACHITOB. Men are of that nature, that they cannot acknowledge what they are themſelues, or what they haue receaued of God, except they bee brought backe to that firſt duſt and earth, out of which they are taken, euen to their firſt creation and generation. Therefore the holy ſpirite doeth eſteeme it a thing not vnworthy his diuine maieſtie often to inſtruct and to admoniſh vs by his worde, and that ſo plainely and familiarly, as no man, be hee neuer ſo skilfull or ſo ignorant, but he may greatly profit in this ſchoole, at leaſtwiſe be made altogether inexcuſable, if he learne not that which the ſpirit doeth there teach him. For concerning them that are moſt ignorant, he ſpeaketh very plainly to be vnderſtood of them, propounding that vnto them whereof they cannot be ignorant, although they woulde, at leaſtwiſe which they cannot eaſily know. And as for the skilfuller ſort, who by their knowledge are able to vnderſtand more then o-

The word profitable for all.

thers,

thers, they are ſo much the more guiltie, if they will not giue credite to the woorkes of God, as they are propounded vnto vs in the holy ſcriptures. For what idole of nature ſoeuer they frame to themſelues, yet muſt they alwayes come to this firſt beginning of man, which is clean contrary to the reaſon of humane ſenſe and vnderſtanding, and ſo giue glory vnto God: otherwiſe the fruite of all their ſtudie will bee nothing els but confuſion and ignorance. Now the more we conſider of the daily generation of men, the more like we ſhall find it in all admiration to their firſt originall and creation. For who coulde euer, I ſay not beleeue, but onely thinke or imagine, that out of preſſed milk and cruds as it were, ſuch as the beginning of man ſeemeth to bee, there could proceede any liuing creature at all, eſpecially ſuch an image of God as man is? And yet we ſee this daily come to paſſe. Now from whence commeth this milke? Wee cannot for ſhame ſpeake it without bluſhing. So that if the worke and prouidence of God bee woonderfull in the conception and faſhioning of man, and in the life and preſeruation he affoordeth him in his Mothers belly, as wee haue ſhewed heeretofore, ſurely it is no leſſe admirable in his natiuitie and birth, as we may now vnderſtand.

Mans birth a woonderfull worke of God.

Wee haue already heard, howe by the faculties and powers of the ſoule, and generatiue vertue thereof, the ſeede is retained and preſerued, and how the child is formed thereof in the wombe. Now all this while it is nouriſhed by blood, which is drawne vnto it by the veins of the nauill ordained to that end: and therfore alſo the iſſue of this blood commonly ceaſſeth in women with childe, as that which is then diuided into three partes. For the childe draweth the pureſt thereof to it ſelfe, and is therewithal nouriſhed. Secondly the wombe by veins leading directly to the breaſts, ſendeth that part which is leſſe pure, wherof the milk is prepared that feedeth the child after it is borne. The third part which is the worſt, ſtaieth ſtill in the wombe, and ſo ſoone as the child is borne, it iſſueth forth alſo. This foode which the childe receiueth thus in the wombe, cauſed *Galen* to allege an ancient ſentence out of *Athenæus*, ſaying, *That the childe receiueth more from the mother then from the father, euen as the plants draw more from the earth then they doe from the husbandman.* For this menſtrual blood firſt encreaſeth the ſeede, and after ſerueth towardes the growth of the members by miniſtring food vnto them. And for this cauſe this Authour teacheth, that naturally the loue of the children is very great towardes their Mothers, and ſo of the Mothers towardes their children, as alſo in reſpect of the exceeding great mixture of their ſubſtaunce. But when the childe is nowe encreaſed and growne ſo great and ſtrong,

How the childe is nouriſhed in the wombe.

that

that he is well able to moue himſelfe, and to receiue his foode at the mouth, as he is waxen greater, ſo he muſt haue more ſtore of nouriſhment then he is able to draw in at the nauil. Likewiſe foraſmuch as naturall heate is more augmented, he had neede of the more aire, and to receiue it in by reſpiration and breathing, ſo farre foorth as is neceſſary for his refreſhing. Whereupon the childe ſtirreth and moueth with greater ſtrength and violence, ſo that it breaketh the skinnes & bands wherein it was wrapped, and ſome veines alſo, and ſo maketh an iſſue and way for it ſelf, as that which cannot any longer be kept in the wombe. Now when the child feeleth that aire entring in which it deſireth and ſeeketh, for the reaſon before alleadged, it mooueth it ſelfe towardes the mouth of the wombe; which is the moſt naturall and eaſie way of birth, by reaſon that it is borne with the head forwarde. Nowe ſo ſoone as it is come into the light it cryeth, as if it did prognoſticate and foretell of the miſeries of that life into which it is entered. The Philoſophers and Phiſitions referre the cauſe of this weeping to that motion which driueth it to the birth, as alſo to thoſe handlings and touchings wherewith it is receiued, which cannot bee without ſome ſenſe of griefe conceiued by this litle tender bodie. Which body ſo long as it is in the wombe, is bowed round as it were in a lumpe, ſo that the heeles of it ioyne to the buttockes, and the handes lay faſt holde of the knees, towards which it doeth bow downe the head ſo lowe, that the eyes are ioyned to the thumbes as if they were faſtened to them, and the noſe is thruſt down betweene the knees. Now when it hath attained to the ninth moneth, ſo that it may no longer tarie there, for the reaſons before mentioned, it turneth it ſelfe in the womb, firſt with the head downeward, and ſtretching out the legges and other members vpward. Then when the houre of child-birth approcheth, the babe by kicking and turning it ſelfe more violently, maketh many ruptures by litle and litle, ſo that the skinnes wherein both the Vrine and the ſweate are contained burſting aſunder, whole ſtreames guſh out, which ſhew that the birth is hard at hand. For preſently vpon the renting and breach of the After-burthen through the violence of the childe, becauſe there is nothing els that holdeth it vp, the babe falleth downe, euen as an apple or a peare falleth from the tree when it is ripe. And as the childe doeth his beſt to come foorth at that time which God hath preſcribed vnto it, ſo the wombe and the mother of the child doe their partes as much as lieth in them to performe by the prouidence of God, who hath prouided accordingly. For during the ſpace of thoſe nine monethes wherein the childe is contained in the wombe, it is ſhut vp, and embraceth the burthen as cloſe as it may.

The cauſe of child-birth.

Which is the eaſieſt kinde of child-birth.

Why children cry when they are borne.

A teſtimonie of Gods prouidence in the wombe.

And

And when the time of birth commeth, the wombe doeth not onely open it selfe by litle and litle, but all the top of it doeth gather it selfe as close together as it can, and so thrust the babe towards the mouth of it, wherunto also the neighbour parts lend their helping hand. The woman likewise laboureth, and helpeth as much as she is able; and the childe falling downward with his head turned towardes the mouth of the wombe, maketh way for all the rest of his bodie, and so casteth it selfe foorth, at whose issuing out, the humour wherewithall it was before abundantly moistened, helpeth very much, by reason that both the childs body, and the way also is thereby made more gliding and slippery. Wherein wee haue a great argument of Gods prouidence to be obserued. For the childs head being of a round fashiō, his comming forth cannot be so hindred, as we see it is when the child offreth it selfe crosse-wise, or when the armes or legs come forwarde. Besides, all the rest of the members are greatly benefited hereby, both because ỹ way is alreadie made before them, as also because themselues are thereby the better placed to preuent all impediments with which otherwise they might encounter. For we see by experience what inconueniences fall out in childbirths, in what dangers the mothers & children are, & how often the death of the one or the other, or of both ensueth, when the child commeth otherwise then by this order, which is most naturall & most ordinary. Wherefore women with child haue great occasiō offred to recommend themselues vnto God, especially at that time. For howsoeuer the child cōmeth, we must then acknowledge the almighty hand of God, & his help & assistāce both towards the mothers & their children. For let there be neuer so good concord and agreement in the ioynt-labour of ỹ child, of the mother, & of the womb, yet the work being so difficult, who wil not wonder that euer it could be borne? Who would euer beleeue ỹ a child should come forth, or ỹ it could be drawn out of the mothers belly, without cleauing the same asunder in the midst, or without the death of the one of them if not of both, but that wee see the experience thereof daily before our eies? *Galen*, who made such an idol of nature, confesseth that he knoweth not how the child can find any issue and passage out, & therfore wondreth at it very much. *Auicenna* thinketh that there is an opening of some bones, but he is deceiued: for it cannot be so, neither hath experience euer shewed the same. Wherfore both Philosophers & Phyficions, but especially Epicures & Atheists, must needs be driuen into an astonishment at this, & haue their mouthes stopped & closed vp, except they wil open them to giue glory to God, & to acknowledge and magnifie his great prouidence & goodnes towards men, singing with Dauid, *O God how precious*

Gal. de vsu partium. lib. 15.

An argument against Atheists.

Psal. 139. 17, 18. & 22. 9.

ous are thy thoughts vnto me! how great is the ſumme of them! If I ſhoulde count them they are moe then the ſand. It was thou that didſt draw me out of the wombe: thou gaueſt me hope, euen at my mothers breaſts. But wee haue here to note, that there are many cauſes which haſten forward ẏ childbirth, but we ſpeak here of thē that are moſt cōmon & ordinary. Children that are borne at the ſixt moneth or ſooner, liue not, as not hauing then their whole perfection. They ẏ are borne in the ſeuenth moneth may liue, for then is the fruit perfect. And yet they that are borne at the eight moneth, commonly die: and the reaſon is, becauſe the child ſtirreth very much in the ſeuēth moneth, preparing it ſelf for the birth. So that if the child be of a ſtrong nature it commeth thē into the light: but if it be yet weake, it cannot come forth, but tarieth two moneths longer in the womb to gather new ſtrength. For it remoueth from the one ſide of the wombe to the other. Therfore when the child after the ſeuenth moneth is preſently borne in the eight, it cannot liue. For nature was weak in the firſt endeuour: neither could it be to purpoſe, before the matter receiueth motion after the critical time, with which name the Philoſophers call the ſeuenth moneth. Moreouer, double motion weakneth the ſtrength of the childe. For it had remoued vnto the other ſide of the womb as is ſaid, & preſently after it came into the light: but the nature of the child cannot ſuſtaine two brunts one in the neck of another, ſo that death followeth thereupon. The Aſtrologians likewiſe allege theſe reaſons why the ſeuenth moneth is critical, namely, either becauſe the ſunne is caried into a ſigne that is oppoſite to the ſigne of conception: or els becauſe euery planet anſwering his ſeueral moneth, the eight moneth is giuen to *Saturne*, who is an enemie to them that are borne. Now for the end of this matter, we wil conſider two things in our generation & birth, which offer vnto vs great cauſe both of humilitie and of ſpiritual ioy. Firſt then we ſee how God would haue vs humbled in our generation, by creating vs of a matter that is but ſlime and dung, wherunto notwithſtanding he hath giuen ſuch an excellent and goodly forme, to the end that his powerfull vertue, wiſdome, iuſtice, and kindneſſe ſhould bee ſo much the better manifeſted vnto vs, and that in our ſelues, ſo that we ſhal not need to ſeeke for teſtimonies thereof elſewhere. So that as our beginning ought to take out of our heart all ſwelling and pride, euen ſo the forme and beautie wherewithall God hath honoured this mire of which hee hath made men, and the great graces which hee hath communicated with them, eſpecially in regarde of the ſoule which hee hath ioyned to the body ought to teache vs to acknowledge and to celebrate inceſſantly his prouidence and great goodnes towards vs. To conclude, wee ought

Two things to be conſidered of in our birth.

to

to consider the image and similitude we haue of our eternall natiuitie in this our mortal birth, and that birth whereby we are borne vnto an immortal life, as here on earth we are borne to enioy a life that is subiect to mortality. For first, as man is formed and fashioned in dark places in the belly of his mother, that afterward he might come forth and enioy the light of the world: so likewise being come hither, he is after a manner so vpon the earth, as if he were to be borne againe. For this worlde is vnto him as his mothers wombe, wherein the light is to him as darkenesse and as a very obscure night, in comparison of that other diuine and eternall light, in which he is to enioy a happie and an immortall life. And therefore as the childe is prepared in the darkenesse of his mothers bellie, that after hee may come foorth into the light of the world, so are we prepared in this dim light, that wee may attaine to that other diuine light, which is farre greater and more excellent without comparison. Againe, when the time of birth approcheth, the life and vigour of the wombe, which is as it were the childs mother, withereth and decayeth, and the childe likewise is as if hee were dead, in regard of that kinde of life which he enioyed in his mothers bellie. For as he liueth no more after that fashion, so hee is in an estate that differeth much from the former. So fareth it with man when hee is to depart out of the life of this worlde, as if hee were to bee deliuered of it in childbirth for another life. For hee dieth in regarde of this life, to the ende he may liue another life, which as farre excelleth this, as this is better then the other, which hee enioyed before in his mothers bellie: yea it is so much the better & of higher price, in that the length of time of this second and blessed life shalbe eternall and endles. Moreouer, as a childe commeth out when hee is borne, so doth a man when he dieth. And in comming forth both of them enter into a new and vnacquainted light, & into a place where they finde all things much altered and farre differing from those which they vsed to haue in their other kind of liuing. For which cause both the one & the other being troubled and scared w̄ this nouelty, are vnwilling to come forth of their clapper & to forsake their closet, were it not that they are vrged & constrained thereunto by the arte, lawes & rights of nature, wherby God hath better prouided for our affaires then wee our selues could conceiue or cōprehend, both in our natiuity & life, & also in our death. The ignorance whereof causeth our spirit to abhorre the departure out of this life, in regard of this great chāge that is therein, because it knoweth not what good is brought to it thereby, no more then the litle child knoweth wherefore he is borne into the world, or what he shall finde there. And therefore albeit nature presseth to come foorth

What similitude there is betweene our spirituall and our natural birth.

Why we abhorre natural death.

neuertheleſſe according to that ſenſe which it can haue, it weepeth by and by after it is borne, as if it were fallen into ſome great inconuenience, and that ſome great euil were fallen vnto it: as we doe alſo at our death, for the cauſe before alleged, not conſidering that it is our ſecond and better birth? Thus you ſee what I haue thought requiſite to be noted in the diſcourſe of our generation: and to morow, God willing, we muſt looke into the life and death of mans bodie. But it ſhall not be without profite, if firſt we ſpeake ſomewhat of the cauſes why God created man naked, and with leſſe defence for himſelfe then hee did other liuing creatures. It belongeth then to thee, ASER, to ſpeake of this matter.

The end of the ninth dayes worke.

THE TENTH dayes worke.

Why God created man naked, and with leſſe naturall defence then hee did all other liuing creatures: how many wayes he recompenceth this nakednes: of the generall beautie of the whole bodie of man, ioyned with profit and commoditie. Chap. 73.

ASER. As often as men ſhall conſider in ſuch ſort as becommeth them, that they are borne men, and not brute beaſts, they wilbe ſufficiētly admoniſhed of the ciuil and ſociable nature, in which God hath created them, & of that humanitie for which he hath endued them with ſuch a nature, ſo that they wil keepe themſelues from being transformed into ſauage & cruell beaſts to hurt one another, as commonly they do. Truly it is not without ſome great and notable cauſe, ẏ among al liuing creatures there is not one to be found, that hath a more delicate & tender skin, & leſſe furniſhed ẅ couerings for the defence thereof, then man hath: conſidering that God himſelfe created him as his principall woorke amongeſt all viſible creatures, and made him as it were Lorde of the whole worlde. And yet hee is of that nature, that the skinne wherewith he is clothed is not ſo ſufficient a garment for him as is neceſſary to keep him from heat & cold, & from other inconueniences that might happen vnto him, except he be clad with ſome other couering then that which he bringeth frō his mothers

mothers belly. For hee neither hath feathers as birds haue, nor wooll as sheepe haue, nor bristles as swine haue, neither yet any skin or hide so hard, nor so well couered and furnished with haire, as foxes, wolues, beares, bulls and other foure footed beasts haue. Neither hath he any skales as fishes haue, nor any shells as cockles, sea creuisses, tortoises, and such other creatures haue.

The first point to be considered touching mans nakednes.

But we haue foure things to consider of touching this point. The first is, that if man had not sinned after that God by creation had in great larges made him partaker of his heauenly giftes and graces, he should not haue bene subiect to the want either of garments, or of any such like thing whereunto he is nowe after a sort brought in subiection, at leastwise he should haue had all these things without paine and griefe. For this cause it is sayd in Genesis, that after our first parents had transgressed the ordinance of God, by eating of the forbidden fruite, *they knewe that they were naked and couered themselues with leaues.* And for a punishment of their offence it was sayd vnto them, *that they should eate their bread in the sweate of their face:* vnder which worde of bread was comprehended all things whereof they stood in neede for the maintenance & preseruation of their life: as we vnderstand it in that prayer which we dayly make to God, when wee demaund of him our dayly bread. Gen. 3. 19.

The second point

The second point which we ought to note in this matter touching the nakednes of man, is this, that God would admonish him, not onely by the whole frame and composition of his body and of all his members, but also by his very skinne, that he created him to liue in company and felowship, and in peace with those of his owne kinde, to helpe all and to hurt none. Therefore hee did not create him with naturall weapons, as he did other liuing creatures, vnto whome he gaue all things necessary for their defence & preseruation. For some of them haue strength and weapons by nature to resist their enemies: others wanting this haue swiftnes to conuey themselues out of all dangers: and some wanting both these, haue yet subtiltie & places of refuge to defend themselues withall. As for man, God hath placed him in this world vnarmed and naked, so that if men be disposed to hurt and to warre one vpon another, they must deforme themselues, and borowe weapons from others, wherby they transforme themselues & become monstrous, as though they were transfigured into sauage beasts & into monsters. For they haue not (as hath bene said) hard & strong hydes as some brute beasts haue, neither prickles & darts in them as Hedgehogs and Porcupines haue. Neither are their feete, hands & nailes like to the hoofes of Horses, Asses, & Mules, or to the tallents of birds that liue by praye, or to the pawes of wild beasts, neither yet are their teeth

Man by nature hath least defence for himselfe.

like to theirs, God hath not giuen them sharp bils like to birds, neither hath he armed them with stings or with venim, as he hath done venimous beasts. True it is that man hath an aduantage aboue other liuing creatures, namely his hands giuen him of God for ỹ doing of any work that he will, as we haue already declared. Wherefore if he be to fight against beasts, his hand will furnish him with moe weapons, then all theirs are, which they haue by nature, although they bee put all together. For he can not only make weapons of all sorts, but handle them also, & manage them as pleaseth him in his own defence, both against beasts, as likewise against those of his owne kind. And I would to God he vsed them but in his owne defence, and did not abuse them as hee doth to his own hurt very vnnaturally. But let vs proceed forward and come to the thirde cause, why God hath thus created man all naked: which is, that he would admonish him thereby of his naturall infirmitie, in regarde of those wants and necessities that hemme him in on euery side, vnto which he is more subiect thē any other creature. Which instruction ought to worke two things especially in him: first, it ought to induce and mooue him to that peaceable and sociable life with his kinde, for the which God created him. Secondly, by this meanes he is the more bound to acknowledge the prouidence, bountie & liberality of God towards him, whereby he bringeth to passe, that the necessitie and want, which seemeth to be greater in man then in any other liuing creature, declareth him to be the richest, and best prouided for, yea to be Lord of all. For all the garments of beastes of what quality soeuer they be, and whatsoeuer els they possesse, belong to him. Whereas if men were not subiect to such necessities as are incident vnto them, what vse should they haue of so many creatures as God hath created for them? or what seruice should they haue of their hands? For here again we see how that by them he prouideth for their garments, by setting on work ỹ skins, wools & hairs of al other liuing creatures, besides the silkes of wormes, and other matter which the fruits of the earth afoord vnto them, as flaxe, hempe & such like. And if necessitie did not teach them the vse of all these things, howe woulde they consider the power, wisedome, goodnes and prouidence of God in his works, & in his creatures, to praise him & to giue him thankes? For although they haue necessitie & want for their schoolemistres, to the end they might learne this science in their schoole, yet doe they profit very litle thereby, but rather become most ingratefull towards God their Creatour, who is so bountiful and liberal a father towards them. Whereupon we haue further to note, that God hath not giuen to men many thinges belonging particularly to beasts, because he hath inriched them with so

A commendation of the hand of man.

The third point.

A double vse to be made of our wants.

ſo many other things, of which all other creatures are altogether deſtitute. For beſides the helpe he hath of the compoſition and placing of thoſe members, which he hath giuen to their bodies, being ſo conuenient to performe that which beaſts cannot doe with theirs, he hath endued them with ſpeech and reaſon, whereby, not onely all that is in other creatures which is not in them, is more then recompenced, but they haue more in them, then all other liuing creatures haue being put together. For albeit they haue no fethers & wings to flye and mount aloft by as birds haue, yet how many means haue they to aſcend and to deſcend to goe & to come whither they wil? And as for ſwiftnes and nimblenes, how many beaſts are there with whoſe ſwiftnes they may help themſelues? And although they haue not finnes wherby to ſwim in the ſea, & in waters like fiſhes, yet they haue skil & hands, whereby they can make & guide ſhips, and ſo conuey themſelues whither they wil. Now as for ſtrength which they want to cary heauy burdens afarr off, how many waies is it recompenſed both by land & by water, and that by means aſwel of beaſts whoſe ſeruice they vſe, as of artes & ſciences wherin they are skilful? Wherby we ſee that God hath put more within a man, namely in ỳ ſenſe & vnderſtanding wherwith he hath indued him, then he hath put without in al beaſts. Concerning ỳ fourth point of which I haue to ſpeak touching this matter, it is this, that as it pleaſed God to giue vnto man a farre more excellent body for beautie then he did to any other liuing creature, ſo he would haue this beautie alſo to appeare in al the parts therof. For firſt this body, was not faſhioned, either to flye in the aire as birds do, or to glide vpon the earth, & to draw it ſelf vpon the belly as creeping things doe, nor to march vpō al foure as foure footed beaſts do, nor with the head bending downward as theirs is, but to ſtand and goe vpright with the head lifted vpwards towards heauen, to the end he might be admoniſhed, that his true beginning & birth came higher thē from the earth, & frō other corruptible elements, namely frō heauen. He is alſo admoniſhed hereby, that he is not borne to ſerue his belly as brute beaſts doe, & to follow after gluttonie, drunkennes, whoredome, & ſuch other carnal & more then brutiſh pleaſures, wherein licencious men commonly obſerue leſſe moderation then beaſts that are altogether without reaſon and vnderſtanding. For although the matter wherof a mans body is compounded, diffreth nothing from that whereof the bodies of brute beaſts are made, neuertheles ſeeing it pleaſed God to lodge within it a ſoule of a diuine and celeſtial nature, that is farre more excellent then all natures and creatures with bodies, he would it ſhould haue a lodging agreeable to the nature of it, whereby alſo man might bee admoniſhed

Wherin men excell all other liuing creatures.

The fourth point

What we ought to learne by the proportion of our bodies.

of his excellencie, and that he was created, not onely to looke downe vpon the earth as beastes doe, but to lift vp his eyes vnto heauen, and to beholde therein the high workes of God his Creator, and to doe the like in the residue of the whole world. For as we haue heard, man is not properly this body which we see, but chiefly the soule and spirit which we see not, and which hath the body for his lodging. So that if we consider both the house and the inhabitant, wee shall see that the things giuen of God to beastes and denied to men, doe bring great beautie both to beastes because they haue them, and to men because they haue them not. For if the beastes were depriued of their armour and naturall ornaments, they should lose all their beautie and profite that redoundeth vnto them: as likewise man should be deformed an vgly, if in any sort hee were made partaker of that which is proper & agreeable to other creatures. But because God hath created man so that he might be eternal and immortall, he hath armed him inwardly, euen in that part that shalbe the meanes vnto him of eternall life. Neither would hee clothe him with naturall garments, nor arme him with corporall weapons, both because that had bene superfluous hauing giuen vnto him that which is farre better, as also because his beautie had bene thereby much diminished, and his spirit should not haue bene so well knowen as now it is, by meanes of that skill and of those artes of which God hath made it capable. For what could he inuent and doe, and wherein should he shew that naturall light and dexteritie that is in him, if nature had furnished him with all those things, wherewith his reason giuen vnto him, is able to inrich him? But to conclude our speech, hauing spoken sufficiently of the creation, generation, and birth of man, let vs looke into this beautie that is in the forme and figure of mans body, by calling to remembrance our former discourses. And let vs know, that both for the matter, & also for the forme and composition thereof, there is not the like worke in all the worlde, none so goodly, so proper, nor so well vnited & knit together: none so wel proportioned & polished in euery respect, & in euery part thereof. So that when we consider thereof from one end of it vntó ý other, we shal find that the workemaster that made this body, hath throughout the whole worke ioyned beautie and profit together. But there is yet another excellencie worthy of great admiration, in that hee hath not only beautified this body with so goodly a shape as we see it hath, but hath also endued it with vertue and abilitie to make other bodies altogether like it selfe, as we heard yesterday. Wherefore men shewe indeede, that they knowe nothing of the excellencie of their nature, and that they haue altogether forgotten or at leastwise very ill considered

What man is?

The excellent frame of mans body.

Who they be that know not themselues,

ſidered of that inſtruction, which God hath giuen them by the compoſition of their bodies, but principally by the ſoule that is lodged therein, if deſpiſing celeſtiall and eternal things for which they are created, they affect, and ſeeke after earthly and tranſitorie things, preferring the earth before heauen, as commonly they doe. Which is all one as if they declared openly, that they are diſpleaſed that God hath made them men, and not beaſtes ramping on the earth, or marching vpon all foure, and turning their ſnoute alwayes downeward, becauſe they haue nothing in them that ſauoureth of a diuine and celeſtiall nature as man hath: and ſo they deale no otherwiſe then as if they would reproch God for that honour, which hee hath beſtowed vpon them, by creating them differing from brute beaſtes, vnto whome notwithſtanding they had rather be like. But enough is ſpoken of this matter. And ſeeing wee may be ſufficiently inſtructed by all our former diſcourſes, what are thoſe principall partes, powers and offices of the ſoule, I meane the animall vitall and naturall vertues, as alſo what inſtruments they haue in mans body, let vs nowe looke into the life and death thereof, and conſider more narowly then hitherto we haue done, what are the cauſes both of the one and the other.

Whether the life of the body can proceede either of the matter, or of the compoſition, forme, and figure, or of the qualities thereof, or els of the harmony, coniunction and agreement of all theſe: whether any of theſe or all of them together can be the ſoule: of the length and ſhortnes, of the diuers degrees and ages, and of the end of mans life: of death, and of the cauſes both of life and death: of the difference that is betweene naturall and ſupernaturall Philoſophie in the conſideration of things. Chap. 74.

AMANA. Ieſus Chriſt purpoſing to teach vs, that we cannot haue life but in him, & by him, who is the life, and who hath the words of eternal life, compareth himſelfe to a *Vine*, & his diſciples vnto *Branches*. For as the branch hath life & vigor, and beareth fruite, ſo long as it remaineth in the vine, & receiueth nouriſhment from thence, ſo if it receiueth no ſap from thence, or if it be cut off, it withereth and dyeth. We may ſay the ſame of the members of the body, if the ſoule be not in euery one of them, and if it giue not life, vertue, and vigor to them all for the performance of their offices. For if it fall out ſo, that it withdraweth it ſelfe altogether from any one part of the body, that part is without life: as we ſee by experience in a member dried vp, or putrified, or cut off from the body. And ſo is it with the whole body, when the ſoule Ioh. 15. 1, 2, 3, 4

ſoule is ſeparated frō it. But we are to handle this matter more at large.

By our former diſcourſes wee may learne the nature both of the ſoule and of the body, what is that vnion and coniunction which they haue together, albeit their natures, ſubſtances, and eſſences are diuers and very different: alſo we haue learned that the one of them, namely the ſpirituall eſſence, is a great deale more excellent then the other, which is corporall. Wherefore we may well conclude, that the life in the body proceedeth not of the matter whereof it is made, nor of the qualities ioyned vnto it, nor yet of the compoſition forme and figure thereof. For if the life and ſoule were in the matter of the body, the larger and greater mens bodies were, and the more matter they had in them, the more life and ſoule, the more wit, ſpirit and vnderſtanding ſhou'd be in them. But we ſee by experience that it is farre otherwiſe, and that there is no more life & ſoule in a great body then in a litle. And if it were ſo that the life proceeded from the matter, a dead body ſhould bee as well a man, as a liuing body. We may ſay the ſame both of the qualities ioyned to the matter according to the nature of the elements, as alſo of that conformation and agreement that is betweene all the members both within and without: And as for the harmony coniunction and concord that floweth from the diuerſitie of theſe qualities, and from their temperature, it may be increaſed and diminiſhed. Wherefore that cannot be the effect of nature, which cauſeth a thing to be that which it is, and giueth vnto the ſame thing his forme and kinde, that continueth alwayes in his eſtate and naturall diſpoſition. For if it were otherwiſe, the nature of kindes might bee changed, which neuer any of the Philoſophers did ſo much as imagine, or thinke to affirme. And as for the compoſition and figure of the body, there is yet leſſe reaſon to ſay it commeth from thence, forаſmuch as that continueth the ſame in a dead body which it was in a liuing. Againe, thoſe liuing creatures, that reſemble moſt the nature and forme of the members of mans body, and the matter thereof, are oftentimes farther off from the nature of humane ſenſe and vnderſtanding, then they that do leſſe reſemble thē. Which we may eaſily know by conſidering the natures of a Hog and of an Elephant. For they that through want and famine haue bene conſtrained to eate mans fleſh, haue teſtified that no fleſh or meate whatſoeuer approcheth neerer in taſte, or is more like it then the fleſh of a Hog. And if we conſider the inward members and parts, there is no beaſt, if we will giue credite to them that haue had the experience thereof, that hath them liker to thoſe in man, then the Hog hath, both for ſubſtance, diſpoſition, forme and figure. Contrariwiſe, wherein doeth the Elephant reſemble man either

The ſoule proceedeth not of the matter.

Nor of the qualities.

Nor of the harmonie.

Nor of the compoſition of the body.

The nature of a Hog.

And of an Elephant.

either for forme or composition of body, or of the members both internal and external, in comparison of a Hog? And yet there is no beast more teachable then the Elephant, or that approcheth neerer to the sense and vnderstanding of man: as on the other side there is no beast further off in this respect, nor more hard to be taught and more brutish, then is the Hog. And if any man thinke that the industry and docilitie of an Elephant proceedeth, either from the greatnesse of the matter whereof it is made, or from the abundance of the qualities ioyned vnto the matter, or from the harmony, coniunction and concorde that is betweene them, or lastly, from the composition, forme & figure of his body and of the members thereof, wee will oppose vnto him the Ant, which is one of the least among the creatures of the earth, as the Elephant is the greatest of all, as farre as we know. The like may be said of the Bee. For, are there many creatures although greater in substance, that yet haue such industrious & ingenious natures, as these litle beasts haue, that are to be reckoned among the smallest of them? And by this it appeareth plainly, ỹ the soule of beasts is of some other substance & nature then their bodies, notwithstanding there is great difference betwixt ỹ soule of beasts & the soule of mẽ. But we haue further to note touching the soule of man, ỹ the spirit doth not only not folow the nature of the body, but which is more, gouerneth, carieth & recarieth it whither it pleaseth: yea, it withstandeth the affections, which approch neerest to ỹ corporal & terrestrial nature. And as for ỹ facultie of sense & of the senses, it is a vertue that surpasseth all bodily power and vertue, & all things depending of the body, so that there is no facultie of the body that is able to expresse the actions thereof. What shall we say then of the vertue of vnderstanding, which is the highest and most soueraigne facultie that is in man? Which wee cannot say is a body compounded of matter and forme. For that thing is the fountaine and original of life, which first mooueth a liuing creature to the works belonging vnto life. So that when wee inquire what this fountaine and spring is, then doe we seeke to know what the soule is. Nowe we may soone know by that which hath bene spoken, what the soule is not: but as yet we cannot perceiue what the proper substance and nature thereof is. And in deede it is not that which wee haue to speake of at this time, hereafter we may say somewhat of that matter. Let it suffice for this present, that we know that the true cause of the life of the body, in regard of second causes, is in the soule next vnto God, who is the first and principall cause of all things. Therefore it is hee that hath ordained and limitted to euery liuing creature his appointed time wherein to liue and to grow, and next to decrease and to dye: and as it plea-

The soule of a beast differeth from the substance and nature of his body.

The facultie of sense commeth not from the body.

The cause of the life of the body.

it pleaſeth him either to prolong or to abridge their life, ſo doeth he diſpoſe of the ſecond cauſes and meanes whereby hee will haue it brought to paſſe. Wherefore although euery one hath his certaine bounds and terme of life ſet him, yet none but God onely can attaine to the knowledge thereof. For all come not to the laſt age, which hee hath appointed to be the ordinarie end of euery ones life, following thoſe degrees into which it is diuided, according to that diuiſion which we make of dayes and yeeres. For the infancie of man may be reſembled to the morning, and to the ſpring time of the yeere: mans age to midday and to the ſommer: olde-age to the Euening and to Autumne: and death to night and to winter. Therefore Iob ſayth very well, ſpeaking of man, *the number of his moneths are with thee: thou haſt appointed his bounds, which he cannot paſſe.* Nowe if it be demaunded what is the ordinarie terme of life appointed by God, we are to know, that nature by the ordinance of God appropriateth the matter being in the forme of members, vnto the ſoule, that is, to giue life vnto the whole body. Nowe when the ſoule is entred into it and hath taken poſſeſſion thereof, by little and little it prepareth and maketh fit the internall inſtruments, vntil at length it hath brought them to that perfection, which the qualitie, conſtitution and compoſition of the matter is able to receiue and to beare. And after theſe inſtruments are come to their greateſt perfection, by vſage they waſte and conſume away, returning by little and little vnto their firſt nature, & ſo in the end wholy corrupt and dye. Thus you ſee how the members are appropriated in the belly of the mother, howe the ſpirits and humors are fitted in the time of infancie: after which the flower of age in youth is as it were the vigor and vſe of the perfection of the inſtruments, and olde-age is the decreaſing age, wherein they decay continually & become worſe and worſe, euen vntill they come to their corruption, which is death. And this death we call naturall, when following this courſe it attaineth without violence to theſe bounds. Nowe although this bee no long courſe, yet there are but very fewe that hold out to the vttermoſt end thereof, in regard of them that ſtay by the way: of whome ſome are cut off, euen before they haue begunne their courſe, others preſently after they haue begun it, and ſome in the midway: and that through ſo many ſortes of ſickneſſes with other inconueniences and accidents, that a man cannot poſſibly comprehend or conceiue them all. Therefore *Moſes* ſayd long ſince, *that the time of our life is threeſcore yeeres and ten, and if they be of ſtrength, fowre ſcore yeeres: yet their ſtrength is but labour and ſorowe: for it is cut off quickly, and we flee away.* And after hee hath compared man to a ſtreame of water caried violently away,

The degrees of mans age.

Iob 14.5.

The cauſe of the length and ſhortnes of life.

What naturall death is.

Pſal 90.10.

to

to a Morning dreame, to the graſſe that floriſheth and groweth in the Morning, and in the Euening is cut downe & withereth, he giueth the reaſon of all this, ſaying, *for we are conſumed by thine anger, and by thy wrath are we troubled. Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance: for all our dayes are paſt in thine anger: we haue ſpent our yeeres as a thought.* Pſal.7.8,9. *Iob* alſo agreeth well with *Moſes* in this point when hee ſayeth, *Man that is borne of a woman, is of ſhort continuance, and full of trouble. He ſhooteth forth as a flowre, and is cut downe, he vaniſheth alſo as a ſhadow, and continueth not.* Iob 14.1,2. Nowe it is certaine, that if we looke to the cauſes of the life & death of men layd downe by vs, we ſhal thinke that all this is done naturally, & that there is a certaine order of nature, vnto which we muſt all be ſubiect, and a naturall neceſſitie which none can eſchew. But wee ſee that *Moſes* mounteth aloft, and ſearcheth higher for the cauſe: for hee ſeekth it in God and in his determination, yea in his wrath conceiued againſt our ſinnes. Therefore the children and ſeruants of God, that haue bene inſtructed in his worde, doe not onely conſider of that in death, which prophane men beholde there: but they mount vp euen to this higheſt cauſe, and behold there the wrath of God againſt ſinne, & againſt all mankinde for the ſame. So that wee may knowe by that whith hath bene ſayd, what difference there is betweene humane and naturall Philoſophie, and that which is diuine and ſupernaturall: and wherein they deceiue themſelues, that ſtay altogether in naturall Philoſphie. Of the true difference betweene natutall and diuine Philoſophie. And hereby alſo wee may learne the cauſe why ſo many become Atheiſts and Epicures thereby, whereas it ſhould ſerue them in place of ſteps and degrees to cauſe them to aſcend vp to that Philoſophie that is ſupernaturall and heauenly. For their noſes are altogether poring in this baſe kitchin, of which we haue intreated in our former diſcourſes: as though God had not created men for another life and end then hee hath done beaſts. Whereupon we may imagine, what true ioye and conſolation they can haue, I ſay not only in death, but alſo throughout their whole life, ſeeing their life, wil they nill they, muſt paſſe through ſo many dangers and miſeries. The cauſe of ſo many Atheiſts. For whether they will or no, they muſt be ſubiect to this ſentence paſſed from God againſt all mankinde, in the perſon of our firſt parents, when hee ſayd to *Adam*, *Curſed is the earth for thy ſake: in ſorow ſhalt thou eate of it all the daies of thy life. Thorns alſo and thiſtles ſhall it bring forth to thee, and thou ſhalt eate the herbe of the fielde. In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt & to duſt ſhalt thou returne.* Gen.3.17,18. Therefore *Eliphaz* ſayth in the booke of *Iob*, *that miſerie proceedeth not out of the duſt, & that affliction budded not out of the earth.* Iob 5.6.

Which

The cause of barrennes.

Which is as much to say, as that the cause of barrennes of ground proceedeth not from the earth, but from the sinne of man. Wherefore men cannot lay the blame vpon any other beside themselues, as being the cause of all the euils which they suffer, because they beare the matter of them in themselues. Now if any thinke, that this sentence pronounced by God against all mankinde is not so much executed vpon the wicked that are without God, as vpon others, because wee see commonly that they are richest, & liue in greatest ease, in pleasures & in delightes, we must know that they are not therefore exempted from those miseries, whereunto the life of man is subiect, and which are all comprehended vnder this sweate of the face mentioned in the holy Scriptures. For there is not one of them to be found, that can so saue himselfe, but that he hath alwayes his part & portion in these things. And if we could consider wel the whole course of their life, who seeme to be the happiest amongst them, and had the patience to waite vntill the end of their race, we should still finde by experience the trueth of that we speake of. But let vs goe on with our speeches touching the causes of the length and shortnes of this bodily life, and of naturall death, as also of that which is violent, whereof wee haue not yet spoken. Also let vs consider of the things that are chiefly required for the vpholding of this bodily life, and without which it could not consist. This then shall be the matter subiect, of which thou, ARAM, shalt take vpon thee to discourse.

Of the causes generally of the length and shortnes of bodily life: of naturall and of violent death: in what manner the life of man consisteth in his breath: of the principall things required to life, and without which it cannot be: of the difference betwixt the life of men & the life of beasts: of the image of the spirituall death in the corporall: of the true comfort which we ought to haue therein. Chap. 75.

ARAM. This lawe was layde vpon nature by GOD the Creator thereof, that the things which it should bring forth in this inferiour world, should haue small beginnings at the first, and after growe by litle and litle, & when they were come to their full greatnes should stand a while at a stay, and then fall by litle and litle, and returne to their originall and first beginning: as we see a patterne hereof and an example twise a day in the Ocean sea. For after it is mounted vp to the highest, and hath spread it selfe in length and breadth as much as it may, it returneth againe vnto the fountaine and wombe from whence it came, and there closeth vp it selfe, For God hath compassed it with certaine

certaine bounds beyond which it cannot passe. So likewise euery thing hath his course and set time of continuance: neither doe we see any thing vnder the Moone, either of the workes of God, or of the inuentions of men, which keepeth not this course. And so is it with the body, which being created by litle and litle, decayeth after the same maner, as it were by the same degrees by which it mounted vpward. And that which we see in euery particular body, the same we perceiue to be in the whole frame and course of the world, & in all the estates thereof. For the world hath had his infancie, next his youth, then his mans estate, and now he is in his olde-age. For we see howe all things decline dayly, and continually waxe worse and worse, as it were approching to their end. In like maner if we would consider the course and estate of all Common-wealths, Principalities, Kingdomes, and Empires, and of all the greatest and chiefest Monarchies, that euer were from the creation of the world, we should finde that all of them were very small and weake in their beginnings, and that afterwards they increased and mounted vp vntill they came to their highest degrees: and after they had attained thither, they descended & fell by litle and litle continually, vntill in the ende they were wholy ruinated. Nowe the first causes of all these thing; proceeding from God and from his eternall counsell, we know that the second causes are in the nature of euery thing that hath beginning and must end, and chiefly in the nature of mens bodies.

Nothing abideth still in the same state.

By our formmer speech wee haue learned already howe this corporall life consisteth in the preseruation of those instruments which the soule vseth in the body: and that the chiefest of them is heate, the second moysture agreeable to the heate, which must needes haue something to feede it and keepe it in a moderate stay. Lastly wee learned, that the nourishing and cherishing of the heate is the preseruation of the moysture: and therefore those liuing creatures that are best able to mainteine and keepe these two qualities within themselues, are of longest continuance in life. So that the chiefe naturall cause of the long continuance of life, consisteth in euery mans composition, namely if it be hot and moyst by due proportion, both in the sinewes and in the marrow, in the liquors and humors, and in the spirits. The second cause consisteth in the long continuance of this temperature, which being interrupted and marred by diseases, the instruments of life are thereby also spoyled, & so they failing, life it selfe must needes cease. Whereupon death ensueth: euen as when the instruments and tooles of some handicrastes man are worne and faile him, it cannot be but that his arte and occupation should also be at an ende. So that death

The cause of the length of life.

What death is. death is a defect of those instruments of the soule, whereby life is prolonged. For the soule leaueth the body by reason of the defect of instruments, and not for any disagreement that is betweene the body and it, as may appeare by this, that it was not any proportion or agreement that ioyned the soule and the body together. For albeit a workeman vseth his instruments, yet there is no proportion and agreement betweene him and them, in regard of the matter and forme of him and of his tooles: vnlesse peraduenture this proportion may be imagined o be betweene the arte of the workeman, as he is a workeman, and betweene the aptnesse of the toole he vseth, whereby it is made fit for the doing of that which the workeman hath in hand. Seeing then all life consisteth both in heate, as we haue already sayd, and also in moysture requisite for the heate, wee call that naturall death, when heate faileth by reason that the moysture is dryed vp through the heate that drinketh it vp, which heate also in the end vanisheth away, euen as a lampe doeth when the oyle of it is consumed. But that is called a violent death, when through some accident, either the moysture is drawne out of the body, or the heate is put out and extinguished either by some inward, or els some outward oppression and violence. Internall violence is either by poyson, or by gluttony and drunkennes, or by such excesse: as a when a lampe goeth out because there is too much oyle powred into it. And if this oppression be done outwardly, it is called externall; as when the ayre and breath that refresheth the heart, is shut vp and reteined, either in the sharpe artery, or in the mouth. For it is as if a fire were suddenly couered and choked by some great heape of stones, or of earth, or of ashes layde vpon it. We heard before, that if the Lungs had no respiration by the mouth & nostrils, no man could breath, but he should be choked by and by: as we see it by experience in them that are strangled. The reason hereof is, because the pipe that reacheth from the Lungs to the throat, is so closed vp, that it is altogether stopt, or at least so narrow and strait, that there is not space enough for the ayre and breath to passe in and out by. We see also dayly how this windpipe is troubled, if whiles wee eate or drinke, there fall into it a litle crumb of bread, or meate, or els a drop of water or of wine, or of any other drinke, yea although it were but a little drop of our owne spettle. For the breath that ascendeth vp from the lungs by this pipe, will not suffer any other thing to enter in thereat, except it be as subtill and thinne as the ayre is, but it driueth it vpward, insomuch as when that happeneth to any man, hee is in great paine and as it were stifeled for the time. We see the like also in the cough. For from whence proceedeth it but onely of those distillations that

Naturall death.

Violent death.

Of the windpipe.

descend

deſcend from the braine vnto the lungs by this pipe? And truely the consideration of all this, ought to be vnto vs in place of an other ſpeciall teſtimony of the infirmitie of our nature, that wee may alwayes learne the better by this to humble our ſelues. For what an excellent gift is this life, which God hath giuen to man? and yet a matter of nothing will depriue him of it. For let his breath onely bee taken away, which is but a little winde, and beholde hee is ſtifled and dead by and by. And for the taking away of his breath, and ſo of his life withall, there needeth nothing elſe but the ſtopping of his mouth and noſethrilles, or of his windepipe onely, which is ſoone done, and hee is diſpatched preſently without all help and remedy by man. Therefore *Eſay* hath a good ſpeach: *depart* (ſaieth he) *from the man whoſe breath is in his noſethrilles: for wherein is hee to be eſteemed?* In a worde, his meaning is, that man is but as it were a little winde and blaſt, as if hee had his life in his noſethrilles, and as if it were as eaſie a matter to take away his life as his breath. Moreouer, the mixture and temperature of all the elementary qualities and of all the humours is ſo neceſſary for life, as wee haue already heard, that if anie one be wanting, our life can not continue. But the chiefeſt and moſt neceſſary of all, are heate and moiſture placed in the blood, which is ſo neceſſary for the maintenance of life, that after it is out of the body death followeth preſently.

From whence the cough commeth.

Eſay 2.22.

The blood neceſſary for life.

Concerning the members of the body, it hath beene tolde vs already, that there are ſom of thē without which the body can not keep life, nor bee kept therein, amongeſt which the heart is the chiefeſt of all, for the reaſons, which wee haue already heard. Nowe theſe things ſtanding thus, wee muſt conſider what difference there is betweene the death of bruite beaſtes, and that of man: namely this, that the ſoule of beaſtes periſheth vtterly in their death, as doeth the vigour of mens ſenſes in the death of man. But the ſoule of man ſurmounteth after the death of his body, and continueth alwayes in beeing and in life. For, conſidering that beaſtes doe in this life all that can bee done by them, according to thoſe giftes, which they haue receiued of nature, therefore they liue and die heere altogether, hauing nothing beſtowed vpon them for an other better life. But foraſmuch as GOD hath giuen vnto man a diuine and immortall ſpirite, which hath heere great impediments and can not well exerciſe all his offices, it is requiſite that it ſhoulde haue an other life wherein it may diſplay all the vertues it hath, and enioy whatſoeuer GOD hath prepared for it, euen that which is moſt agreeable and proper to the nature thereof. Wherefore wee may ſay, that the

The difference betweene the death of beaſts and of man.

death of man is a separation, or a departure of the soule from the bodie: wherein GOD propoundeth vnto vs a perfect image of our separation and departure from him, which commeth by the meanes of sinne. For wee see what becommeth of the body when the soule is gone from it, and what it is during the time that it is ioyned therewith. The difference is very great. Let vs then propound our soule, as if it were in the place of the bodie, and imagine that God were insteade of the soule in it, as wee see the soule is in the body. Then let vs consider what might be the estate of the soule both when it is ioyned with GOD, and when it is separated from him. For there is greater difference betweene the soule separated from GOD, then betweene a body separated from his soule. Forasmuch as there is no bodie so stincking nor so infected, when it is separated from the soule, as the soule is when it is separated from GOD, if wee will compare spirituall things with corporall things. And contrariwise wee may iudge of the estate thereof when it is ioyned with God, by the estate of a body ioyned with his soule, and by that difference which is betweene a dead body and a quicke.

An image of our spirituall death in the bodily.

Nowe if wee woulde well consider these things, and compare the corporall death of the bodie with the spirituall death of the soule, wee woulde abhorre sinne in greater measure then wee doe, and bee more afraid of it then of anie thing that may come vnto vs. For there is nothing either in heauen or earth, that can hurt vs but sinne: as in deede nothing can bring dammage to vs, but that which can hurt the soule. But it is sinne onely that is able to hurt the soule, because by it those meanes are taken away from the soule, whereby GOD bestoweth spirituall life vpon it. Therefore wee ought not to thinke that bodily death can anie way hurt the soule, vnlesse it be in regarde of the euill life past. It is true, that seeing GOD hath created man to bee of such a nature, as to be compounded of a bodie and of a soule, and that his true and perfect estate consisteth heerein that they shoulde liue vnited and ioyned together, it is very like that there is some euil in the seuering of thē asunder, especially if any of them corrupt and perish, and the euill may seeme to be doubled, if both of them should corrupt & perish, as many epicures and atheists would haue it. For if it be euill to haue but halfe a beeing, the euill and imperfection is much more, not to be at all, seeing there is nothing more goodly or more excellent then to haue a beeing. And if it be an excellent thing to bee, then to bee well, is a farre more goodly and excellent thing. For therein consisteth the perfection and absolute felicitie of man. Nowe there is no sound or perfect estate of anie man, but onely

Only sinne hurteth the soule,

What it is to be well.

onely that in which, and for which GOD created him. And although man bee fallen from that eſtate, yet it hath pleaſed GOD not onely to reſtore him againe thereunto by his Sonne Ieſus Chriſt, but alſo to make it vnto him more entire and more perfect, yea much more ſure and ſtedfaſt then it was in the beginning. For this cauſe, if beſides the benefite of creation wee conſider alſo that of regeneration, and of the reſtauration and repairing of man, wee ſhall finde therein ample matter of true and ſound conſolation againſt death. For wee knowe that this tabernacle of our body, which is infirme, faulty, corruptible, fraile and tending to putrifaction, ſhall bee deſtroyed and as it were pulled downe, to the ende, that afterwardes it may bee reſtored vnto a perfect, firme, incorruptible and celeſtiall glorie. Wee ſee that by death wee are called backe againe from a miſerable exile, to the ende that wee may dwell in our countrie, euen in our heauenly countrie. In a worde, wee are aſſured by death to enioy ſuch a bleſſed and permanent eſtate, as the like whereof appeareth no where vpon the earth. And if the brute beaſtes, euen the inſenſible creatures as Saint *Paul* teacheth vs, as wood and ſtone, hauing ſome ſence of their vanitie and corruption, doe waite for the day of iudgement that they may bee deliuered from the ſame: ſhall not wee bee very miſerable, hauing both ſome light of nature, and alſo boaſting that wee are inſpired with the ſpirite of GOD, if wee doe not lift vp our eyes aboue this earthly corruption, when the queſtion is concerning our beeing? Shall wee not contemne and diſdaine the vanitie of the worlde, to aſpire after the good beeing of the immortalitie to come? Let vs knowe then that wee can not finde any true and ſound conſolation without this conſideration and hope which is moſt aſſured to them that beleeue in Chriſt Ieſus. Therefore they that went not beyond the boundes of naturall Philoſophie, coulde neuer enioy anie true conſolation, either againſt the miſeries of mans life, or againſt corporall death. And although they beleeued, that together with the body whatſoeuer is in man, was extinguiſhed, or otherwiſe that after the death of the body, the ſoule remained immortall, yet notwithſtanding ſome haue done nothing elſe but mourne and complaine in this life, inſomuch as they haue laid violent handes, as it were, vpon Nature, reuiling her and calling her the ſtepmother rather then the mother of mankind: & others haue doubted of their future eſtate and condition, not being able to learne and knowe whether their ſoules ſhould liue either in ioy and reſt, or els in paine & torment, but only by opinion. Of which if we would diſcourſe at large, and conſider particularly of their reaſons, we ſhould be con-

A comfort againſt death.

Rom. 8. 22.

Naturall philoſophie affoordeth no found comfort againſt afflictions, or death.

firmed more and more in that true consolation, that ought to bee in the heart of euery Christian against the horrour of death. Therefore I greatly desire ACHITOB, to heare thee discoursing vpon this matter.

Of the chiefe consolations, which the wisest amongst the Pagans and Infidels coulde drawe from their humane reason and naturall Philosophie against death: of the blasphemies vsed by Atheists and Epicures against God and Nature: what Nature is, and who they bee that attribute vnto it that which they ought to attribute vnto God. Chap. 76.

ACHITOB. Trees haue their seasons, in which they beginne to budde and afterwards do blossome: which blossome in conuenient time taketh the forme and fashion of the fruite, and after that it continueth growing, vntill it becommeth ripe: and beeing come to the greatest maturitie and ripenesse that it can haue, it falleth down of it selfe, and still consumeth more and more. The same may bee saide of leaues. But this happeneth not to all, nor yet altogether after the selfsame maner to all those vnto whō it doth happen. For some fruits perish euen in the very bud, or els in the floure: and some after they are come to the fashion of fruit. And of these latter sort, some fade away sooner, some later, according to their sundry accidents. For some are eaten by wormes, other by noisome flies, and some through diuers kinds of creeping things, which bred in the fruite it selfe. Againe, some are shaken downe violently, either through great & mighty showres, huge stormes, blustering windes, or els by haile and tempest, beeing plucked forcibly from the trees before they can come to any ripenesse. By all which things God propoundeth vnto vs, a goodly picture and representation of the whole course of mans life, yea of all estates and conditions of men in the worlde, both generally and particularly. For although in our former speech wee hearde what order nature vsually followeth in naturall thinges, and namely, in that which respecteth the estate of Empires and Monarchies, yet if wee looke well into it, wee shall there finde also this very difference, which we haue obserued to bee betwixt naturall death, and that which wee call violent death. For as amongest men all come not to the vttermost of olde age, but manie are stayed by the way, so is it with estates. Wee see some men ascende vp through all degrees, euen vntill they attaine to the highest: and then by the same degrees descend againe, vntil they come to the ende and

A profitable contemplation in nature.

period

period of all. But we see others that are staied in ascending, or if they come to the highest degree, are sodainely throwne downe. Moreouer, among those fruites which attaine to maturitie and ripenes, all haue not one and the selfe same time of rypening, but euery one hath his proper season: and those that are most forward and soonest rype, are of shortest continuance; and quickly gone. This selfe same thing also we see to be obserued in the life of men, and in the course of this world. Wherefore if we had no hope of another life besides this, our estate would be more miserable, not onely then the estate of beastes, but also then that of trees. For as trees decay yeerely in regard of their flowers, fruites and leaues, so they are yeerely renewed, whereas many men perish after that manner, that being once dead they shall neuer be raised vp and renewed againe to glory. For although they haue some opinion of another life, yet if by the certaintie of faith they doe not apprehende the fruition of eternall happinesse, which is prepared for the blessed through the grace of Christ Iesus, they can neither liue nor die without some doubt of that which they desire most to be perswaded of.

The miserable estate of Atheists that haue no hope of another life.

When the greatest and most skilfull Philosophers, the wisest and most vertuous personages that haue byn amongst the Heathen, went about to comfort either themselues, or their friends in their great afflictions, and chiefly in death, this was thought to be one of their strongest reasons, *that the lawes of nature are vnauoydable, and that it must be so.* For they had no hope of the resurrection of their bodies: as indeed it is a doctrine ỳ humane Philosophy doth not vnderstand. And as for the immortalitie of the soule, albeit the best Philosophers, and most learned men amongst them were of that opinion, which also was for the most part generally receiued of the people, yet they were neuer so assured thereof, but that still there remained some doubt in them, because they had no certaine knowledge of it, but onely so much as they could get by their naturall light and humane Philosophie. Therefore when such as excelled others amongst them laboured to comfort and strengthen men against the feare of death, and would perswade them that there was no euill in it, they vsed for their principal reason this disiunctiue speech, saying: *Either man is wholly extinguished by death, or els some part of him remaineth afterwards. If he perish altogether, so that nothing of him continueth still, then he feeleth no ill: and so death hurteth him not, but deliuereth him from all those euils whereunto he is necessarily subiect in this life. But if some part of him abideth still, so that he die not altogether, then is death no death vnto him, or at least wise it is not euill vnto him, seeing his principall part, which is his soule, and in regard of which he is*

Philosophicall reasons against the feare of death.

man, lineth and abideth whole and sound. Nowe these are very leane and slender consolations. For seeing GOD hath created man of that nature that hee is compounded of body and soule, no doubt but his true and perfect estate consisteth heerein, that these two natures be vnited and lincked together: as in deede they shoulde haue done, had it not bene for the sinne of our first parents, who thereby brought vpon man both bodily and spirituall death. And it is against reason to thinke, that a separation of these two natures so well knit together coulde bee made, and that one of them shoulde corrupt and perish, and all this without griefe. Nowe if they perish both together, the euill that followeth thereupon is the greater. For nothing can bee imagined to bee more goodly and excellent then to haue a beeing. Nowe can any body call that thing excellent which ceaseth to bee, or which hauing a beeing, fadeth incontinently? But what a horrour is it to a man onely to thinke of death? And howe much more will his horrour bee encreased, when he shall thinke that hee must so vanish away by death, that no part of him afterward shall haue any more beeing, then if hee had neuer beene at all? And what profite ariseth to him that was neuer borne, more then to the brute beast? But yet the estate of this man is more miserable. For to what ende shoulde the reasonable soule serue, which God hath giuen him, as also the vnderstanding, reason and all the other vertues wherewith God hath endued it aboue the soule of beastes, but to make him more miserable and wretched then if hee had beene created a beast? For seeing beastes haue no minde, vnderstanding or reason, to conceiue and knowe what a benefite and gift of GOD it is to haue a beeing and to liue, they haue no such vehement apprehension either of death as men haue, or of the losse of any good thing, which they are in danger to loose. And by this reason it followeth, that the more blockish and brutish men are, the lesse miserable they shoulde bee: as contrariwise, the greater spirites they haue, and the more they acknowledge the excellencie of mans nature, and those gifts wherewith God hath endued it, so much the more miserable and wretched shoulde they be, instead of receiuing greater ioy and consolation. Whereupon it commeth to passe, that they are more ready to despite and blaspheme God, then to praise and glorifie him for those graces and benefits wherewith hee hath adourned mankinde. We see howe Epicures and Atheists, and all they that consider in man this present life onely, and goe no further, drawe neere to this point of which wee speake. Therefore some of them say, that it were best for a man not to bee borne at all, or else to die so soone as hee is borne. Others set them-

Sinne the cause of death.

Atheists more miserable then beasts.

The common sayings of Atheists.

themſelues againſt nature and ſpeake euill of her, ſaying that ſhee is, rather a badde ſtepmother then a good mother to mankinde. And becauſe they knowe not what GOD is, they ſet vpon Nature, through whoſe ſides they wound him, ſpeaking euill of him, and blaſpheming him vnder this name of Nature. Thus you ſee what comfort and conſolation they finde, who looke for no other life after this. And as for thoſe other that haue but ſome bare motion and ſlender opinion of the immortalitie of ſoules, what greater ioy or contentation can they haue? Nay there are three things that doe greatly diminiſh their comfort. The firſt is, their doubting wherewith they are continually poſſeſſed, which hindereth them from hauing any aſſurance of the ſame. The ſecond is the ſeperation of the ſoule from the body, whereby they conceiue and imagine, that the bodie doeth ſo turne into corruption, as that it wholly periſheth without anie hope of the reſurrection thereof, or of conioyning it againe with the ſoule from which it was diſioyned. The third is the ignorance of the eſtate of ſoules after this life. For albeit they were verie certainely perſwaded that our ſoules are immortall, yet they haue no aſſuraunce of their eſtate, neither knowe they whether they liue in ioy and reſt, or in paine and torment, but onely by opinion, as they eſteeme by euery ones merites, which they meaſure according to that knowledge they haue, and that iudgement which they are able to affoorde of their vertues and vices. Therefore, whatſoeuer they thinke or hope, ſeeing they are not very ſure and certaine, neither indeede can bee, if they haue no better aſſuraunce then by their naturall light and reaſon, they muſt needes bee ſubiect continually to ſorrowe and griefe, which way ſoeuer they turne themſelues. For if they are of opinion, that there are puniſhments for ſuch as haue ledde an euill life in this worlde, who can aſſure them that they ſhall bee exempted and freed thereof? For howſoeuer they labour to enforce (as it were) their conſcience, and ſtriue neuer ſo much to rocke it on ſleepe, and flatter themſelues in their ſinnes, yet can it not affoorde them anie ſuch peace and quietneſſe, as will altogether ſatisfie and content them.

Naturall reaſon not ſufficient to ſtay the conſcience.

And as for perſwading themſelues that there is no puniſhement for the wicked, they are neuer able to doe it. For the ſame naturall light and reaſon whereby they iudge ſoules to bee immortall, doth likewiſe conſtraine them to acknowledge, that there is a God a iuſt Iudge, who ſuffereth not euill vnpuniſhed, as alſo he will not paſſe by that which is good without accepting of it as it is. So that ſeeing

they cannot assuredly know, that God will approue and receiue their workes as good, or refuse them as euill, they must of necessitie bee alwayes in feare, whatsoeuer they beleeue. Therefore as the one sort endeuour with all their power to bee perswaded of this, that mens soules are mortal as well as their bodies, and that after death there remaineth no more of the one then of the other, thereby to deliuer thē-selues of this feare, and of the torment that accompanieth feare: so the other sort that haue a better opinion of the immortalitie of soules, labour to perswade themselues that there is no Hell nor punishment for soules after this life, but that they are onely poeticall fictions and fables. But although Poets vsed fictions in that which they wrote of Hell, and of those infernall furies and torments, yet they deriued the grounde and foundation of them from that testimonie, which God hath planted in the nature of vs all. So that none ought to flatter and seduce themselues by meanes of such opinions as ouerturne all nature: for that were to take away all difference betweene good and euill, vertue and vice, things honest and dishonest. For if there bee no reward either for the one or the other, or if it be all one, it followeth either that there is no difference betwixt all these things, or that there is no iustice in God. But both these are impossible, whereupon it must needes be concluded, that not onely there is another life after this, but also that in the second life there is ioy, rest, and felicity for the one, and greefe, paine, and dolour for the other. Wherfore we must not thinke, that because the Kitchin and Nurserie of this mortall bodie is by the appointment and prouidence of God, ioined with the soule that is immortall and diuine, therefore there is no other life for man besides this bodily life, or that the soule which giueth life and mainteineth it in the body, is no more immortall then the body that receiueth the same from it, and that the body in like maner ought not to expect another life after this. But I hope that these things shall hereafter bee better declared vnto vs in those discourses, which wee are especially to make touching the immortalitie of the soule. Now to end this speech, forasmuch as in this and in our former discourses, we haue oftentimes made mention of *Nature*, which for the most part men ioyne as companion with God, when they speake of the counsels of his prouidence ouer all things created according to that common prouerbe, *that God and Nature haue made nothing in vaine*, I say in this respect it shall be good for vs to know, what *Nature* is, to speake properly, and into what detestable errour they fall, who attribute that to it, which appertaineth to God alone. And first they that vse this prouerbe might speake more directly and Christianly, if they attributed the whole to God only, not ioyning

Two sorts of Atheists.

Why there must needes be a second life.

What Nature is.

ioyning vnto him nature for a companion, as though he had neede of her helpe, and coulde not well finiſh all his woorkes alone, and as though hee had not beene able to haue done all that hee hath done, without her. It may bee they will ſay, that they doe giue this honour vnto God, and that they ſpeake not of Nature, as *Galen* and many other Heathen Phyſicions and Philoſophers, or rather Epicures and Atheiſts doe, who place Nature in God his ſtead: but that they ſpeake of her as of a means created of God, by which he performeth all theſe things. But there is no ſuch neceſſitie to ioyne Nature with God as his fellow worker. For when hee created the firſt man, what Nature had he with him that did helpe him to make this worke? Beſides, the verie name of Nature doeth it not declare, that it is a thing borne & created, and ſo conſequently hath her creation and birth from God as all other creatures haue? For if we take Nature for that diuine vertue and power, which appeareth in the workes of the creation, & in their preſeruation and order, we muſt of neceſſitie take it, not for a thing that is borne and bred of others, but that giueth birth and beeing vnto others. And if we take it ſo, then God and Nature ſhalbe taken to be all one. Wherefore in this reſpect it were better to let the name of Nature alone: and to ſpeake of God onely, to whom Nature is but a ſeruant, and ſeeing that by him it was created, and that all things were made before Nature had her being. Otherwiſe we are like to fall into that errour of *Galen* and others his like in theſe dayes, who albeit they be conuicted and rauiſhed with admiration, through the contemplation of thoſe wonderfull workes, which they beholde in all the partes and powers of mans body, are notwithſtanding ſo vngratefull, that inſteade of yeelding vnto God that honour that belongeth vnto him, it ſeemeth they woulde deſpite him to his face, and ſeeke all poſſible meanes to put out their owne eyes, and wholly to blinde their vnderſtandings, to the end they might not be conſtrained to acknowledge that there is a God, the Creator & maker of this ſo excellent a piece of worke, and ſo to glorifie him as becommeth them. Nowe rather then they would giue him this honour, they will make an idole of Nature, thereby to caſt a vaile before mens eyes, that they ſhould not ſee and acknowledge God in his workes. They will rather put out their owne eyes then follow this Nature, which they forge vnto themſelues as a ſoueraigne Miſtreſſe, whereas ſhe is but the meanes to leade them to God her and their Creator, of whom ſhee is but a ſeruant, and a verie ſmall image.

Nature is a creature.

The error of *Galen*, & ſuch like Atheiſts nowe adayes.

Thus much I thought meete to bee knowen concerning Nature, that wee might learne to ſpeake better and more reuerently both of

God

What we are to iudge of Nature.

God and of his woorkes, and that we might know that Nature is nothing els but the order and continuance of the woorkes of God. Now that wee are inſtructed in the cauſes of life and death, and what true comfort and conſolation we may haue againſt the horrour therof; and ſo haue finiſhed our diſcourſes concerning the frame of the body, and of the powers and faculties of the ſoule therein, we muſt enter into a particular contemplation of the nature of the ſoule, and learne what is the creation and immortalitie thereof, ſo farre foorth as the minde of man is able to comprehend, and as the worde of trueth ſhall affoord vs ſure and certaine doctrine thereof. Firſt then, it is neceſſary and very profitable for vs to conſider, that there is but one ſoule in one bodie, which hath all thoſe powers and vertues of which the effects are daily ſeene: alſo what place the ſoule hath in the bodie, and what vnion there is betweene them. Nowe ASER, this ſhall bee that matter Subiect, which thou ſhalt haue to continue our ſpeech withall.

That there is but one Soule in euerie ſeuerall bodie: that one and the ſame ſoule hath in it all thoſe vertues and powers, whoſe effectes are dayly ſeene: of the ſeate of the Soule in the bodie, and of the principall inſtrument thereof: of the vnion of the bodie and Soule: of the diuers degrees of nature, and of the excellencie that is in it: of the fountaines and bounds of all the powers and vertues of the Soule. Chap. 77.

ASER. Saint *Paul* maketh a prayer in the end of his firſt Epiſtle to the Theſſalonians, which agreeth very well both to that matter whereof wee haue alreadie intreated, touching the nature as well of the ſoule as of the body, and to that alſo which wee haue yet to handle concerning the nature, creation, and immortalitie of the ſoule.

1. Theſ. 5. 23. *Now the very God of peace* (ſaith he) *ſanctifie you throughout: and I pray God that your whole ſpirite, and ſoule, and bodie, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.* Where firſt he ſheweth vs, that none but God, who onely is holy, ſanctifieth vs through Ieſus Chriſt his ſonne the moſt *Holy*, and that by the vertue of his holy ſpirite.

Dan. 9. 24.

Moreouer hee teacheth vs, that as we are to acknowledge all ſanctification alreadie begunne in vs to proceede from God alone, ſo wee muſt expect from him the accompliſhment of that woorke, which he hath begunne in vs. For as hee is the beginning, ſo from him muſt proceede the perfection, which comprehendeth all the partes of man. Therefore the Apoſtle heere maketh a diuiſion of three members

bers, placing the ſpirite firſt, in the ſecond place the ſoule, and in the third the bodie. Then he teacheth vs, that the entire and abſolute ſanctification of all theſe partes of man ſhall be in the comming of Ieſus Chriſt, in which it ſhall obtaine the laſt perfection. Nowe we vnderſtand already ſufficiently by our former diſcourſes, that man is compounded of two diuers natures, namely of a body and of a ſoule: and yet heere wee ſee that Saint *Paul* ſetteth downe three partes, and ioyneth the ſpirite vnto the ſoule, as if they were two diuers and different thinges, as well as the ſoule and the bodie are. Therefore wee muſt ſearche out the cauſe of this diuiſion of man after this manner. But before wee enter into this matter, it ſhal be very profitable for vs to refreſh our memorie with thoſe things wee haue alreadie intreated of, ſo farre forth as they may ſerue for the vnderſtanding of this, and that according to the matter ſubiect propounded to diſcourſe vpon.

Man diuided into three parts.

Wee hearde before howe the bodie is the lodging and inſtrument of the ſoule, and howe the ſoule ſerueth it ſelfe with all the members thereof, and ſetteth them on worke. And as for the Soule, albeit there be but one in each ſeuerall body, neuertheleſſe that one ſoule hath diuers faculties, powers and vertues, which wee alſo call partes and offices thereof. Wherefore as wee ſaye not, that there are ſo many bodies in one bodie of a man, as there is diuerſitie of partes, members and offices therein, but account them all ioyntly together, as one and the ſame bodie: euen ſo wee meane not that there are ſo manie ſoules, as there are powers and offices in the Soule, or according to that varietie of effectes that appeareth in euerie part and member thereof, albeeit wee knowe verie well, that they are diſtinguiſhed one from another both in time and place. For we perceiue by the effectes thereof, that the ſight is in the eyes, hearing in the eares, vnderſtanding and cogitation in the braine, and the like is to bee ſayde of all the other partes and members of the bodie, according to the nature and office of euerie one, and according to the offices of the Soule in them: as wee haue alreadie ſhewed when wee handeled all the powers thereof particularly. Moreouer, wee ſee howe the childe, ſo long as it is in the Mothers wombe, differeth almoſt nothing at all from plantes: and after it is borne, howe it differeth but a little from brute beaſtes, as elſe-where it hath beene alreadie declared vnto vs. Neuertheleſſe, as in euerie bodie there is but one and the ſame kinde, faſhion and eſſentiall forme of nature, whereby it commeth to bee that which it is: ſo there is but one onelie Soule in

One ſoule in one bodie.

euery

euery liuing creatures body, by which it doeth liue, but yet this ſoule is diſtinguiſhed according to the vertues and offices thereof. Wherein it falleth out with the ſoule as it doeth with a man that hath many charges and officers, or that exerciſeth many Artes and occupations, which hee practiſeth in ſeueral places, at ſundry times, and by diuers inſtruments and ſeruants. Yea, the very varietie of thoſe inſtruments which the ſoule vſeth, and the repugnance that is betweene the actions thereof, doe ſhewe manifeſtly that there is but one workemaſter from whome the whole proceedeth, and which gouerneth and moderateth all, as a liuing creature ought to doe. For there could not be ſo great agreement in ſuch diuerſitie, if there were diuers workemen, and ſo many ſoules as there are effects and actions in all the partes of man. Beſides, if there were ſuch diuerſitie of kindes of all things, as there is diuerſity of effectes, the number of them woulde bee infinite: whereupon there woulde great confuſion follow in the ſearching out of nature, and of naturall things. Therefore ſeeing there is but one ſoule in euery body, we muſt learn whether it hath any certaine place and ſeate in the body, or whether the whole body be the lodging for it. Now as euery forme of each body is in the whole body, ſo the ſoule is wholly in the whole body, in which the true forme & principall eſſence of man conſiſteth. For if there were any part thereof that had no ſoule within it, that part ſhould haue no life: as we ſee it by experience in a member that is dry, or putrified, or cut off from the body. So that as an Husbandman hath his ſundry inſtruments for the trimming of the ground, and by them effecteth diuers works, according to the vſe of each ſeueral inſtrument: ſo fareth it with the ſoule in the bodie. For the husbandman worketh another woorke with his plough, then hee doeth with his harrowes, and otherwiſe with his ſpades and ſhouels then with the other aboue named inſtruments: ſo that according to the diuerſitie of his tooles he worketh diuers workes. And yet all this while there are not ſo many husbandmen as there are ſundry inſtruments, but one alone vſeth all theſe to ſerue his turne. And hee that ſhould demand in which of all his inſtruments the Husbandman were, ſhould he not (thinke you) mooue an impertinent queſtion? For hee may be both without his inſtruments & alſo with them: and when he vſeth them, he applieth them to himſelfe, and himſelfe vnto them. And to aske which of his inſtruments is the chiefeſt, were not to ſpeake very much to purpoſe. For euery one of them is principall in his vſe, and for that worke whereunto it it is applied: and ſo is it with the ſoule and with the inſtruments thereof. For it can be both with them, and without them, in that maner that hath beene already declared. And as the

plough

The ſoule like to a man ſ hath many offices.

Of ſ ſeate of the ſoule in the body.

The ſoule compared to an Husbandman.

plough is the chiefe inſtrument which the Husbandman hath to cutte and diuide the grounde into furrowes, and the pickaxe to digge in hard places, ſo the eye is the chiefe inſtrument, the ſoule hath for ſeeing, the eare for hearing, the brayne with the thinne, cleare, and bright ſpirits therein, for all kinde of vnderſtanding and knowledge, and the heart for the fountaine of life. Nowe becauſe the ſoule hath ſo many ſundry powers, offices and actions, it is alſo taken in diuers ſences and ſignifications, but eſpecially in the holy ſcriptures, as (God willing) we ſhal learne hereafter. In the meane time that vnion which it hath with the body, is marueilous, and ought to be diligently conſidered of vs. Wee are to know then, that all things whatſoeuer are ioyned together in nature, are alwaies ſo knit and vnited by ſome means: which meane conſiſteth either in this, that the eſſence of two extreames doe participate one of another, & ioyne together, or els in the agreement of action and of worke. Now as the bond of the firſt meane is between the elements themſelues, and alſo betweene them and that matter whereof bodies are compounded, becauſe there is betweene them an agreement and participation of nature, euery one in his degree, according as they are neerer or further remoued off one from another: ſo we haue the bond of the ſecond meane, betweene the body and the ſoule, namely the agreement of action and worke. Let vs then conſider of the coniunction and agreement that is betweene a workeman and his worke, together with thoſe inſtruments whereby he effecteth his worke. For there is an agreement and coniunction betweene the painter and his picture, by reaſon of the penſill wherewith hee woorketh. And the like may be ſaid of all other workmen. Euen ſo the forme and kinde of all things is as it were the Workemaſter in regard of the matter: and the qualities and faſhioning of the matter, are the inſtruments whereby the *Species* or kinde of any thing is vnited and knit vnto the matter. Now the ſoule is ioyned to the body as light is vnto the aire. For by reaſon of the coniunction of the aire and light together, the aire is made cleare and lightſome: and yet the aire and light remaine whole and perfect, without any mixture or confuſion of the one with the other. For they are not mingled together as the elements are in naturall mixtures, or as hearbes that are beaten together into powder, or drugges of the Apothecary in a medicine, that lie mingled and confuſed one within another. But the vnion and bond of two ſubſtances ioyned together, is a great deale more neere in other kinds and creatures then in the ſoule, wherein it is remooued farther of, by reaſon that the nature of corporall things admitteth of a neerer coniunction and agreement among themſelues, then there can be naturally betweene

The chiefe inſtruments of the ſoule.

Two kinds of vniting things together.

Of the vnion betweene the ſoule and the body.

How the ſoule is ioyned to the bodie.

tweene corporall and ſpirituall thinges. So that the greater agreement of natures there is, the ſtraiter is the bonde and vnion-betweene them. Nowe wee may knowe of what nature euerie kinde of thing is by the offices and actions thereof. As if the queſtion were touching the nature of that ſoule, which heeretofore we called the *Nouriſhing* and *Vegetatiue Soule*, it appeareth by the office and actions thereof that it is hote, and that it taketh part (as alſo all the actions thereof) of the nature of fire, which is the higheſt and pureſt element, and that which approcheth neereſt to the celeſtiall natures. But that kinde of ſoule, which wee called *Senſitiue* and *Cogitatiue*, ſuch as it is in brute beaſtes, aſcendeth yet higher and by agreement is linked neerer to the heauens, and to the nature of heauenly bodies. And therefore beaſts haue not onlie ſenſe, but ſome kinde of knowledge alſo, whereby they doe in ſome ſort marke and perceiue the courſe of the heauens, and heauenly bodies, and doe ſeeme after a ſort to vnderſtande them. For they haue knowledge both of the day and of the night, of Winter and of Summer, yea, they haue ſome ſenſe and perſeuerance of the alteration of ſeaſons, according as they fall out by the courſe of the ſpheres: but yet not by any ſuch knowledge and vnderſtanding as is in man. Nowe ſenſe and knowledge cannot proceede of the power of the elements, but is deriued from ſome higher thing. For it is by meanes of a more celeſtiall power that beaſtes are diſtinguiſhed from plants, holding more of the excellencie of their Creatour, declaring it a great deale more. But man hee mounteth vp much higher. For hee aſcendeth vp aboue all the heauens, euen vnto God and to thoſe ſpirituall natures, by meanes of reaſon and vnderſtanding, which make his ſoule capable of heauenly light and wiſedome, and of diuine inſpirations.

Diuers degrees of nature in y ſoule.

Beaſts haue ſome kinde of knowledge.

Whereupon it followeth that the originall and birth of the Soule is celeſtiall. And therefore in this diuerſitie of the faculties and powers of the ſoule and life of man, wee muſt note this, that the lower kindes of the ſoule and life are not the Well-ſprings and fountaines of the higheſt, as if thoſe powers and faculties did firſt ſet theſe latter awoorking; or as if the higheſt did ſpring of the baſeſt, and receiued their vertues from them: but they are onelie certaine aydes and degrees of helpe, whereby the higheſt and chiefeſt deſcende and aſcende. So that the Vegetatiue and nouriſhing life and vertue, is not the originall of the ſences, and ſenſitiue vertue: but onelie a degree by which the facultie of ſenſe is deriued to the bodie, and by little and little aſcendeth vp to her pow-

The originall of the powers of the Soule.

ers

ers and offices. The like may bee ſayde of the vnderſtanding and of reaſon in regarde of the ſenſitiue facultie. For euerie ſort and kinde of life, and euerie power of the ſoule hath beginning of it ſelfe, and certaine boundes within which it is conteined. Wherein we haue to conſider a marueilous woorke and prouidence of GOD, in that hee hath ioyned and linked togethet in man things that are ſo diuers. For wee take this as graunted, that the ſoule of man is a ſpirituall nature and not corporall, that it is immortall, and created for the contemplation of celeſtiall and eternall things. On the other ſide, wee ſee, howe this ſo excellent and diuine a nature is ioyned to that part and power that is called *Vegetatiue* and *Nouriſhing*, which ſeemeth rather to bee corporall then ſpirituall, to bee more terreſtriall then celeſtiall, and to bee as it were the Kitchen of the bodies of liuing creatures, and the Store-houſe and Originall of their generation. So that there is no man of any ſounde minde, who knowing this marueilous coniunction of nature in thinges ſo diuers, and conſidering that it cannot come to paſſe by happe-hazard and at aduenture, but hee muſt needes bee rauiſhed with great admiration, and acknowledge an admirable prouidence of God the Creator and Lord of nature.

An admirable worke of God.

But they that are inſtructed in the holie worde, and in the doctrine of the Church, haue yet a further conſideration of theſe thinges. For they knowe well, that albeeit this Kitchin of mans bodie ſhall haue no neceſſarie vſe in the life to come, neuertheleſſe God hath eſtabliſhed this order, and woulde haue it thus ioyned to the ſoule and ſpirite, to the ende that thoſe beginnings of eternall life, and of that true and perpetuall wiſedome, which hee hath put into vs, ſhoulde bee kindled and inflamed in this mortall life. For they ſhall not ſhine foorth in anie there, who haue not heere had ſome beginnings, but haue ſuffered thoſe to bee cleane extinguiſhed, which they haue receiued of GOD. For this cauſe doeth the voyce of God and of his heauenly doctrine ſounde in mens eares, and to theſe endes hath hee ordayned that gouernement, which ought to bee amongeſt them, and hath bounde and fortified it with manie bondes and rampires. Wherefore wee ſtande in neede of doctrine of inſtruction and diſcipline, vnto which things the conſideration of mans nature may greatly helpe vs. For there is no ſcience or humane wiſedome, howe great ſoeuer it bee, that is able to rehearſe and comptehende the great profite, which this conſideration can affoorde to men, euen ſo farre foorth as they may verie well learne and knowe. And of this wee may the better bee reſolued,

Why God hath ioyned the body to the ſoule.

The naturall knowledge of mans body very profitable.

reſolued, if we conſider well of that which hath alreadie bene handled: yea we may the better iudge hereof, if wee perfectly vnderſtand that diuiſion of man made by *S. Paul*, and mentioned by vs in this diſcourſe. Therefore, AMANA, proceede you in the reſidue of this matter, giuing vs firſt to vnderſtand what is the nature and offices of thoſe pure, animal, cleare and bright ſpirits, which we ſaide were ſeruiceable to the ſoule for all kinde of vnderſtanding and knowledge. Afterwardes you may more eaſily inſtruct vs at large and teach vs, what difference there is not onely betweene the ſoule and the inſtruments thereof, whereby it worketh, but alſo betweene the inſtruments themſelues, and their nature and offices, and which of them are neareſt, or remoued fartheſt from the ſoule.

Of the nature and varietie of the animall ſpirites, and how they are onely inſtruments of the ſoule, and not the ſoule it ſelfe: of the nature of thoſe bodies wherein the ſoule may dwell and worke: of the difference that is, not onely betweene the ſoule and the inſtrumenes by which it woorketh, but alſo betweene the inſtruments themſelues, and their natures and offices, and which of them are neereſt or fartheſt of: of the degrees that are in the vnion and coniunction of the ſoule with the bodie. Chap. 78.

AMANA. It is requiſite that workmen ſhould haue inſtruments anſwerable to thoſe works which they are to make: and if they haue taken in hand but one ſingle and ſimple worke, they neede but one toole fitte for that purpoſe: as to ſawe timber, there needeth but a ſawe. But they that are to make many workes, or one woorke that is full of varietie, ſtand in need of many inſtruments: as painters, ioyners, carpenters, maſons and ſuch like. The ſame may bee ſaide of the ſoule: and therefore it hath many members in the body, that are giuen vnto it as inſtruments to ſerue for thoſe woorkes, which it hath outwardly to perfourme. Moreouer, the ſoule hath humours to preſerue and vphold the members, and to keepe them alwayes ready for their worke, by thoſe meanes which we haue heard already: beſides, it hath vital ſpirits of which the animall ſpirites are bred, which ſerue in ſteade of a light to garde and conduct it in the actions both of the external and the internall ſenſes. And as there is great force in a toole or inſtrument to cauſe a good or euil worke, ſo is there in the humors, ſpirites, and members of the bodie, whereby we are made fitte to exerciſe and to execute all actions whether they concerne life and ſenſe, knowledge and vnderſtanding, or will and affections. For it fareth in this

Why the ſoule worketh with ſundry inſtruments.

this matter as it doeth in the diſpoſition of the aire, which the thicker and more obſcure it is, the leſſe cleare will the light appeare vnto vs: and contrariwiſe the more pure and thinne it is, the brighter and more ſhining it will ſhew it ſelfe vnto vs.

Nowe for this matter, wee muſt call to minde what wee heard concerning the generation of ſpirites both Vitall and Animall, in thoſe diſcourſes of the nature and office of the heart. And as they are thinne vapours, engendered of blood, concocted, and ſette on fire through the vertue of the heart, that they might bee as it were little flames, hauing diuers actions in diuers members: ſo according to the puritie and impuritie of the blood in the compoſition of the bodie, wee are to iudge of the ſpirites that proceede from them. And albeeit they haue all one and the ſame fountaine, namely the heart in which they are bredde, neuertheleſſe they change according to thoſe places and members wherein they woorke, and being ſo changed, they haue diuers and ſeuerall actions. Wee vnderſtand then by the Vitall ſpirite, a little flame bredde and borne in the heart of the pureſt blood, whoſe office is to carie naturall heate to the other members, and to giue them vertue and ſtrength to put in practiſe thoſe actions and offices, which they exerciſe by the ſame heat. It hath beene tolde vs alſo before, that the arteries ſerue to carie this vitall ſpirite to all the members. But wee are farther to learne, that when the vitall ſpirites bredde in the heart, are in part tranſported to the braine, others are engendered of them, which are called Animall ſpirites, in that ſence in which wee called thoſe Animall faculties and powers, from whence the Soule deriueth her veſſels and inſtrumentes in the brayne. For after the ſpirites ſent by the heart, are come thither, they are made more cleane and bright through the vertue of the braine, and agreeable to the temperament thereof: and then beeing infuſed into the brayne by meanes of the ſinewes, they are inſteade of a light whereby the actions of the ſences are incited and ſtirred vp, as alſo thoſe motions which are from place to place. And as wee haue hearde, that a good temperature of the blood and of other humours doeth much helpe forwarde and profite the manners and conditions of men, the ſame may bee ſaide of the heart and of the ſpirites proceeding from the ſame. For when the heart is in good temper, ſo that it is not troubled either with anger, or ſadneſſe, or any other euill affection, it is manifeſt that the ſpirites are a great deale the better in the braine.

Of the Vital and Animal ſpirites and of their operations.

Nowe let vs conſider the woonderfull woorke of God wrought

The effects of the Vital and Animal spirits in man.

in man by meanes of the Vitall and Animall spirites. For what are the chiefe actions effected in him? Are they not the preseruation of life, nourishment, and generation: and then sense and motion, with cogitation and the affections of the heart? And what were all these thinges without spirites? Hence it commeth that in the holy Scriptures the heart is taken for the fountaine not onely of life, but also of all the actions of men, as it hath beene alreadie declared vnto vs. And for this cause also some haue sayde, that these spirites and little Vitall and Animall flames were the soule it selfe, or the immediate instrument thereof, that is to say, the verie next whereby it woorketh immediately, so that there is none betwixt them twayne. But the latter is more certaine and more agreeable to trueth then the former. For if the soule were nothing else but the Vitall and Animall spirites, it shoulde fayle and perish with them as the bodily life doeth: and so it shoulde not bee immortall. But seeing they are but the instruments thereof, as the humours of the bodie are, and namely the blood from which they proceede, the soule can well bee without them: albeeit they cannot bee without it, and although it cannot without them perfourme the woorkes it doeth with and by them. And forasmuch as God hath giuen them to bee as it were a light, it is certaine that the light of these surmounteth the light of the Sunne, Moone or starres: and that all these lights haue great agreement one with another.

The Vital & Animal spirits are not the soule.

A wonderfull worke of God.

But it is yet a farre more woonderfull woorke of GOD, when not onelie the soule vseth these instrumentes for the life of man, but also when the celestiall spirite ioyneth it selfe vnto them, vsing them in the elect, and making them more cleere by his heauenly light, that the knowledge of God might bee more euident, that their assurance and trust in him might bee more firme, and that all the motions of his children might bee kindeled the more towardes him. So likewise the euill spirite knoweth well howe to take occasion by the badde temperature of the humors to abuse men, as wee haue alreadie declared, thereby to set forwarde their ruine, when hee possesseth the heart, troubleth and poysoneth the spirites in that and in the brayne. Whereupon hee attempteth to hinder reason and iudgement, to bring men to furie and madnesse, and to thrust forwarde their heart and their other members to committe foule and execrable factes. Whereof wee haue examples in the furie of *Saul*, and in his death: in the death of *Achitophel*, of *Iudas*, and of manie others whome hee hath brought

1. Sam. 18. 10. & 31. 4. 2. Sam. 17 23. Matth. 27. 5.

brought to slaye themselues: as likewise in manie other horrible factes dayly committed by men. Therefore it is very requisite, that wee shoulde diligently consider our nature, and bee carefull to gouerne and guide it well. Wee are to knowe that our spirites are the habitations of the holy spirite, and therefore wee are to pray to God through his sonne Christ Iesus, to repell and keepe backe euill spirites farre from vs, and to inspire his diuine and celestiall spirite into our spirites, heartes, and mindes, that it may guide and gouerne them. And this agreeth verie fitly with that prayer, which wee heardealreadie vttered by Saint *Paul*, touching the entire sanctification of the whole man, whome hee diuided into spirite, soule and bodie. So that, if wee haue throughly tasted of the former discourses, as well concerning the nature of the bodie as of the soule, wee may perceiue wherefore the Apostle hath thus diuided the whole man. For first wee cannot doubt but that the soule beeing the principall Woorker, is such a substaunce and nature as dwelleth in a bodie apt and meete to receiue life in. I speake this purposely, becausе all sortes of bodies are not capable of soule and life: and they that are capable, are not yet capable of euerie kinde of soule and life, but onelie of such as are agreeable to their nature, hauing those instrumentes in themselues which may bee vsed by them according to their nature. Wherefore the soule of man must of necessitie haue another bodie, with other instruments and of another nature, then the soule of beastesmay haue: and the soule of beastes another then the soule of plantes, according as euerie one of them differeth from other both in nature and offices. But of what nature soeuer eyther the soule or the bodie is, the soule hath this propertie, like a busie woorkeman to bee in the bodie, hauing all her instrumentes therein. Nowe when a woorkeman woorketh with his tooles, hee must haue within himselfe the vertue and skill to doe that which hee doeth, becausе it is not in the instrumentes whereby he worketh. For albeit they be appropriated and fitted to the woorke that is wrought, yet of themselues they can doe nothing at all, except they bee set on woorke by the woorkeman, becausе they haue not in them any vertue to woorke. But this power and facultie is onelie in the woorkeman, to whome it belongeth to perfect his woorke. So if the vertue of woorking were not in the soule, it coulde woorke no more with instrumentes then without. Therefore albeit it seemeth that the natural heate, the humors and the spirits woorke in the body, and effect something therein, yet wee must knowe, that they doe nothing there of themselues, but that they

1. Thess. 5. 23.

A comparison of the soule and a workeman.

A similitude.

receiue of the soule whatsoeuer they haue. As when a Paynter draweth a picture, his pensill and colours haue it not of themselues to doe that which is done by them, but of the Painter. The soule then is the Woorkeman that worketh, receiuing her vertue and facultie of working not from without, but euen in the selfe-same bodie in which it is. Therefore, to speake properly, we may say that shee dwelleth in the bodie, because shee abideth therein, as in her house with all her implements and houshold instruments: so that shee must needes haue the bodie appropriated and made fitte vnto her nature. For euery soule cannot be indifferently ioyned to euery forme and figure of a bodie, to exercise and execute therein the woorkes of life: but it must woorke by that order of nature, and according to those lawes which the Creator of all things hath ordained from the beginning of the world. Whereupon wee may note, that if wee had no other reason but the consideration heereof, against the Pythagoricall transmigration of soules from one bodie to another, it were sufficient to make knowne the greatnesse of this foppery, and what error there is in that opinion. For if it were so, there would be no difference betwixt the soules of men, of beastes and of plants, neither shoulde there bee any proprietie and aptnesse of bodie, and instruments more to one soule then to another. Whereupon all nature touching this poynt and order appoynted by God heerein, shoulde bee confounded and ouerthrowen.

Against the transmigration of soules.

But to returne to our matter, forasmuch as the temperature of liquors, humors and qualities, (vnder which I also comprehend the spirites) is most inward and profound, aswell in the body as in the woorkmanshippe of nature, it is vndoubtedly the fittest instrument the soule hath, and such a one as is neerest linked by agreement and coniunction, with the workman that vseth the same. Insomuch that if the soule want this instrument, it departeth away: and if the soule bee gone and so bee wanting to it, then must it also necessarily fayle presently, although the members abide yet after the departure of the soule. For the confirmation and strengthening of the members both internall and externall, is separated farther from the Soule: but the mixture of the humours and spirite that is in the members, is more neere and more inwarde. True it is, that the humours and qualities are instrumentes of the soule, as well as the members: but the humours are such instrumentes as set the rest on woorking, I meane the members, yea, by meanes of them the soule vseth the members. Wherefore if the humours fayle; the members are verie vnprofitable, as it appeareth in them that

The apteſt instrument for the soule.

The necessary vse of the humours.

are

are drie or puffed vp, or taken with the palſie, or oppreſſed with any other maladie. For the members are fitte inſtruments for outwarde vſes and exercciſe, but the temperature and mixture of the humours and ſpirites, is ordained to preſerue ſuch inſtruments, to the end they might alwayes bee apt and readie to doe their dueties. Therefore the humours and qualities are in perpetuall motion, but the members are not. For the humours muſt alwayes keepe the members in a readineſſe to woorke, if neede require. Nowe in the conſideration of all theſe things, wee ſee wonderful degrees in the vnion and coniunction that is betweene the bodie and the ſoule, and the inſtruments which it vſeth in the bodie. For as all the elements haue their combinations, and are linked together, according to that agreement of nature which they haue one with another, euery one in his degree from heauen downe to the earth, and ſo likewiſe all the humors and qualities of all things: euen ſo is it with the ſoule and bodie, and with thoſe inſtruments and meanes whereby they are ioyned and knitte together, euery one in his degree, according as their natures are more or leſſe corporall or ſpirituall, terreſtriall or celeſtiall. For as the vitall and animall ſpirites approch neereſt to the nature of the ſoule, ſecondly, the humours come neereſt to the nature of the ſpirites, thirdly, the members next to the humours: ſo all of them keepe their ranke and order in their degrees, and in that coniunction which the bodie and ſoule haue together, as alſo the inſtruments whereby the ſoule woorketh in the bodie: whether wee conſider them either in aſcending vpwarde from the loweſt to the higheſt, or els in deſcending from the higheſt to the loweſt, as wee conſider the vnion and coniunction that is betwixt all the elements from the earth to the heauens, and from the heauens to the earth. Whereby wee dayly ſee more and more the great marueiles of God, and by what meanes and arte hee ioyneth the heauens with the earth, and bodily natures with ſpirituall. This beeing thus, wee are to learne, that all the inſtruments of the ſoule are prepared for it in the bodie, as it were for a Woorkeman that is to doe ſome woorke, and that there is none but the ſoule that doeth vſe them. So that it is verie euident, that the ſoule is the perfection of this aptneſſe of the bodie, and that there is great agreement betweene the ſoule and the bodie, and betweene all the partes and faculties of both. Foraſmuch then as there is ſuch a coniunction, and that GOD hath created them both to bee glorified in them, Saint *Paul* hath good cauſe to pray for ſanctification in them both, to the ende that God might be ſerued and honoured, and that both of them might be glorified in the day of the

The humors are in continuall motion.

What partes of the body come nereſt to the ſoule.

Lorde. But that our ſpeech may yet bee better vnderſtoode, wee muſt conſider in what ſignification the names of ſoule, ſpirite and heart are commonly taken, namely in the holy Scriptures, and howe wee may and ought to vſe them. This will helpe vs greatly to attaine to the knowledge of the nature and immortalitie of the ſoule, wherein wee are to bee inſtructed before wee diſſolue our preſent aſſemblie. Teach vs therefore, ARAM, what diuiſions the ſcripture maketh of the whole man, aſwell in regarde of the ſoule as of the bodie, and in what ſignifications the names of ſoule, ſpirite and heart are taken, with the cauſes wherefore.

Of the diuiſions of man made in the holy Scriptures, as well in reſpect of the ſoule as of the bodie: in what ſignifications the names of ſoule, ſpirit and heart are vſed therein, and the cauſes why: of the intire ſanctification of man: howe the ſoule is taken for the life, and for the members and inſtruments of nouriſhment, and for nouriſhment it ſelfe Chap. 79.

1.Cor.6.19. ARAM. Forasmuch as God ſo honoureth our bodies, as to call them Temples of his holie ſpirite, I thinke they cannot bee ſuch in deede, except they bee wholly dedicated and conſecrated vnto him, ſo that wee ſeparate them from all filthineſſe and pollution, by giuing our ſelues to all kinde of ſanctimonie and honeſtie of life. For then is the body wholly ſanctified, when all the ſenſes and members applie themſelues onely to good and holy woorkes commaunded by God, and when they abſtaine from the contrarie. Whereupon it commeth to paſſe, that the eyes turne aſide from beholding all vaine things, and take pleaſure onely in ſeeing that, which may rauiſh man with admiration at the excellencie of the woorkes of God, and induce him to well-doing. The like may bee ſayde of ſoundes, of voyces, of wordes, in regarde of the eares. And as for the tongue, it is not polluted with vile ſpeeches, with lying, ſlandering and blaſphemie: but prayſeth God, and rehearſeth his works and woonders, ſpeaking alwayes with a grace to the edifying of all. In like manner, the mouth ſerueth man for the ſelfe-ſame vſe, as the ſtomacke alſo and the bellie, with all the reſt of the members that ſerue for the nouriſhing of the bodie, are not defiled through glutto-

Of the entire ſanctification of mans bodie.

nie and drunkenneſſe. So that the bodie liueth not to eate, but eateth to liue, and to make ſupplie to thoſe neceſſities vnto which GOD hath made it ſubiect. Therefore it obſerueth ſobrietie, and is content-

The body liueth not to eate, but eateth to liue.

ted

ted to minister to the naturall affections, that God may bee serued in this life. Neither doeth it abuse the members of generation to whoredome and villanie, but conteineth them within their office and lawfull vse. And as for the feete and hands, with all the rest of the externall members, it keepeth them also within the compasse of their duety. But seeing the whole body & all the members therof, take from the soule all their actions and vses, they cannot bee sanctified for the seruice of God and of holy things, vnlesse the soule be first sanctified, which giueth vnto them life, motion, and sense.

For this cause Saint *Paul* speaking of the sanctification which he wisheth to the Thessalonians, before hee maketh any mention of that of the bodie, hee beginneth with the *Spirite* and *Soule*, as wee haue alreadie heard. Now because the soule hath diuers powers, he vseth two wordes the better to note them out, especially the chiefest of them. For as it hath beene alreadie declared vnto vs, albeit the soule hath manie powers and offices in the bodie of man, yet there are not so manie soules in the bodie, as there are faculties and effectes thereof, but one onely soule which doeth all that. For this cause the name of soule is diuersly taken in the holy scriptures. Sometime it is taken for that spirituall substaunce that is ioyned with the bodie to giue life vnto it, and for all the powers thereof: and sometime againe for one part of those faculties and powers. The like may be sayd of the name of spirite, and of heart, and that for the same reason. Thus doeth the Scripture sometimes diuide the whole man into two partes onelie, namelie into bodie and soule: as when Iesus Christ sayeth: *Feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in Hell.* And often also the same holie worde taketh the one of these two partes for the whole, euen in that signification wherein wee take the name *Person* in our tongue. For this cause wee reade so often in the worde, *All flesh and euerie soule*, for euery person. Also, *Giue mee the Soules*, for giue mee the persons: And *all the Soules of the house*, for all the persons thereof. Nowe because the vnderstanding and the will are the principall faculties and powers of the soule, when the Scripture meaneth to set them downe distinctly, and to expresse them together with the nature and vertue of the soule, it taketh the spirite for the one, and the soule for the other: namely the spirite for the reason and vnderstanding, & the soule for the wil & affections. For otherwise how should euery man be entire & soũd, vnles his thoughts were pure & holy, all his affections rightly ruled, & finally his whole bodie

1. Thes. 5. 23.

The name of Soule taken diuersly.

Math. 10. 28.

Gen. 6. 17. esai. 40. 6. luc. 3. 6. leuit. 4. 2. ezech. 18. 4. rom. 13. 1. Gen. 14. 21. & 46. 27.

made obedient, and ſeruiceable to euerie good woorke? For wee haue hearde alreadie what Lordſhip is attributed to the reaſon and to the vnderſtanding: then howe the will and affections are in the middeſt to commaund, and laſtly the bodie to ſerue and obey. So that a man is then altogether pure and ſounde, when he thinketh nothing in his minde, deſireth nothing in his heart, neither executeth any thing with his members, but that which pleaſeth God. Wee haue a place in *Eſay* which teacheth vs verie clearely, that the ſpirite and ſoule are ſo taken and diſtinguiſhed as wee ſay: *The deſire of our ſoule* (ſaith he) *is to thy name, and to the remembraunce of thee. With my ſoule haue I deſired thee in the night, and with my ſpirite within me will I ſeeke thee in the morning.* We ſee how firſt he attributeth *deſire* to the ſoule, thereby to declare the affection of the people towardes the Lorde. Then hee maketh mention of the remembrance and memorie that hee hath of God, which is in the minde. So that it ſeemeth hee comprehendeth the vnderſtanding, and will in the firſt verſe vnder the name of Soule. Afteward in the verſe following, he diſtinguiſheth them more ſpecialy, attributing *deſire to the ſoule*, then watchfulneſſe and diligent inquiſition to the ſpirit, which is not without thinking and diſcourſing that appertayne to the minde. Wherefore the Prophet minding to ſignifie how he was wholly addicted to the Lorde, with all his ſenſes and vnderſtanding, and with all his heart and will, and that all his affection was towardes him, hee vſeth this diſtinction betweene the ſoule and the ſpirite. Likewiſe wee finde theſe two names Soule and Spirite, ioyned together in this ſignification in the Pſalmes: and I am perſwaded, that for the ſame reaſon the bleſſed Virgine ioyned them together in her ſong, when ſhe ſayd, *My ſoule magnifieth the Lord, and my ſpirit reioyceth in God my Sauiour.* Nowe as the Scripture vſeth this diſtinction the better to expreſſe the faculties and powers of the ſoule, ſo Saint *Paul.* ſometimes diſtinguiſheth them into three, that they may the better bee knowen: as when hee writeth to the Epheſians in theſe woordes, *This I ſay therefore and teſtifie in the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, hauing their cogitation darkened, and beeing ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardnes of their heart.* We ſee here that in the firſt place he putteth the mind, by which he meaneth vnderſtanding and reaſon, which is the principal faculty and power of the ſoule, & that which is ſo much magnified by the Philoſophers, that it is called of thē the Queene, Damé & Miſtres. Neuertheles S. *Paul* teſtifieth clearely, that all of it is vanity without Chriſt: ſo that a man may

When a man is perfectly ſanctified.

Eſay.26.8,9.

Luk.1.46,47.

The ſoule deuided into three partes.

Ephe.4.17,18.

may well iudge, what wee are to esteeme of the rest that is in man. Therefore also wee see, howe from the minde hee commeth to the thought, whereby hee comprehendeth both imagination and memory, and all the faculties and powers of the internall senses, which he testifieth to be shadowed with darkenesse, so that there is no heauenly light at all therein without Iesus Christ, who is the light of the world. For which cause also he affirmeth that they are estranged from the life of God: that is to say, from that life by which he liueth in his, and which he commaundeth and approoueth. Afterward hee referreth the cause thereof to their ignorance, which he ioyneth with darkenesse and with the thought obscured thereby. Finally hee commeth to the will and affections, which he comprehendeth vnder the name of heart, to whose hardnesse hee referreth their ignorance as to the fountaine thereof. For by reason that through their malice and contumacie they reiect the light of God that is offered to their hearts and mindes, they blinde themselues by the iust iudgement of God, by which also they are made blinde, as they iustly deserue, seeing they loue darkenesse more then light, and lying more then the trueth. Iohn 1.9. and 8.12. and 9.5. and 12.46.

Now when al these faculties of the soule are reformed with the body, according as we haue already declared, then is man come to that entire sanctification of which Saint *Paul* speaketh in the place before alleadged, which is requisite for the true children and seruantes of God. But it seemeth that in all these diuisions and distinctions of the faculties and powers of the soule rehersed out of the Scriptures, there is not one of them wherein any mention is made of the naturall powers, by which the soule giueth life and nourishment to the body, notwithstanding that this office also is assigned vnto it as well as the rest. Heereof three reasons may be rendered. The first is, that the word of GOD maketh expresse mention of the chiefe faculties and powers, which most properly belong to the nature of the soule, and are giuen vnto it more specially to knowe and honour God by, and which appertaine not onely to this life, but also to the other. The second is, because these naturall powers may bee comprehended vnder the vitall, and vnder the seate of the affections, by reason of that communication which they haue both with the spirites, and with the humours vsed by the soule in the body, not onely to nourish it and preserue life in it, but also to serue for all other things spoken of before. The third reason is, that forasmuch as these naturall powers are more terrestriall then celestiall, and more corporall then spirituall, and the vse and profite of them endeth with this humane life, we may comprehend them vnder the name of body, as things more neerely ioyned to it for the

Why the naturall powers are not mentioned in these diuisions.

the vſe of this life, and of which it ſhall haue no neede after this life, when it ſhall bee made incorruptible and immortall. And becauſe this power of the ſoule appeareth more in this life, then any of the reſt, therefore it is better knowen. For this cauſe the name of ſoule is oftentimes taken not onely for this naturall power which wee call *Vegetatiue* and *Nutritiue*, but alſo for the life it ſelfe, and for all the commodities and deſires thereof, yea, for the whole eſtate of life.

We may call to minde what wee heard before of the ſoule which is in the blood. And when *Reuben* ſayde to his brethren that woulde haue ſlaine *Ioſeph*, *Let vs not ſtrike his ſoule*, it is as much as if hee had ſaide, Let vs not kill the ſoule. Nowe it is certaine, that the ſoule can neither bee ſlaine nor ſtriken: therefore by the ſoule hee meaneth the life. And ſo his ſpeech was all one as if hee had ſayde, Let vs not take his life from him: as himſelfe declareth it by and by after in the verſe following where hee ſayeth, *Shead not blood*. Alſo when *Moſes* ſpeaketh of the Lawe that requireth puniſhment like to the euill committed, as hee ſayeth, Eye for eye, tooth for tooth, hand for hand, and foote for foote, ſo hee ſayeth, *Soule for ſoule*, that is, life for life. And to ſeeke the ſoule of one, in many places of Scripture ſignifieth to lye in waite for the life, and to purſue it vnto death: as it is written of the enemies of *Ieremy*, and of *Herod* againſt Chriſt Ieſus. There are infinit ſuch like places, both in the olde and newe Teſtament, in which the ſoule is taken for this corporall and naturall life. Nowe becauſe the ſoule giueth life by meanes of the ſtomach, belly, and other members and inſtruments of nouriſhment, of which wee haue ſpoken before, therefore it is often taken for them alſo: as when Eſay ſayeth, *Therefore Hell*, (that is to ſay the graue) *hath enlarged his ſoule, and hath opened his mouth without meaſure, and their glorie, and their multitude and their pompe, and hee that reioyceth among them, ſhall deſcend into it.* The Prophet propoundeth heere the graue as a great and horrible monſter, that hath a throate, with a ſtomach and belly, as it were a deepe gulfe and bottomleſſe pit to ſwallowe vp and to conſume all. And therefore as hee ſayeth, that hee hath opened his throate or mouth, ſo hee ſayeth, that hee hath enlarged his ſoule, that is to ſay, his ſtomach and belly, that it may bee more capable to receiue greater ſtore of meate. The ſame Prophet in an other place, meaning to ſet downe the vaine hope, that ſhall deceiue them that band themſelues, and enterpriſe any thing againſt the people of GOD, and that looke for aide and deliueraunce from any other beſides him, ſayeth, that

Geneſ. 37.21.

Deut. 19.21.

Ierem. 11.21. Matth. 2.20.

Eſay 5.14.

Eſay 29.8.

They

They are like to an hungry man, who dreameth that hee eateth, but when hee awaketh, his ſoule is emptie: or to a thirſtie man, who dreameth that hee is drinking, but when hee awaketh, beholde hee is faint, and his ſoule longeth. Which is as much as if hee had ſayde, that ſuch a one ſuppoſing hee hath well eaten and well drunke, findeth his ſtomach and his belly emptie, and is ſtill as hungrie and thirſtie as hee was before. Alſo when *Ieremy* ſaieth, *I haue ſatiate the weary ſoule, and haue repleniſhed euery languiſhing ſoule,* it is certaine that by the ſoule he meaneth the members and inſtruments of nouriſhment, with the bodie that receiueth it and the life that is preſerued: for the ſoule neither eateth nor drinketh. But Ezechiel ſheweth vs this yet more clearely, ſaying, *They ſhall not ſatisfie their ſoules, nor fill their bowelles.* For himſelfe expoundeth that by the worde Bowelles, which before hee called ſoules. Ierem.31.25. Ezech.7.19.

Moreouer, wee haue further to note, that foraſmuch as the ſoule can no more giue life to the body without foode, then without theſe members and inſtruments by which it diſtributeth and deliuereth the ſame, it is likewiſe taken not onely for the foode of the bodie, but alſo for thoſe inſtruments and meanes whereby men get and obtaine foode. Therefore it is written in the Lawe of the hired ſeruant that is poore and needy, *Thou ſhalt giue him his hire for his day* (that is, the ſame day hee laboureth) *neither ſhall the ſunne goe downe vpon it: for hee is poore, and therewith ſuſtaineth his ſoule:* as if hee ſhoulde ſay, it is his life and foode whereby hee muſt bee ſuſtained. So that hee which beguileth him of his hire, taketh away his ſoule and life from him, as much as in him lieth. It is written alſo, *That no man ſhall take the neather nor the vpper milſtone to pledge: for this gage is his ſoule.* By which phraſe of two milſtones that ſerue to grinde the corne, the Lorde comprehendeth all thoſe inſtruments wherewith men get their liuing by their labour, of what occupation and trade ſoeuer they be. For as a man can not grinde without a milſtone or without corne, to haue meale for breade to maintaine life withall: ſo poore Artificers and Handicraftſmen can not grinde, nor conſequently liue, if thoſe tooles and inſtruments bee taken from them, whereby they muſt get both their owne liuing, and the liuing of their wiues and children. Therefore God ſayeth that ſuch a gage is the ſoule, by which he vnderſtandeth the life, and by life the foode and nouriſhment that preſerueth it, and conſequently the inſtrumentes by which poore men and Artificers get their liuing. To conclude, it ſeemeth that this kinde of phraſe vſed by the Hebrewes, agreeth well enough with Deut.24.15. Leuit.19.13. Deute.24.6.

our

our common ſpeech, in which we often take the life for foode and charges to maintaine life. As when wee ſay, that a man getteth and purchaſeth his life or liuing with the ſweate of his face. We ſay likewiſe, that we giue life to thoſe whome wee feede, and take life from them whom we depriue of foode and nouriſhment, and of the means to get it. But wee muſt learne ſome other ſignifications of this worde *ſoule*, taught vs in the holy Scriptures. And firſt, what is meant by a liuing ſoule, and what by a naturall, or ſenſuall body: and what is a ſpirituall body: and howe the name of ſoule is taken for the deſires of the fleſh, and for all things belonging to this life. Therefore it belongeth to thee, ACHITOB, to diſcourſe vpon this matter.

What is meant by a liuing ſoule, what by a ſenſuall and naturall body, and what by a ſpirituall body: howe the name of ſoule is taken for all the deſires of the fleſh, and for all things belonging to this life: and not onely for the whole perſon aliue, but alſo for the perſon being dead, and for a dead corps: and laſtly for the ſpirite ſeparate from the bodie. Chap. 80.

ACHITOB. Men may well ſtudy in the ſchooles of the moſt skilfull and excellent Law-makers, Philoſophers, Oratours, and Doctors that are in the worlde, yet they ſhall reape ſmall profit thereby, except they come to that ſchoole where the ſpirite of God is our maſter and teacher. For this cauſe Ieſus Chriſt, after he heard the confeſſion that *Peter* made of him, ſaide thus vnto him, *Bleſſed art thou Simon, the ſonne of Ionas: for fleſh and blood hath not reueiled it vnto thee, but my Father which is in heauen*. Nowe in that hee oppoſeth *fleſh* and *blood* to the Father in heauen, hee declareth ſufficiently, that according to the manner of the Hebrew ſpeach, hee vnderſtandeth by theſe two words, whatſoeuer is in man, that is of man. As when Saint *Iohn* ſaieth, that *as many as receiued Chriſt, to them hee gaue power to bee the ſonnes of God, euen to them that beleeue in his name, which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God*. And to confirme this it is ſaide elſewhere, *What man knoweth the things of a man, ſaue the ſpirite of a man which is in him? euen ſo the things of God knoweth no man, but the ſpirite of God. Now we haue receiued, not the ſpirite of the worlde, but the ſpirite which is of God, that wee might know the things that are giuen to vs of God*. To this purpoſe when Saint *Paul* oppoſeth a ſpirituall man, to him whome he called before a naturall man, and altogether vncapable of the ſpirite of God, he ſaith that the ſpirituall man diſcerneth all things, and is iudged of no man.

Matth. 16. 17.

Iohn 1. 12, 13.

1. Cor. 2. 11, 12

For

For being ſuch a one, he hath certaine knowledge of heauenly things, to be able to diſcerne light from darkeneſſe, and trueth from lies, that hee be not deceiued by a falſe ſhewe of trueth. Neither is hee iudged of any body, becauſe the trueth of God is not ſubiect to the iudgement of men, how skilfull and conceited ſoeuer they be, without the ſpirit of regeneration.

Nowe then as wee haue heard, that the ſoule is taken in ſundrie ſignifications declared by vs, wee may nowe knowe, that it is taken oftentimes in the holy Scriptures for al the vertues, for al naturall gifts and graces, for all affections and deſires, for all pleaſures and commodities, and for other things appertaining to this life. For this cauſe *liuing ſoule* ſignifieth in the Scriptures as much as *creature*, hauing ſoule and naturall life, and it is ſo taken for all liuing creatures of what nature and kinde ſoeuer they be. And Saint *Paul* in the place alleadged and in the fifteenth of the ſame Epiſtle, calleth a naturall man and a naturall body, that man and that body, which liueth with ſuch a ſoule and ſuch a life: vnto whome hee oppoſeth diuerſly, a ſpirituall man and a ſpirituall body. For by a naturall man hee vnderſtandeth a man not regenerated by the Spirite of GOD, and by a ſpirituall, a man regenerated: and by a naturall body hee meaneth a body that liueth by this corporall life, ſuch as it is in this worlde before the death and reſurrection thereof. By a ſpirituall bodie, he vnderſtandeth not only ſuch a body as men haue that are already regenerated in this life, but alſo ſuch a one as it ſhall bee after the reſurrection, when it ſhall bee fully regenerated and made immortall, and like to the glorious body of Ieſus Chriſt. For beſides the humane ſoule wherewith it liueth heere, and in regarde of which Saint *Paul* called it naturall, it ſhall haue alſo a diuine vertue, that ſhall wholly change in it all corruptible and mortall qualities, and all humane infirmities, vnto which it is ſubiect in this life, into incorruptible and immortall qualities. And ſo doeth the Apoſtle expound it ſaying in the ſame place, *The bodie is ſowen in corruption, and riſeth in incorruption: it is ſowen in diſhonour, it riſeth in glorie: it is ſowen in weakeneſſe, and is raiſed in power. It is ſowen a naturall bodie, and is raiſed a ſpirituall bodie: there is a naturall bodie, and there is a ſpirituall bodie.* As it is alſo written, *The firſt man Adam was made a liuing ſoule: and the laſt Adam was made a quickening ſpirite.* Whereupon wee haue to note, that Saint *Paul* ſpeaketh ſtill of the ſelfe ſame bodie, which remaineth alwayes one in ſubſtance. But foraſmuch as it altereth in qualities and kinde of life, therefore as hee calleth it ſpirituall, in regarde of the Spirite of Chriſt, and of his ſpirituall and heauenly vertues, by which

What is meant by liuing ſoule. Geneſ. 1.

1. Cor. 15. 44.

What is meant by a naturall and by a ſpirituall man.

Geneſ. 2. 7.

he

hee changeth the firſt qualities of it, as the Apoſtle teacheth vs by ſuch as are oppoſed againſt them: ſo it is alſo called an animall or naturall body, of the ſoule, which giueth vnto it onely that naturall life that it hath in this worlde, and not that ſpirituall and immortall life, which it ſhall haue after this. For the ſoule, which nowe can giue none but this mortall life by reaſon of ſinne, ſhall then haue another vertue, when ſinne ſhall bee wholly aboliſhed, to giue vnto the body an immortall and bleſſed life, by meanes of that ſpirituall and diuine vertue of Ieſus Chriſt, whereby it ſhall bee quickened, that it may quicken the body with the ſame life. But becauſe this worde *Animal* deriued from *Anima*, that ſignifieth the ſoule, is not very common in our Engliſh tongue, wee finde in the vſuall tranſlation of theſe places of Saint *Paul* alleadged by vs, theſe wordes *naturall* and *ſenſuall* inſteade of *animal*, which the Greeke worde properly ſignifieth. Therefore in expounding the ſence of theſe kindes of ſpeech vſed by the Apoſtle wee muſt vnderſtand, that hee doeth not call *animal*, or ſenſuall and naturall, the body of man onely, or man by reaſon of his body onely, but the whole man compounded of body and ſoule. For hee is altogether animal, that is, naturall and ſenſuall both in body and ſoule without Chriſt Ieſus: but being in him, ſo long as hee liueth in this worlde, hee is both animal, that is to ſay, naturall and ſenſuall, and alſo ſpirituall. Firſt, hee is animal, both becauſe hee is not yet perfectly regenerated, as alſo becauſe hee is not yet immortall and glorified, as hee ſhall bee after his reſurrection. On the other ſide hee beginneth euen nowe to bee ſpirituall, becauſe hee hath a beginning of regeneration wrought in him, which being once made perfect, hee ſhall bee regenerated much more abſolutely, and made wholly conformable to Ieſus Chriſt both for immortallitie and eternall happineſſe. For then hee ſhall be no more animal, naturall, ſenſuall, and ſpirituall altogether, but onely ſpirituall, according as I haue already declared. Wherefore let vs knowe, that euery one ſhall retaine ſtill the ſelfe ſame body and ſoule, which hee hath in this life, but by reaſon of that change of euill qualities, which being in both ſhall bee made in the other life, Saint *Paul* calleth it ſpirituall, and not for any conuerſion that ſhall bee of the bodie into the ſpirite. For as a man is called animal, in regarde of the ſoule that is giuen him, becauſe the ſoule is the chiefeſt thing in him: ſo hee is called ſpirituall in reſpect of the other life, and of the excellencie that ſhall be added to the ſoule, and by the ſoule to the body, through the heauenly and ſpirituall vertue and power of Ieſus Chriſt.

What is meant by an animal or naturall man.

Now

Nowe then seeing the soule is taken in the holie Scriptures for the naturall life, which is not without affections, wee may see it sometimes also put for them. Therefore when the worde of God woulde expresse a great affection of loue, it sayeth of the sonne of Sichem, that *his soule claue vnto Dinah*: and after it is added, that hee loued her and spake to the heart of the maide, that is to say, kindely, and as her heart coulde wish. In like manner it is written of *Iacob*, that his soule was bound to the soule of *Beniamin* his sonne: to signifie, that hee loued him tenderly, as his owne soule and life. And of *Ionathan* it is saide, that his soule was knit with the soule of *Dauid*: which phrase is afterward expounded by the Scripture where it is saide, that *Ionathan* loued *Dauid* as his owne soule. Wee are also commaunded to loue GOD with all our soule, as also with all our heart and minde. Therefore Iesus Christ sayeth, that whosoeuer seeketh and saueth his soule, shall lose it, but hee that hateth and loseth it for his sake, shall finde it and saue it vnto eternall life. In which wordes, the soule is not onely taken for the life, but also for all the commodities thereof, and for the desires of the flesh, such as are glorie, honours, riches, pleasures, delights, ease, and all kinde of prosperitie: for the obtaining of which things many turne aside from the way of saluation, and take the path that leadeth to destruction. Also we reade many places in the Scriptures, in which the soule is taken not only for the whole person liuing, but also for the person dead, yea for the dead body, and sometimes for the spirite separated from the body.

The soule put for the affections.

Gen.34.3.

Gen.44.30.

1.Sam.18.1.

Deut.6.5.

matth.10.39. mar.8.35. luke 9.24. iohn 12.25.

But wee must well consider in what sence there is mention made of the death of the soule. *Balaam* wisheth that his soule might die the death of the iust: but hee speaketh after the manner of the Hebrews, who vse many times to say *My soule* and *thy soule*, for my selfe and thy selfe: or for my person and thy person, according to that before mentioned, that the name of *soule* and of flesh, are often taken for the whole man, and for that which wee call Person. For this cause whereas *Moses* sayde, that GOD sware by himselfe, *Ieremie* and *Amos* say, that hee sware by his soule, in the same sence and signification. Likewise, the name of Soule is not onely taken for a liuing person, but also for him that is dead: as when it is written in the Law, *Let none of you be defiled by the dead among his people*, it is in the Hebrew, *ouer the soule of his people*, that is, ouer the dead body of any of the people, by touching it after it is dead. And when *Iob* saieth, that *the soule of a man draweth to the graue, and his life to the buryers, and that God deliuereth his*

How we are to vnderstand that the soule dieth.

Num.23.10.

Gen.22.16. Ierem.51.14. Amos 6.8.

Leuit.21.1. The name of soule put for the dead body.

Iob 33.18,22.

his ſoule from going into the pit, he taketh not the name of ſoule for that ſpirituall eſſence that giueth life vnto man, but for the life it ſelfe, or for the man and body it ſelfe, which is laide in the graue after death. So that his meaning is no other then to ſay, that God deliuereth man from death, whereby otherwiſe he ſhould be brought into the pit. And when Dauid ſaith, *Lord, thou haſt brought vp my ſoule out of the graue*, hee ſheweth after very euidently what he vnderſtandeth by his ſoule when he ſaieth, *Thou haſt reuiued me from them that goe downe into the pit*. Hee taketh this worde Soule in the ſame ſenſe when he ſaieth, that *God deliuered his ſoule from death and from the midſt of lions*: and when he prayeth him to *deliuer his ſoule from the ſword, his deſolate ſoule from the power of the dogge*. For it is eaſie to iudge by theſe wordes, that he taketh not the ſoule in theſe places for the eſſence of the ſoule and proper ſubſtance thereof: becauſe the ſoule can not be ſmitten with the ſword, nor deuoured of lions, nor carried away by dogges. Therefore ſeeing the ſoule is ſo often put in the Scripture for corporall life which endeth with the body, and which the ſoule giueth vnto it by meanes of thoſe inſtruments, which it hath in the body, the name of Spirite is many times vſed therein, to ſignifie more ſpecially this eſſence and ſpirituall ſubſtance, which wee call the ſoule, and which may be ſeparated both from the body and blood, as that which liueth after the death of the body. Therefore Dauid did ſo vſe the word Spirite, when he recommended his ſoule to God by the ſame wordes, which Ieſus Chriſt vſed vpon the croſſe. Afterward Saint *Stewen* tooke it in the ſame ſenſe when he ſaide, *Lorde Ieſus receiue my ſpirite*. For this is that ſpirite of which *Salomon* ſaieth, that it *returneth to God that gaue it*, after that the body is returned to the earth and to duſt of which it conſiſteth. And yet this difference is not alwayes obſerued in the Scriptures. For as wee haue already heard, both the heart, and ſoule, and ſpirite are oftentimes generally and indifferently put for all the partes and powers of the ſoule, and not onely for thoſe of men, but alſo of beaſtes: as when the Wiſe man attributeth ſpirit vnto them, hauing regard to this corporall life. For when *Salomon* ſpeaketh ſo, it is in conſideration of this life that conſiſteth in breath, which is alſo called Spirit in the holy Scriptures, which vſe one & the ſame word to ſignifie both wind and breathing, and whatſoeuer we call ſpirit, taking it both for the ſoule of man, for the Angelicall natures, and for the Diuine nature. Therefore *Iob* ſpeaking of this preſent life ſayth, *So long as my breath is in me, and the ſpirit of God in my noſethrilles, my lippes ſurely ſhall ſpeake no wickedneſſe, and my tongue ſhall vtter no deceit*. But when Saint *Paul* ſaieth, *The ſame ſpirite beareth witneſſe with our ſpirite*, that

Pſalme 30.3.

Pſalm. 56.13. and 22.20.

What is meant by Spirite in the Scriptures.

Pſalme 31.5. Iuke 23.46.

Actes 7.59.

Eccles. 12.7.

Iob 27.3.4.

Rom. 8.16.

wee

wee are the children of God, hee taketh the worde Spirite in an other sence then *Iob* did in the place nowe alleadged. For in the first place hee taketh the name of Spirite for the Spirite of GOD, and in the second place for the Spirite of man, which signifieth the humane soule. It is true that in this place hee taketh it for the soule and for the spirit, such as it is in regenerate men: but when hee saieth elsewhere, that the spirite of man knoweth the things of man, hee taketh the spirite simply for a humane Spirite, and for the vnderstanding part thereof. Likewise the name of soule is put, not onely for this naturall life and for the will and affections, but also for the selfe same thing that is comprehended by this worde Spirite, when one woulde signifie thereby the greatest excellencie of the soule. As when Dauid sayeth, *Our soule waiteth for the Lord, for hee is our helpe and our shield. Surely our heart shall reioyce in him, because wee trusted in his holie name.* And againe, *My soule reioyceth in the Lorde, and is glad in his saluation.* And when Saint *Peter* sayeth, *Abstaine from fleshly lustes, which fight against the soule, and haue your conuersation honest among the Gentiles*, hee taketh the name of Soule for the spirituall man, who hath his minde and all his affections well ruled according to the will of GOD. As then wee haue heard in what sort the soule may die, in regarde of this corporall life, according to the phrase of the Scriptures and of the Hebrewes, so by this which Saint *Peter* saieth, that fleshly lustes fight against the soule, wee may learne after what manner the soule may be said to die and to be slaine. For nothing can bring death vnto it but sinne. Wherefore it is not said without good reason in the Booke of Wisedome, that the mouth that telleth lies slayeth the soule. Albeit then the soule is immortall, in that it can neuer be without life, no more then the Angelles, who are spirites like to it: neuertheless it is after a sort mortall, so farre forth as being farre off separated from God through sinne, it liueth no more that blessed life, wherewith it shoulde liue if it were vnited and ioyned vnto him by true faith and sincere obedience. For it shoulde enioy the selfe same life, which the heauenly Angelles, with the soules and spirites of the blessed doe enioy. As contrariwise the soules of the wicked liue with the same life that the Diuelles doe, which is called dead, because it is a more accursed life then death it selfe, and therefore called the second and eternall death.

1.Cor.2.11.

Psal.33.20,21.

1.Pet.2.11,12.

Wisd.1.

How the soule is after a sort mortall.

Nowe wee may thinke our selues sufficiently taught touching the diuerse significations in which the name of Soule is taken. It seemeth to mee, that wee haue spoken enough of the Anatomy of the bodie and soule, of which the most of our discourses hitherto were made:

which may ſuffice for the contentation of euery one, that will keepe himſelfe within the bounds and limits ſet downe vnto vs by the wiſedome of GOD in his word. But to finiſh this whole matter concerning the ſoule, which we haue chiefly conſidered in her parts, powers, and effects, we are further yet to be inſtructed in the creation, generation, nature, and immortalitie thereof. And becauſe they are marueilous difficult matters, and ſuch as are not without great contrarieties of opinions euen amongeſt the learned, I am of opinion that theſe things are to be diſcourſed of, according to that manner of teaching of the ancient Academickes, which wee followed in our firſt meeting: namely, vpon the theame propounded vnto vs, to ballance the arguments on the one part, with the reaſons of the other ſide, that ſo we may diligently ſearch out the trueth. Notwithſtanding it ſhalbe lawfull for vs to deliuer our opinion, ſo long as wee ground it vpon the infallible teſtimonie of the worde of God, leauing to euery one his libertie to iudge which is beſt, and to embrace and follow the ſame. For our entrance therefore into ſo goodly a matter, thou ſhalt beginne, ASER, to morrowe to declare vnto vs what thou ſhalt thinke good concerning this propoſition, namely, whether the ſoule is begotten with the body, and of the ſeede thereof: or whether it be created apart and of another ſubſtance, and what is requiſit for vs to know therein.

The ancient Academicall kinde of teaching.

The end of the tenth dayes worke.

THE ELEVENTH dayes worke.

Whether the ſoule of man is engendred with the body, and of the ſame ſubſtance that the body is of: or whether it be created by it ſelfe and of another ſubſtance: whether it be needfull for vs to know what the ſoule is, and what is the eſſence thereof, or onely to know of what qualitie it is, with the workes and effects thereof. Chap. 81.

ASER. I am of opinion, that in diſcourſing philoſophically concerning the knowledge of the ſoule, we ought to practiſe that which *Socrates* ſaide, being tired with the conſideration of the nature of things, namely, to bee very carefull leſt it happen to vs as it doth

Platin Theal.

doeth to them that are busie beholders of the Sunne eclipsed, whose sight is dazeled thereby except they beholde the image thereof in water, or in some such like thing. For euen the Spirite that is wholly giuen to the vnderstanding of it selfe, is often as it were amazed and carried farre out of the way of true contemplation, vnlesse it knowe howe to consider it selfe in the glasse of all brightnesse, layed open in the sacred worde of GOD, and not stay altogether in the discourses of naturall Philosophie and humane reason, which many times blinde euen the sharpest wittes of men. True it is, that wee haue many things in Nature that affoorde vs euident testimonies of the creation, nature, and immortalitie of the soule, which haue greatly mooued, not onely those Philosophers that haue borne greatest reuerence to GOD, and acknowledged him to bee the Creatour of all things, but euen those also that were most prophane, and made the greatest Idole of Nature. Neuertheless the knowledge of so high and difficult a matter, coulde neuer bee perfectly comprehended, but of them onely that haue heard the doctrine of the Spirite of GOD, and haue receiued the testimonies of his worde, as certaine demonstrations of those thinges, which the sense of man is not able to conceiue. For in deede wee can not pronounce anie thing certaine of so high a nature as is that of the soule, except it bee by his testimonie who hath created it, and who onelie knoweth it, as the workeman knoweth his worke. Yet wee ought not to contemne naturall reasons founde out by the learneder sorte, which are as it were beames of that true light: but rather diligently consider of them, as helpes that may greatly further vs in the vnderstanding of that wee seeke, and serue for the confounding of so many Atheists as impudently dare to deny the immortalitie of the soule, and that iudgement of God, which shall be to the euerlasting happinesse and ioy of the good, and to the perpetuall griefe and torment of the wicked.

The word of God the true glasse for the minde.

Who know the soule best.

Nowe albeit the soule of man hath no partes nor members into which it may bee diuided as the body may, neuertheless in the sequele of our discourses concerning the Anatomy of the body, wee haue also made as it were an Anatomy of the soule, in regarde of her faculties, powers, and offices, whereby wee may attaine to some good measure of knowledge touching the nature thereof, and of the difference that is betweene it and the soules of all other creatures that haue soule and life. But there remaine yet very great difficulties concerning the creation and substance thereof, vpon which points it shal be very profitable for vs to be well resolued.

Wee knowe well enough by that which wee heard before, that the ſoule of man can not bee of any corporall nature, or compounded of any corruptible nature, as the body is. For if it were ſo, then muſt it neceſſarily bee mortall as the body is, and be farre from doing that which it doeth. Beſides, it woulde followe thereupon that the ſoule of man differed in nothing from the ſoule of beaſtes. But wee knowe by the effectes of it that there is great difference betweene them, yea greater then betweene heauen and earth: which being ſo, it followeth well, that it is not engendered with the body of the ſame ſubſtance with it, and that the ſubſtaunce of the ſoule is not deriued from the ſame ſeede. Againe, if the ſoule bee created of ſome other ſubſtance, and not begotten with the body of any humane ſeede, a man may aske from whence then commeth that pollution that is in it through ſinne, whereby the whole race of mankinde is corrupted, and what power Originall ſinne ought to haue ouer it. For if GOD daylie createth ſoules for thoſe humane bodies that come into the worlde continually, as wee doe beleeue, and that to place and lodge them in thoſe bodies euen from the wombe, ſurely hee createth them no otherwiſe then hee did all other creatures, which hee created good. Whereupon it followeth, that hee created not ſoules corrupted and infected with ſinne, but pure and ſound, as thoſe were of our firſt Parents before ſinne entred into the worlde. Neuertheleſſe wee ſee that the chiefe corruption and infection in man through ſinne, is in the ſoule. For if the ſoule were not infected, the body ſhoulde not bee ſtained therewith, as that which is but the lodging and inſtrument of the ſoule, and as it were the ſeruant thereof. Wherefore when the ſoule is cleane and pure, the whole man, both bodie and ſoule is altogether pure: but when that is defiled, all is defiled. From whence then, will ſome man ſay, doeth the ſoule receiue this infection of ſinne, wherewith ſhee is polluted after her creation? Hath ſhe it of her ſelfe, or of the body after ſhee is lodged therein, and of the corruption of that ſeede, of which the body is begotten? Theſe are very profound queſtions and woonderfull difficult, about which many great Diuines haue troubled themſelues a long time. But the wiſer ſort enquire ſoberly into them, ſo as they giue euident teſtimony of that modeſty, wherewith they ſeeke after the vnderſtanding of the great ſecreats of God, rather then make profeſſion that they haue found them out. Others there are, who one while with coniectures according to their fancie, an other while with reaſons drawne from the nature of things, ſet downe for a certaine trueth whatſoeuer commeth into their minde.

The ſoule is not bred of corporall ſeede.

Geneſ. 1.

Modeſtie requiſite in ſearching the trueth.

Now

Nowe then being to heare what reaſons can be alleadged, wee will omit and paſſe ouer, as well them that walke wholy in the darkeneſſe of ignorance, as thoſe that will not goe faire and ſoftly, and as it were feeling with the hand, but runne on ſwiftly whither they pleaſe, without feare of downefalles. Wee wil take a middle courſe, neither too high nor too lowe, keeping our ſelues within the limites of the worde of trueth, which teacheth vs that wee incurre originall ſinne, becauſe wee are all the children of *Adam*, to whome, and to whoſe poſteritie God gaue originall iuſtice, which made man obedient to God, and the body ſubiect to reaſon. But it was giuen him with this condition, that if he kept not the commandement of God, both he and his poſteritie ſhoulde bee depriued of that gift and priuiledge: euen as if ſome nobleman hauing committed treaſon ſhoulde be diſgraded from the title of Nobilitie, both hee and his children. This deptiuation of gifts beſtowed vpon man by God, of which wee ſhoulde haue beene the Inheritours, but for the ſinne of our firſt Parents, is called by the Diuines, *Originall ſinne*. To proceede then with our former matter, firſt I ſay, that in my minde, it is not ſo neceſſarily required of vs to knowe what the ſoule is, or what is the eſſence and ſubſtance thereof, as to knowe of what qualitie it is, and what are the actions and woorkes of it. And that this is ſo, wee may iudge by that bountifulneſſe, which GOD the Lorde of nature vſeth towardes vs, and which hee manifeſteth vnto vs on euery ſide by manifolde ſignes and teſtimonies. For whatſoeuer is expedient for vs, the ſame hee propoundeth vnto vs both very abundantly, and with ſuch facilitie, that wee may eaſily finde it out and bring it into vſe. Wherefore wee can haue no more euident token, that a thing is not profitable or not very neceſſary for vs, then this that it is rare, farre off, and hidde from vs, yea very hard to finde out and to attaine to the vſe of it. So that when wee are admoniſhed to knowe our ſelues, we muſt not referre this to the knowledge of the eſſence of the ſoule, which wee are not able to knowe or comprehend, but to the knowledge of the effectes and woorkes of it, thereby to knowe howe to frame our manners and our whole life, to the ende that chaſing vice away, we might followe after vertue. And this by the grace of Chriſt Ieſus, will leade vs to that life in which wee ſhall bee perfectly wiſe and good, and liue immortall and bleſſed with GOD for euermore.

How we become guiltie of original ſinne.

What originall ſinne is.

How wee muſt learne to know the ſoule.

Then, as wee ſhall ſee the Creatour of all things face to face, who otherwiſe is incomprehenſible vnto vs, ſo wee ſhall knowe our ſelues perfectly in him. True it is if wee vnderſtand well the principall cauſe that is taught vs in his worde, why hee created man after his image and

When wee ſhall know our ſelues perfectly.

and likeneſſe, and gaue him an immortall ſoule partaker of vnderſtanding and reaſon, wee ſhall bee well inſtructed in that point wee deſire to knowe touching the nature of the ſoule. So that although wee can not throughly knowe or define what is the eſſence or ſubſtance thereof, neuertheleſſe ſeeing it was created of GOD, that being ioyned vnto him it might haue eternall happineſſe, wee muſt needes ſay, that it is a ſubſtance in ſome ſort capable of the diuine nature, and that may bee ioyned therewith. For being indued with the knowledge of the diuinitie, the loue of the ſame is bredde within it, by which loue the ſoule is ſo ioyned vnto GOD, that it is indued with perpetuall happineſſe.

What the ſoule is.

And thus wee may ſay, that the ſoule of man is a ſpirit that giueth life to the body whereunto it is ioyned, and which is capable of the knowledge of GOD to loue him, as being meete to be vnited vnto him through loue, to eternall felicitie. But let vs conſider the diuerſitie of opinions of the beſt learned, as well vpon this matter, as vpon the doubts mentioned by vs in our ſpeech. For the firſt, there are many who thinke, that wee take our generation and birth of our fathers and mothers, not onely in regard of our bodies, but alſo of our ſoules: and that ſoules are produced of ſoules, as bodies are begotten of bodies, being ledde by the reaſons before ſpoken of. For they can not conceiue howe originall ſinne, which is the pollution of our nature that before was good and pure, by reaſon of the hereditary corruption of the firſt father of men, can bee deriued from *Adam* to all his ſucceſſours, and from father to ſonne, if the ſoules of children take not their originall from the ſoules of their Parents, as the bodies do of their bodies: conſidering that the ſoule is the chiefe ſubiect of originall ſinne, and of all the reſt that proceede from it, as riuers iſſue from their fountaine. Wherefore, as wee ſet *Adam* before our eyes for the firſt ſtocke or roote of all mankinde, in regarde of mens bodies that haue all their beginning from him: ſo theſe men doe the like with his ſoule, and the ſoules of all other men, as if ſoules were deriued from ſoules, and bodies from bodies. And in deede at the firſt bluſh a man might thinke, that Chriſt Ieſus was of this minde when hee ſaide, *That which is borne of the fleſh, is fleſh, and that which is borne of the ſpirite, is ſpirite:* if it bee ſo that the name of *fleſh* in that place ought to be taken for the whole man, comprehending vnder it the body, ſoule, and ſpirite, and whatſoeuer excellent thing is in man, being conſidered in his corrupt nature, as the worde *fleſh* is commonly taken in the holy Scriptures, when it is oppoſed to the ſpirite, or to God. And for this cauſe many do not take this worde *fleſh* ſo largely,

Varietie of opinions touching the eſſence of the ſoule.

Iohn 3.6.

neither

neither in this place, nor in any other like to this, as if the ſpirite of man and the chiefe power of his ſoule were comprehended therein: but they reſtraine it to that part which they call ſenſuall, vnder which they vnderſtand not onely the body of man, but alſo thoſe powers of the ſoule, which we haue common with beaſts. Therefore they doube not to ſay, that the ſoule, which is called *vegetatiue* and *ſenſitiue*, like to that of plants and beaſts, is produced of the ſame ſeede that the body is: and that it is aſwel contained in the ſeede, as the matter and nature of which the body is compounded. Whereupon it would follow, that in this reſpect there is no difference betwixt the ſoule of man and the ſoule of beaſts and plants. They ſay well, that euery liuing creature hath but one onely ſoule, albeit there be diuers powers thereof in certaine creatures, in ſome more, in ſome leſſe. Hereof it is that they call that of plants by a more ſpeciall name *Vegetatiue*, becauſe it hath but this vertue and office only of which it taketh the name. And albeit the ſoule of beaſts hath the ſame vertue alſo, yet they call it not by the ſame name, but onely *ſenſitiue*, vnder which they place the vegetatiue ſoule that is in plants, as a power and propertie thereof. So likewiſe although the ſoule of man hath both theſe together, yet they call it not either *vegetatiue* or *ſenſitiue*, but onely *reaſonable*: vnder which they place the *vegetatiue* and *ſenſitiue ſoule* that is in beaſts, for powers and properties thereof, as before I ſaid, they placed the *vegetatiue* vnder the *ſenſitiue*. But I woulde very gladly, AMANA, bee inſtructed in that which thou canſt deliuer very well to this purpoſe, following this excellent matter: which will ſerue greatly to cauſe vs more ſpecially to vnderſtand the nature and immortalitie of the ſoule, the chiefe obiect whereat we aime.

Why one ſoule is called vegetatiue, another ſenſitiue, the third reaſonable.

Whether there be any thing mortall in the ſoule of man: of the diſtinction betweene the ſoule and the powers of it: of the opinion of Philoſophers, and what agreement is betweene them touching the ſoule of brute beaſts, and the nature and ſubſtance of it: of their opinion that derine the ſoule of man and the ſoule of beaſts from one fountaine: of them that aſcend higher, and of their reaſons. Chap. 82.

AMANA. That which wee read of Ieſus Chriſt his ſaying to *Nicodemus* in theſe woordes, *If when I tell you earthly things, yee beleeue not, howe ſhoulde yee beleeue, if I ſhall tell you of heauenly things?* may giue vs occaſion to ſay in like maner, that if wee can not knowe the earth, neither the body and ſoule of man, nor the nature and vertue thereof, howe ſhoulde wee attaine to the knowledge of Heauen Iohn 3.12.

and of those ſpirituall natures, of God and of his workes? And if wee can not comprehend in our ſelues the woorkes of our ſoule howe ſhall wee vnderſtand the woorkes of GOD in the whole world? And if wee be not able to conceiue them, doeth it followe therefore that hee doeth them not? and yet there are many that conclude after that manner. For they beleeue no more then they are able to knowe and comprehend by their naturall reaſon, according as they deale alſo with their ſoule. For becauſe they vnderſtand not what is the proper eſſence of it, neither can ſee it after it is entred into the body and ioyned therewith, nor yet when it departeth away, therefore they conclude, that it is no other thing, but as it were a fire that laſteth ſo long as there is matter agreeable to the nature of it, and is quenched when that faileth.

But for that which you deliuered to vs, ASER, of the ſayings of certaine touching the diuerſe kindes of ſoules, and the powers of euery one of them, it ſeemeth to mee that (vnderſtanding them as you ſay theſe men doe) one of theſe three things will followe of their opinion. For they muſt of neceſſitie yeelde to this, either that the ſoule of man is partly immortall and partly mortall: or that a man hath three ſoules, one immortall and two mortall: or laſtly, that the powers of the reaſonable ſoule, which wee call *Senſitiue* and *Vegetatiue*, are not of the proper eſſence and ſubſtance thereof, but onely of the body, and that they are inſtruments of the reaſonable ſoule, as members thereof. For I doubt not but they will readily confeſſe this, that the ſoule is immortall: and if that part of the ſoule which they call *Vegetatiue* and *Senſitiue*, be of the ſelfe ſame eſſence and ſubſtance, in that reſpect it ſhall be mortall. Nowe if wee ſo diſtinguiſh all theſe three ſortes of ſoules in man, that wee make three kindes of them, the firſt and principall ſhall be immortall, and the other two mortall. And if they will ſay, that they take not the *vegetatiue* and *ſenſitiue ſoule* in man, for two diuerſe kindes of ſoules, but onely for two ſundry powers of the reaſonable ſoule, I demaund of them whether theſe two powers are ſo ioyned vnto it, that it may be a ſoule as it is, both without them and with them, euen as before we ſaid that it might be with the body and without the body. I doubt not but euery one will anſwere mee to this queſtion, according to that opinion hee hath conceiued of the nature of mans ſoule. If the queſtion be made touching the ſoule of beaſtes, the Philoſophers agree well amongſt themſelues heerein, that it is of the ſame matter of which their bodies are compounded, whether it bee deriued and taken from the ſame, or whether it bee the proprietie of the matter. Therefore they

Of the diſtinction of the ſoule from the powers there of.

The ſoule of the beaſt is of a corporall ſubſtance.

they meane, that it is the Vitall ſpirite onely therein that giueth life vnto them, which is of a corporall matter and ſubſtaunce: or elſe that it is the temperature or temperament of the whole bodie generally, which is the proprietie of that matter. And ſo the ſoule in beaſtes ſhalbe the life it ſelfe, of which the Vitall ſpirites, or the temperament are the inſtrumentes. Which ſeemeth to agree well with that which *Moſes* ſaieth, *That the ſoule of the fleſh is in the blood thereof*, that is to ſay, the life, according as we ſhewed when we ſpake of the nature of blood, and of thoſe meanes by which it giueth life to the creatures. For when *Moſes* ſpeaketh ſo, a man might ſay that it is as much in effect as if he ſaide, that the blood is as it were the pipe and inſtrument that conueyeth life to the bodie, and that the Vitall ſpirites are the thing that giueth motion & ſenſe to the bodie, which is the ſame that we call Soule: neither is there any inconuenience to yeelde to this in regard of the ſoule of beaſtes. And albeeit wee ſee not with the eye howe theſe Vitall ſpirites, or the temperament of all the partes of the bodie, doe giue vnto it that life which it hath, yet a man may iudge and haue ſome knowledge heereof by the things wee ſee in nature, which haue ſome agreement and reſemblance with this. For we conceiue well, howe the flame is nouriſhed by the oyle and match that is in a lampe, or by the waxe and weeke that is in a candle. In which we ſee two ſortes of matter differing one from another, ioyned both together. Beſides, we ſee how that by meanes of this coniunction, and of the temperature and agreement that theſe two matters haue eache with other, the flame being kindled in them, is nouriſhed and preſerued. So likewiſe we propound the Vitall ſpirite in the bodies of liuing creatures, as a thinne flame engendered of the blood by vertue of the heart: and this flyeth as it were throughout all the partes of the bodie, diſtributing vnto it Vitall heate, which quickeneth it, and endueth it with that vertue by which it hath motion and ſenſe, and exerciſeth all her actions, ſo that euery member doeth his office. Nowe we ſee well in this compariſon the matter that is in the lampe or in the candle, and the temperature and agreement that is betweene the partes of it, and howe the flame is fedde and mainteyned after it is lighted. Wee may ſee alſo from whence this flame is brought to the lampe, and how this matter is lighted, and that neither the matter, nor the agreement and temperature thereof breede this flame of themſelues, but that it is brought from elſewhere.

Gen. 9. 4. Leui. 17. 14.

The Vitall ſpirite compared to the flame of a lampe.

It is engendred of the blood in the heart.

In like manner, we may eaſily conceiue that which hath beene told vs of the vitall ſpirite, and of the blood whereof it is bredde, and of the vertue and power of the heart in the generation of it. But one may

ſay

ſay vnto mee, that there is great difference betweene the compariſon we made of a lampe or candle, and of his flame, and betweene that which we haue ſpoken of the generation of the vitall ſpirite, becauſe this flame, which we cal the vitall ſpirit, ſpringeth of the ſelf-ſame matter, by which it is nouriſhed & preſerued, & is kindled there. And therfore it were requiſite that we ſhould further knowe what is the cauſe of this, as alſo why the life and motion that are therein, are inflamed by this vital ſpirite, and not by any other means whatſoeuer, whether it be the blood or the fleſh. And yet this ſpirite is as well of a corporall and bodily matter, as all the reſt, of which the body is compounded: ſo that it hath his originall of the ſelfe-ſame elements from whence that matter is deriued, out of which it ſpringeth. But of ſuch inquiſitours I woulde likewiſe demaund, from whence the heauens, the Sunne and Moone, with the other planets and ſtarres haue their motion, their light and properties. It is very certaine they can yeeld mee no other true cauſe, but that God hath created them of that nature, that hee hath ſo framed them, and that hee alwayes preſerueth them ſuch, by the diuine vertue and power of his prouidence. So I ſay to them, that wee ought not to ſearche for any other cauſe or reaſon of that we mentioned before, or goe any further, or mount higher in the inquiſition thereof. But foraſmuch as that which wee haue nowe deliuered of the nature and matter of the Soule, is proper to that Senſitiue and Senſuall ſoule which wee attribute to beaſtes, we muſt come more particularly to that that is proper to men, which wee call *the reaſonable ſoule*. This is that matter and poynt, about which the greateſt and moſt ingenious wittes haue moſt laboured and diſputed from time to time. For they that affirmed the ſoule of man to bee no other thing then the Vitall and Animall ſpirites, by means of which the body receiueth life, or the temperature and temperament of the humours, and matter of which the bodie is compounded, theſe men put no difference betweene the ſoule of beaſtes, and the ſoule of men. And as for them that take it to bee the breath, or a fire of which the naturall heate proceedeth, they iumpe in opinion with the former, who place it in the Vitall ſpirites. And they that ſay it is in the harmonie of the whole bodie, are of the ſame minde with them that place it in the temperament. So that according to the opinion of all theſe, the ſoule of man is nothing els but naturall heate, or els the Vitall ſpirite that is in the blood: as the Phyſicions commonly take it, whoſe conſideration reacheth not farther then to that they can comprehend by their naturall reaſon, following therein *Hippocrates*, who agreeable to this opinion ſaieth, that the

God the author of nature.

Sundry opinions of the reaſonable ſoule.

ſoule

soule is daily engendered, after that manner, which wee haue alreadie declared. But they that more diligently looke into the properties and excellent giftes, wherewith the reasonable soule is endued, know assuredly by their naturall reason, that these opinions are very vnworthy the noble excellencie thereof, and that they are of no force in regarde thereof. For they iudge very well, that the vnderstanding and reason with the discourses thereof, that the iudgement and such memory as it hath, that the discerning of good and euill, of thinges honest and dishonest, of vertues and vices, with the knowledge of humane and diuine thinges whereof it is partaker, are woorkes and actions, which cannot proceede from such matter as the elements are, as we haue touched else-where. Whereupon it followeth, that it is some other thing then the Vitall spirite, or the temperament of the bodie: and that it is of a farre differing nature from that of beasts, which consisteth in these thinges. And by the same reason also they conclude, that if the soule of man were of any such matter as to be the Vitall spirite, or the temperament of the bodie, it would follow that it were mortall like to the bodie, and that nothing shoulde remaine of it after the death thereof. Which thing they finde to be too much contrarie vnto that, which a man may iudge of the nature and substance of the soule by those effectes of it, that were euen nowe mentioned: which effectes are such as cannot agree to a corruptible and mortall nature, nor to any other then to a celestiall and immortall nature, like to that of the Angels and blessed spirits, which are endued with such vertues. But I desire to heare thee, ARAM, vpon the things now spoken of, that thou maiest goe on with the matter of our discourses.

The soule proceedeth not frō the elements.

Of the opinion of Galen, of Plato, and of Aristotle, touching the substance and nature of mans soule: of the opinion of Occam touching the Vegetatiue and Sensitiue power thereof, and of the distinction of soules he maketh in man: of the sentence of the Platonists, and of Origen touching the creation, birth and nature of the soule: of the coniunction of the Soule with the bodie, and the estate thereof in the same. Chap. 83.

ARAM. The Ancients speaking of man, often call him a great miracle: and indeede the more wee bend our mindes to consider of it, the more marueilous we shal find it to be. Insomuch as in the particular contemplation of the soule, which is truely man, I woulde gladly aske whether it were better, either to discourse Philosophically of this matter hauing store of argument, or by way of admiration to crie

Rom. 11. 33. crie out with S. *Paul*, *O the deepenes of the riches, both of the wiſedom, and knowledge of God*! Neuertheleſſe being drawen on with the ſame deſire that hath hitherto pricked vs forward, to ſearch out and to be inſtructed in the trueth, according to my knowledge I will goe forward ARAM, with thy ſpeech.

Galens opinion of the ſoule. For the cauſes then alleged by thee, out of them that conſider more diligently ỹ properties & excellent gifts of the ſoule, although *Galen*, who otherwiſe was a prophane man in reſpect of the knowledge of God, and an idolatrous worſhipper of nature, durſt not boldly determine what the reaſonable ſoule was, yet as for that which is commonly called the *vegetatiue* or *nouriſhing*, and the *ſenſitiue* or *ſenſuall* ſoule, he feareth not boldly to affirme, that it is no other thing then either the naturall and vitall ſpirits, or the temperament. But as for the reaſonable ſoule, he leaueth it in doubt whether it be of a bodilie nature, or of ſome other that is not corporall, and which ſubſiſteth by it ſelfe being ſeperated from the bodie. Neither doth he conclude any other thing, but that it is either a ſhining ſubſtance, and an ethereall body, that is to ſay, of a more pure and celeſtiall nature then any of the elements: or els that it is of a nature that is not corporall, but yet hath this body, by which he meaneth the *animal ſpirit*, to be as a chariot to carie it. *Plato* before him ſayd, that ſoules were litle portions taken from the ſubſtance of the celeſtiall fires: and hee maketh three parts of a mans ſoule, diuiding them according to the principall parts of the body, and thoſe inſtruments which they haue in the ſame. Which diuiſion is vnderſtood of ſome, as if he made ſo many ſorts of ſoules, as we haue ſhewed that there are principall powers and offices, which haue their ſeuerall ſeats and places aſſigned vnto them in the body. Therefore *Galen* mainteineth, that the *vegetatiue* and *ſenſitiue ſoule* is no other thing then the temperament of the liuer and of the heart, which are aſſigned to be the ſeats and chiefe inſtruments of the nouriſhing and vitall power and vertue. And as for the *animall* or *reaſonable* power, whoſe ſeat is commonly placed in the braine, we haue alreadie ſhewed his opinion. Now of this part, there are many, euen of them who greatly magnifie it, that are not yet well reſolued whether they ought to take it for the *animal ſpirit*, or for the temperament, or for an incorporeall nature that commeth elſwhere then from the body. *Ariſtotle* he calleth the ſoule by a new Greeke name, that ſignifieth aſmuch as a *perpetuall* motion, and ſayth that it proceedeth from a fift nature and beginning, which he calleth *Heauen*. But he ſpeaketh not ſo plainly, that a man may iudge by his words, what he thinketh of the reaſonable ſoule in man, whether it be mortall or immortall.

Galen. de plac. Hip.

Platoes opinion touching the ſoule.

Ariſtotles opinion of the ſoule.

mortall. Neuertheleſſe, he confeſſeth, that there is great difference betweene that power of the ſoule, which we call more ſpecially by the name of ſpirite, and betweene the other twaine, which he calleth the *Nutritiue* and *Senſitiue* powers. For he vſeth this worde Powers, and affirmeth, that theſe two firſt proceede onely from the bodie, and are bredde there, and that the *Vegetatiue* ſoule and power is more in the ſeede and burden, then the *Senſitiue*. But as for the third, hee ſaieth plainely, that it onely commeth from without els-where, and that this onely is diuine, not communicating her action with any corporall action.

Thus we ſee ſufficient agreement betweene the Philoſophers and the Phiſitions concerning the *Vegetatiue* and *Senſitiue* ſoule or power: but there is not ſo good accord about the reaſonable ſoule and power. Yea many great Diuines & Doctors agree with them in the two firſt points. For this cauſe *Occam* ſaith plainly, that there are two diſtinct ſoules in man, the one reaſonable, the other ſenſuall: the reaſon is, becauſe it is manifeſt, that the Senſitiue ſoule hath no actions, but inſtrumentall, that is to ſay, by meanes of thoſe inſtruments whereby ſhee exerciſeth her actions, and from which ſhe hath them. Whereupon he concludeth, that this ſenſuall ſoule ſeemeth to haue her originall and generation from the ſeede, and that it is either the temperament, or ſome facultie and power in the bodie. He confirmeth this opinion by another argument taken from the contrarie appetites and deſires of the reaſonable and ſenſuall ſoule: out of which he draweth this concluſion, *That it is very likely that theſe are two diſtinct ſubſtances, becauſe it ſeemeth inconuenient, in one and the ſame nature not diuided or diſtinguiſhed to place appetites ſo wholly contrary each to other*, Hee addeth farther, that it is a thing very agreeable to nature, that euery liuing creature ſhoulde beget his like: therefore man begetteth man like himſelſe, at leaſtwiſe in reſpect of the Senſitiue ſoule, if not of the reaſonable ſoule. Whereupon it followeth, that the *Vegetatiue* and *Senſitiue* ſoule proceede from the nature of the ſeede. The Platonicall Philoſophers were of opinion, that ſoules were bred in heauen, and were taken out of the diuine nature as a portion thereof, and that there they were inſtructed and adorned with ſundry ſciences, with knowledge and vertue: and that afterwarde beeing giuen of God, they deſcended from thence into the bodies of men, as into ſtinking, filthy, and contagious priſons. Whereof it followed, that through the infection of theſe priſons they were corrupted by euill affections, as it were with the filthineſſe of them. So that they forgate all thoſe gifts and celeſtial vertues wherewith they had been endued and adorned in their firſt birth, and which

Occams opinion of the ſoule.

Of the creation of ſoules according to the Platonills.

which they had brought with them. And being thus detained as priſoners in this darke and filthy priſon, they could no more vſe all thoſe goodly gifts, but onely ſo farre foorth as they were taught and inſtructed againe by doctrine, which in reſpect of them may be compared to a light brought to priſoners kept in a darke dungeon, to light & refreſh them. For this cauſe thoſe that were of this opinion affirmed, that the knowledge of men is but a remembrance and calling againe to minde of that which their ſoules had learned and did know in heauen at their firſt birth, before they entred into their bodies, according as we heard euen now. For being deſcended into this baſe and obſcure priſon, and hauing forgotten that which they knew, their memories are rubbed vp by doctrine and inſtruction beſtowed vpon them, which kindleth againe theſe celeſtiall ſparkles of their mind, and portions of the diuine fire, by inflaming them and cauſing them to burne, that were almoſt vtterly quenched. Wherupon like Philoſophers they conclude, that ſoules ſo infected by deſcending and entring into their bodies, cannot returne againe nor be receiued into heauen, and into the place aſſigned for the bleſſed ſpirits, vnleſſe they returne pure and cleane, & decked with the ſelfe-ſame ornaments wherwith they were adorned at their firſt birth. And this (they ſay) may bee wrought by good inſtruction, by vertue & by good workes: or otherwiſe they ſay they haue ſundry purgings being ſeparated from their bodies. Some diuines among the Grecians haue followed, at leaſt wiſe in ſome part, the opinion of theſe philoſophers, & by name *Origen*, of whom *S. Auguſt.* thus writeth: *But we may marueile much more, that ſome beleeuing with vs, that there is but one only beginning of all things, & that no nature which is not God, can haue any being but from the Creator, neuertheles would not beleeue rightly and ſimply this point of the creation of the world that is ſo good and ſimple, namely, that God creating all thoſe good thinges that were after him, although they were not the ſame that God is, notwithſtanding they were al good. But they ſay, that the ſoules not being parts of God, but made of God, ſinned in departing from the Lorde, and ſo by ſundrie degrees according to to the diuerſitie of ſinnes, from the heauens vnto the earth, haue merited ſundry ſortes of bodies to be as it were their chaines and fetters.* This ſay they, *is the world, and this was the cauſe of making the worlde, not to the ende that the good things might be created, but that euill things might be ſtayed and repreſſed. Of this opinion is Origen, who is worthily to be blamed.* Theſe are the very wordes of this great Doctor of the Church. And by that which followeth in the ſame place, hee plainely confuteth *Origens* errour, who in his firſt booke of *Beginnings* writeth, that things without bodies were firſt made of God: and that amongſt

Lib. 11. *chap.* 23. of the citie of God.

Origens opinion of ſoules.

mongeſt ſpirituall things, our ſpirites or mindes were alſo created, which declining from their eſtate and dignitie were made or named ſoules, of which the Greeke worde ψυχὴ ſignifieth, as it were to grow colde, and to decline from a better and more diuine eſtate; beeing ſo called, becauſe it ſeemeth that the ſpirite or mind is waxen cold, & fallen from this natural and diuine heate. Therfore the ſoule lieth now in this eſtate and condition, but when it is repaired & amended, it ſhal returne againe to the condition of a ſpirite or mind. Which being ſo, it ſeemeth that the departing and declining of the ſoule is not alike in all, but is turned either more or leſſe in the ſoule: and that ſome ſpirites or mindes doe yet retaine ſomewhat of their firſt vigour, other ſome, either nothing at all or very litle. Theſe ſoules by reaſon of many defects of the ſpirit, ſtood in need of more groſſe and ſolide bodies: ſo that for their ſakes, this viſible world was made & created ſo great, that it might containe all thoſe ſoules which were appointed to bee exerciſed therein. And foraſmuch as all of them did not depart alike from goodnes, the Creator of all things tooke vnto himſelfe certaine ſeedes and cauſes of varietie, to the ende that according to the diuerſity of ſinnes, he might make the worlde variable and diuers. This is *Origens* ſentence concerning ſoules, which ſelf-ſame opinion we may reade alſo in Saint *Hierome* writing to *Anitus*: whereby wee may ſee howe this opinion agreeth in part with that of the Platoniſts. For the greateſt diſagreement betweene them conſiſteth heerein, that theſe Philoſophers attributed the cauſe of the infection of ſoules to the bodies into which they were ſent frrom heauen. And *Origen*, with many that followed him, ſuppoſed that the ſoules were ſent into bodies as priſoners, to bee puniſhed for their offences committed in heauen. From ſuch fancies haue iſſued ſo many dreames about ſoules as are to be read in infinite writings. But doe thou, ACHITOB, take occaſion hereupon to continue our diſcourſes.

Of the opinion of the Platoniſts, and ſome others touching the ſubſtance of mens ſoules: in what ſence not onely the Poets and Heathen Philoſophers, but alſo S. Paul haue ſaide, that men were the generation and Image of God: of their errour that ſay, that ſoules are of the very ſubſtance of God: of the tranſmigration of ſoules according to the opinion of the ſame Philoſophers. Chap. 84.

ACHITOB. It is woonderfull to conſider, howe harde a matter it is to finde out the trueth of ſuch thinges, as are commonly diſputed of, becauſe notwithſtanding any ſoluuon or anſwere that is made,

made, yet still some doubt may arise in our mindes: insomuch as there is no poynt howe doubtfull soeuer it bee, but that a man may alleage likelihood both with it and against it. But this commeth to passe, especially in matters of greatest reache, the difficultie of which is so much the harder to be defined, as the true knowledge thereof is more necessary for vs. Those men therefore are happie, who are assured of that which they beleeue, by certaine testimonies out of the worde of trueth: especially when the question is concerning the soule, which is the instrument of God whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuinitie.

Nowe my companions, by your three former discourses wee may gather both what agreement and what difference there is amongest those whome you haue mentioned, touching their opinions, as well in regarde of the birth of soules, as of their distinction, diuision, and corruption. For they agree herein, that they are not engendred with the body, neither of the same seede and matter, at least wise the reasonable soule: but say that it is of a celestiall, diuine and immortall nature. But herein they disagree, in respect of the nature of the matter, and about the time, creation, and birth of the soule, and also in regard of the meanes, by which it is defiled and infected with sinne. The Platonists affirme, that the soule is so extracted out of the diuine nature, that it is a part and portion thereof. Which thing cannot agree with the nature of God, because it would folow therupon, that it were not one, but might be diuided into diuers parts: and that those partes of which the soules should be created, might be subiect to the pollution of sinne, a thing too contrary to the nature of God. Or else they must say, that there is but one soule in all and through all, and that God is this soule. And this were to fall into their opinion who said, that God was the soule of the world, and that the worlde was his bodie: which is farre from the trueth. For if it were so, then must God bee mortall and corruptible in respect of his body, and that still one part or other should be corrupted, as we see corporall things daily to corrupt. On the other side, God should not then be infinit and incomprehensible, as he is: neither is it the worlde that comprehendeth and containeth him, but it is he who comprehendeth & containeth the world. Wherfore neither is the world God, neither is God the world, but the Creator thereof, and he by whome it is and doeth consist. So that forasmuch as all these opinions are very strange, and vnwoorthie the diuine nature, they deserue not that we should stay any longer in them, as they that ouerthrowe themselues. But I knowe well, that some would haue that place alleged out of the Poet by Saint *Paul*, to serue

The Platonists opinion of the soule confuted.

God is not the soule of the world.

their

their fantasticall opinion, where it is said, that *We are the linage and generation of God.* For Saint *Paul* doeth not alleage it onely as an opinion of an Heathen Poet, but doeth also approoue and confirme the same, taking his argument from thence, that our soule beeing of a spirituall and diuine nature, wee ought to make the same account of God, whose linage and generation wee are. Nowe albeeit the Apostle speaketh thus, yet his meaning is not that the soules of men are of the verie substaunce and essence of God, as wee say that the Father, the Sonne, and the holy Ghost, are one and the same essence and substance in the the vnitie of God, beeing distinguished, and not diuided into three persons. Neither doeth he meane, that the soules are engendred of the proper essence and substance of God, or that they proceede from it, as wee say that the sonne is begotten of the Father, and that the holy spirite proceedeth from the Father and the Sonne, according as it is testified vnto vs in the holy Scriptures. But hee woulde haue vs learne, that the soule of man is of another nature and substance, not onely then the bodie of man is, but also then the soule of beastes, and that the nature and substance thereof is celestiall and diuine, not because it is drawen from the very substance and essence of God, but by reason of that difference which is betweene the soule of man, and the bodies and soules of beastes: and also in regard of that agreement which is betweene it and the diuine nature, both becausse of the immortalitie of the soule, as becausse it approcheth more neere to the nature of God then of any other creature, except the Angels, whome wee say also are of a diuine nature and celestiall, for the like reason. For if the Angels and soules of men were of the proper substance and essence of God, they should not bee creatures, but Gods themselues, equall in substance and essence with him, as wee say of the Sonne begotten of the Father, and of the holy Ghost proceeding from them both, in the matter of the vnitie & trinitie of the diuine nature: which by this meanes shoulde bee diuided into partes, and so nothing at all resemble the fountaine and substance from which they are drawen, as I shewed euen nowe. And albeit the Philosophers and Heathen Poets did not so well vnderstand this matter as Saint *Paul*, neuertheless when they sayde, that the soule of man was of the diuine nature and part thereof, it is very likely they had regarde to the reasons touched by mee, not meaning that it was of the very substance and essence of God. I speake of them that were of greatest vnderstanding and that wrote best: and namely of them that did best vnderstande the Philosophie of *Plato*, For hee confesseth and testifieth

Act. 17. 28. *Aratus. Phæ.*

How men are the linage of God.

Platoes opinion of *Dæmones*, or celeſtial ſpirits.

plainly, that the Angels themſelues both good and bad, whome in his language he calleth *dæmones*, as the other Grecians doe, are creatures of another eſſence and ſubſtance then God is of, and that they are not immortall of themſelues, but haue their immortalitie of God their Creator, who both giueth it and preſerueth them in it, and could take it from them if hee would, and diſſolue them as well as hee hath made them. Nowe if he ſuppoſed God to ſpeake ſo to his Angels, and to declare theſe things vnto them, a man may eaſily iudge, that hee placeth not the ſoules of men aboue the Angels, whome hee taketh to be of a more excellent nature, as he ſheweth euidently by that which he hath written of them both. In which writing wee may ſee manie things touching theſe matters, which come neerer to the doctrine of the holy Scriptures and of true religion, then in the writings of many others, who yeelded no further then they were able to knowe and conceiue by naturall things, without going any further. For they doe not conceiue ſo well either of the nature of God, or of that of Angels, or of the ſoules of men, as this Philoſopher doeth. Moreouer, we are to know, that *Plato* had other helpes, and more light then from his natural reaſon, whereby he attayned to the vnderſtanding of that, which others were ignorant of, who buſied themſelues onely about nature and naturall things. For hee conuerſed with the Egyptians, as *Pythagoras* did before him, of whome they learned manie points touching diuine things, which they ſhould neuer haue learned of the Grecians, nor out of their Philoſophie. For the Egyptians had great acquaintance and familiaritie with the people of Iſrael that dwelt in their land, and with many of the ancient Patriarkes, of whom they had learned manie things of the diuinitie, and of the nature of ſoules. But all they that haue beene deſtitute of the chiefe light of the ſpirite of God, haue ſtill mingled many dreames amiddeſt their writings, as we haue alreadie heard, and ſhall heare more in the ſequele of our ſpeech. Yet firſt we will note, howe not onely manie amongſt the Heathen Pphiloſophers, but alſo amongſt the Chriſtians haue imagined that the ſoules of men are the ſubſtance of God. I omit to ſpeake of the Heretikes, as the Priſcilianiſts, and ſome others that haue been of this opinion, but I wonder at *Lactantius*, a man of a right Chriſtian heart, who ſeemeth to haue beene of this opinion. And there haue beene ſome, that reaſoned after this manner, that if it bee to bee vnderſtood, that of the breath iſſuing foorth out of the mouth of God, the ſoule was created and inſpired into the body of man, then it followeth thereupon, that it is of his verie ſubſtance, and equall to that wiſedome which ſayeth, *I am come out of the mouth*

Plato dwelt with the Egyptians.

Lactantius lib. 2. cap. 13.

Eccluſ. 24. 5.

of

of the most High. But that wisedome saieth not, that shee was breathed out of the mouth of God, but that shee came out of it. Now as when we breathe, we make a blast, not of our nature whereby we are men, but of this ayre rounde about vs, which wee drawe in and out by breathing: so the Almightie God made a blast, not of his nature, nor of this creature of the aire rounde about vs, but euen of nothing. Which was saide very fittely to haue beene inspired or breathed, when it was created in the bodie of man by God, who being himselfe incorporeall, and not of a bodily substance, made the soule also incorporeall: but yet he beeing vnchangeable, made the soule mutable, because himselfe beeing vncreated made that a creature. The Soule created of nothing.

But let vs goe on with the Philosophie of the Platonists. Wee haue heard their opinion touching the birth of soules, their entrie into the bodie, and the pollution which they receiue thereby: namely, that the soules of men are created long before their bodies, but are afterwarde sent into them when they are begotten and borne in the worlde, at which time they are defiled, as hath beene declared. But further, according to the opinion of *Pythagoras*, who is sayde to bee the first Authour thereof, they imagined, that after a soule was once entred into a bodie, it neuer ceased to goe from body to body, entring into one bodie out of another. So that when it went out of one bodie it entred into another, whether it were of a man, or of a beast, or of a plant. For they put no difference betweene the bodies of any liuing creatures whatsoeuer: but spake, as if euerie soule were fitte for euerie bodie: so that according as euerie soule guided and gouerned it selfe in that bodie in which it had liued before, it was receaued into another bodie, beeing such a one as it had deserued, eyther by her vices, or by her vertues. Therefore those that had taken the way of vertue, entered into humane bodies woorthie their vertue, into such as had beene called to honourable offices and estates: and as vertue had preuayled most with euerie one, so were they more or lesse honoured in their bodies. And if so bee they had ledde a brutish rather then a humane and reasonable life, they passed into the bodies of plantes, or of beastes, whose nature resembled the life which they had ledde in their former bodies. This *Transmigration of Soules* they called *Regeneration*, because it was vnto them as it were a generation and newe birth, in respect of their life and conuersation, which before they ledde in the worlde. Moreouer, they accounted this regeneration to be a kinde of purgation and satisfaction, because that by this meanes Of the transmigration of soules. The regeneration of the Pythagoreans.

euery soule was punished or rewarded, honoured or dishonoured, according to her worthinesse or vnworthinesse, and that so long vntill shee were reduced to her first and right estate. There haue beene Heretikes of olde, who following the opinion of the Platonists, affirmed, that no soule coulde bee fully purged and bee at rest, and cease from passing out of one bodie into another, vntill such time as it hath done and finished whatsoeuer can bee done in the worlde, whether good or euill: accounting both euill deedes and good deeds, vices as well as vertues to bee a kinde of penance and purgation of soules. Besides, these Heretikes affirmed, as the Libertines their successours doe the like in our dayes, that there was no sinne but onely in the opinion and fancie of men, and that it is but a conceipt in their minde that breedeth this opinion.

A fond opinion of certaine Heretikes.

Nowe when I thinke vpon this manner of regeneration and passage of the soule from one bodie to another, I muse howe it is possible that euer any men, especially those that are taken for such great Philosophers, should fall into such foppery, and aboue all how *Plato* shoulde bee of that opinion, who is by them surnamed, *The diuine*. For first of all, we haue alreadie learned by our discourses of the nature both of body and soule, that the soule cannot dwell nor exercise her offices in any other then in the bodie of a man, seeing that is the true forme and perfection of man and of that kinde, without which hee cannot bee man. Wee may say the same of the soule of beastes and of plants. For if euery creature had not his proper forme, and some thing in which the perfection of it consisteth, without which it cannot bee that which it is, and by which it differeth in kinde from other creatures, there woulde bee a woonderfull confusion throughout all nature, yea the whole order thereof woulde bee ouerturned. For all kindes of nature shoulde bee confounded together, neither shoulde there be anie one kinde certaine and distinct: which thing is contrary to all naturall reason, and to all order appointed by God. Therefore it is a very hard matter to beleeue, that euer any man of a founde minde and good iudgement, would admitte of such a fantasticall opinion. But wee may learne of thee, ASER, in proceeding with the matter of our discourse, what thou hast learned of skilfull men concerning this that *Plato* hath written of this transmigration of soules.

Against the tranimigration of soules.

The

The chiefe causes, as learned men thinke, that moued Pythagoras, and Plato to broache the transmigration of soules and transformation of bodies: the ancient opinion of the Iewes touching the same thing. Chap. 85.

ASER. The worlde was neuer without certaine wittie men, that boasted they coulde answere vpon a sodaine to any thing that shoulde be demaunded of them. And there haue beene alwayes some others, that in euery controuersie and disputation mainteyned one while this part, and by and by the contrary: which hath giuen occasion as I thinke, to certaine of the auncient Philosophers to beleeue, that a man can know nothing perfectly, and that no man ought certainely to determine any thing otherwise then vpon his bare and simple opinion. But in my minde this consideration will finde but fewe defenders nowe adayes, except it bee amongst the ignoraunt, who leauing all search of things, liue onely at all aduenture, or else amongest them that beleeue euery thing that is tolde them, and are ledde with euerie sentence, which they heare of others, without any further inquirie made of the reason thereof. Nowe as we would bee loath to perish with the ignoraunt, so wee must beware that wee commit not our selues and our beleefe so easily to the daunger of other mens errours. And in deede oftentimes wee iudge not aright of their meaning, namely when the question is concerning the sense of their writing. As I purpose to let you see my companions, in that which hath beene alreadie spoken of *Plato*.

I haue learned of manie skilfull men, that *Pythagoras* and *Plato* neuer beleeued that transmigration of soules into manie bodies, which we reade in their writings, but that by these fayned kindes of speech, their meaning was rather to withdrawe men from beastly affections, vnwoorthie their nature, and thereby to paint out and to expresse the diuersitie of those affections, and to set them as it were before their eyes: thereby to declare vnto them, howe by reason of their vnruly affections they resemble all other creatures, and chiefely brute beastes. Wherefore wee may with good reason call man a little worlde, if there were no other cause but this, albeeit in this respect it standeth not with his honour and credite. For there is no kinde of beast whatsoeuer, nor yet of any other creature vnto which hee doeth not in some sort transforme himselfe by his affections and by his maners and vices. For when he pleaseth, he transformeth himselfe one while into a sheepe, then into a woolfe, a-

Why Plato inuented the transmigration of soules.

gaine into a foxe, or into a hogge, or into a dogge, or into a beare, or into a Lion, or into some other such like beast. Moreouer, sometimes hee transfigureth himselfe, not onely into one kinde of beast, but into many together,, and yet those very differing and contrarie the one from the other. And as he can at his pleasure transforme himselfe into an Angell, so doeth hee likewise turne himselfe into a Diuell. It is not then altogether voyde of reason that *Plato* sayeth, that the nature of man is as it were a monstrous nature: yea hee compareth it to a Monster, whose vppermost part resembleth a Virgine: whose breast, which is the middest, is like to a Lyon: and the lowest part, to a barking and bawling dogge. For hee compareth the highest part to a Virgin, because hee placeth reason in the head, as in the proper seate thereof, and of the *animal powers of the Soule*, for their nature and office sake. Next, hee saieth that the breast resembleth a Lion, because he taketh the heart to bee the seate of the Vitall power of the Soule, and also of the affections, that often may well bee likened to a Lion and to furious beastes. Lastly, hee compareth the lower partes to dogges, because that part is appoynted to be the seate of the naturall and nourishing power of the soule, and of the generatiue vertue, as that which is very brutish and giuen to all carnall pleasures, and chiefely to fornication. If then a man cannot moderate his affections and concupiscences, hee maketh himselfe like to so many beastes, as hee hath affections holding of their nature. This also is the cause, why the spirite of God in the holy Scriptures, so often compareth men to sundry sortes of beasts, to teach vs that they are as it were transformed into them, and into hideous and horrible monsters, to the ende they might bee the more ashamed of themselues: and that knowing howe they turne themselues into beastes and into Diuels by their vices, they should learne also, howe contrariwise through vertue they become men of beastes, and angels of Diuels. Therefore it is very like, that *Pythagoras* and *Plato* had respect to this which hath beene saide in those transformations and transmigrations of soules of which they spake. I thinke also that the Poets, following the same inuention haue for the like reason, fayned the transformations of men into diuers beastes, and into other creatures forged by them: but men through ignorance haue taken them in a wrong sence, and so reaped small profite by them. No marueile then if this hath happened both to Philosophers and Poets in their doctrine and manner of teaching, seeing there are so manie that profite so little by the doctrine of the holie Scriptures themselues, and by the

Mans nature compared to a Monster.

How men become like to beasts.

The ignorant wrest the sence of good writers.

the studie thereof. For were there euer any Heretikes, that did not wrest the sence of manie places of Scripture to make them serue for their heresies? And doe wee not dayly see the like in all seducers and false prophetes? It is verie certayne, that there were neuer anie so absurde and straunge heresies, which the fauourers of them haue not laboured to mainteyne by the holy Scriptures themselues.

But to returne to our purpose, what meaning soeuer the Authors and inuenters of such things had, their doctrine was so vnderstood, that manie helde this opinion, that mens soules passed from bodie to bodie, as we haue heard. Insomuch that this errour howe grosse soeuer it were, came not onelie to the Iewes, but to the Christians also, who boast of true religion, and of the authoritie and knowledge of the holy Scriptures. I speake not of the Manichees auncient Heretikes, who were open mainteiners of this opinion. But what shall wee say of them, who not onely haue their braines infected with this follie, but, which is woorse, imagine they can confirme and proove it by testimonies out of the worde of God? As where it is reported, that when *Herode* hearde the fame of Christ Iesus spread throughout all Iudea, hee sayde, *This is Iohn Baptist: hee is risen againe from the dead, and therefore great woorkes are wrought by him.* And Saint *Luke* sayeth expressely, *That Herode doubted, because that it was sayde of some, that Iohn was risen againe from the dead: and of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.* We reade likewise that when Iesus Christ demaunded of his disciples, saying, *Whome doe men say that I, the Sonne of man am?* they answered, *Some say, Iohn Baptist: and some Elias: others, Ieremias, or one of the Prophets: and some that one of the olde Prophets is risen againe.* A man may iudge by these speeches, that not onelie *Herode* was tainted with this Pythagoricall and Platonicall opinion, but also that it was very common among the Iewes with whome hee conuersed, and whose religion hee followed, at least in part and in outwarde shewe. For Iesus Christ was knowen well enough in Iudea, and in Galilee, and amongst all the Iewes, as it appeareth by the testimonie of the Euangelists. They knewe his kinred according to the flesh, and coulde tell that he was brought vp in Nazareth in the countrey of Galilee: for which cause they called him him a Galilean, a Nazarean, a Carpenter, the sonne of a Carpenter, and the sonne of *Ioseph* and *Marie*. They saide that they knewe his brethren and sisters, whereby according to the Hebrewe manner of speaking, they meant his cousins, Neeces and his kinred: taking

Math.14.2. marke 6.14.

Luke 9.7,8.

Mat.16.13,14. luke 9.19.

Of the Iewes opinion of the transmigration of soules.

Mark.6.3. mart.13.55,56 iohn.6.42.

occasion thereby to despise and reiect him. But on the other side, many seeing the woorkes and miracles which hee wrought, were constrayned to passe farther, euen *Herode* himselfe, hearing onely the fame that went of him throughout the countrey: so that some tooke him to bee that Christ, others, to be some great Prophet. And of them that helde him for a Prophet, it appeareth by those sundry opinions that were among the people, that they did not thinke him to bee a Prophet borne at that time, but that some one of the olde Prophets was risen againe in him, not in bodie but in spirite. For they knewe well whence hee issued in respect of his bodie, as that which was commonly knowen throughout the countrey. Therefore it is easie to iudge that they spake of resurrection in regarde of the soule, as the skilfullest Interpreters expounde these places, referring these speeches of *Herode* and of the people vnto that Pythagoricall opinion, of the transmigration of soules from bodie to bodie. For according thereunto, those soules that had behaued themselues vertuously in their first bodies in which they dwelt, were sent into other more honourable bodies, endued with greater giftes of God according to their deseruing. Nowe because Saint *Iohn* the Baptist had not the gift of miracles annexed to his Ministerie, neyther did woorke anie all his life time, it might bee thought that this gaue occasion to *Herode* to thinke thus of him, that beeing risen againe from the dead after a Pythagoricall manner, hee had this gift and vertue added vnto his former graces, that so he might haue the greater authoritie. Neither ought wee to thinke it verie strange, if a great part of the Iewes were infected with manie foolish and naughtie opinions, seeing they were not onely corruptly instructed by their teachers, but also had sectes amongst them there, which plainely denied the resurrection of the bodie, the immortalitie of soules, and that there was any Angel or spirite. Therefore wee see their great brutishnesse who woulde ground their transmigration, vpon that which is saide in the Scriptures touching the opinion of the Iewes in this point, which notwithstanding is openly reprehended and condemned by the selfe-same worde of GOD. True it is, that the ignorance of the true sense thereof gaue occasion to many to fall into such dreames. For the Lorde speaking thus by *Malachie*, *Beholde I will sende you Elijah the Prophet, before the comming of the great and fearefull day of the Lorde*, the Iewes vnderstood this place diuersly. Some of them thought, that the auncient Prophet Elias, who was rapt vp into heauen, shoulde be sent againe in proper person: others vnderstoode it onely of the transmigration of

Mala.4.5.

his

his ſoule and ſpirite into an other body. For this cauſe they asked of *Iohn Baptiſt* whether hee were *Elias*: but Ieſus Chriſt himſelfe expounded thoſe wordes of *Malachy*, and declared vnto the Iewes that *Iohn Baptiſt* was that *Elias* which ſhould come, and that although hee were come yet they did not knowe him. For when he ſpake ſo of him, hee meant not that hee was the very perſon of *Elias* in body and ſoule, or that the naturall ſoule and ſpirite of *Elias* was entred into his body: but his meaning was according as the Angel ſpake to *Zachary*, when he tolde him of the Natiuitie of Saint *Iohn* his ſonne, ſaying, *He ſhall be filled with the holy Ghoſt, euen from his mothers wombe. And many of the children of Iſrael ſhall he turne to their Lorde God. For he ſhall go before him in the ſpirite and power of Elias.* A man may eaſily iudge by theſe words, that he meant not to ſay, that the naturall ſpirite of *Elias* ſhoulde enter into the body of Saint *Iohn Baptiſt*, but that God would giue a ſpirite adourned with ſuch giftes and ſpirituall graces, and with ſuch zeale and conſtancie as he gaue long before to *Elias*. Therefore he addeth *power* vnto *ſpirite*, thereby to declare the better what is meant by Spirite. And before he ſhewed the meanes whereby this ſpirite ſhoulde be giuen him, when he ſaid, that hee ſhould be filled with the holy Ghoſt from his mothers wombe: that is, with the gifts and graces thereof, as the Scripture calleth them ordinarily. Afterwardes alſo, the Angell declareth more at large, after what manner Saint *Iohn* came in the power and ſpirite of *Elias*, ſignifying that hee ought to behaue himſelfe and to doe as *Elias* had done in his time, and as *Malachy* had foretolde of him. Moreouer, we haue in the Scripture other kindes of ſpeaking, that agree very fitly with this of the Angel, ſo that the one may well ſerue to open the other. For it is written of *Moſes*, that *the Lorde did ſeparate of the ſpirite that was vpon him, and did put it vpon the ſeuentie ancient men*, whom he appointed vnder him to be an helpe and comfort vnto him in the gouernement of the people of Iſrael: and when the ſpirite reſted vpon them they prophecied continually. Euery one knoweth, that the ſpirite of *Moſes* whereof the Lord ſpeaketh, is not his naturall ſpirite: but that he meaneth by this ſpirite, part of the gifts and graces which *Moſes* had receiued of the Lord, ſuch as were neceſſary for their charge: as likewiſe he gaue to *Moſes* according to the charge committed to him. Some alſo vnderſtand this ſeparation of the ſpirite of *Moſes*, to be onely a communication of the graces of the ſpirite of God, like to thoſe which *Moſes* had receiued for his charge that was giuen to thoſe, who were ioyned vnto him for his helpe. Nowe if wee take it in this ſenſe, we may ſay, that God vſeth this manner of ſpeech, the better to let vs vnderſtand

Iohn 1.21.
Matth. 11.14. and 17.12,13
Luke 1.15,16, 17.
Numb. 11.25.

stand thereby the nature of his gifts and graces, and the meanes hee obserueth in dispensing of them. For hee doeth not onelie distribute so much as is needefull for them whome hee mindeth to employ in his woorke, but giueth also vnto them such manner of graces as are requisite for the worke, as Saint *Paul* testifieth. Besides all this, his purpose is also to teach vs what agreement there is betwixt all his giftes: as likewise what vnitie proceedeth heereof betwixt them that are partakers of these gifts, whereby wee may perceiue, that they come all from one spirite, which, albeit God thereby powreth out his graces in so great abundance, is yet a fountaine and sea that is not onely not dried vp, but not so much as any way diminished.

1.Cor.12.11.

The fountaine of Gods graces diminisheth not.

Thus wee see howe one and the same Spirite of GOD gouerned *Moses*, and the rest that were ioyned with him, inspiring them all with his grace, and distributing to euery one according to his measure: as the winde is dispenced into many Organ-pipes all at once, according to their seuerall capacitie, and according to that sound which euery one is to yeelde for the making of a good harmony: or as many Candles or Lampes are lighted by an other, with the same fire wherewith that was first tined. Also wee are to vnderstand in this sence, the request that *Eliseus* made to *Elias*, when hee demaunded a double portion of his Spirite, because hee succeeded him: in regarde whereof hee stoode in neede of such giftes and graces of Gods Spirite, as *Elias* was guided by, that hee might faithfully execute his charge as hee had done before. Thus wee see howe places of Scripture expound one an other, and howe little they help the Pythagoreans: of whome I woulde not haue made so long a discourse, if this foppery were driuen out of mens braines, and namely, among Christians. For to this day there are too many fantasticall heades (I say not amongest true Christians) but amongest them that falsely beare that name, who are as much or rather more infected heerewith, then any Pythagoreans or Platonists in former times. And for this cause, AMANA, I leaue you to goe on with this point, that afterwardes wee may returne to our chiefe matter of the nature, generation, and immortalitie of the soule.

2.King.2.9.

Of

Of the Pythagoreans of these dayes amongst Christians, and of their foolish opinions: of the opinions of many doctors and diuines touching the creation and ordinary generation of mens soules: of the moderation that ought to be kept in that matter: of the cause of the filthinesse and corruption of mans soule. Chap. 86.

AMANA. There was neuer yet any opinion, errour, or heresie so strange or monstrous in the world, which hath not always found men enow to receiue it, so that there were authours and masters to broach it abroad. For God doeth thus punish the curiositie, ingratitude, malice, and peruersenesse of men, and that contempt of his word and trueth, which is ordinarily in them, together with the pleasure and delight they take in vanitie and lies. Wherefore God through his iust iudgement deliuereth them vp into a reprobate sence, insomuch as they can not but reiect the trueth continually and embrace that which is false, according as he often threatned them, and foretolde it by his Prophets and Apostles. And this is the cause why the Pythagoreans do at this day find men voide of sense and vnderstanding who cleaue to their fantasticall opinions, and why Epicures and Atheists are neuer without a great number of disciples.

Esay 29.14. 2.tim.3.2,3. 2.thes.2.10,11.

Now albeit these men be in truth most blockish & grosse beasts, yet we cannot perswade them so, nor many others also, who imagin they know much. For there are euen doctors and some that read lectures in Vniuersities, who keepe not their opinion of the transmigration of soules so secret to themselues, but they make some profession therof, at leastwise amongst their schollers and familiar acquaintance. There are some also, who, boasting of the knowlege of tongues & of the turning ouer of many antiquities, haue published this fancie of theirs in books written by them: yea they themselues are perswaded, and they would make others beleeue the same with them, that their soules are the very soules of some famous personages that haue liued heretofore in the world, & that they haue alredy passed through many excellent bodies, which haue done great things: as likewise they promise to themselues, that they shal bring to passe great matters, seeing they haue their souls. True it is, that according to our maner of speaking we say sometimes of such as agree in manners with others who haue liued before them, that their soules whom they resemble is entred into them, & that the others are raised vp in their persons. For example sake, if there be a cruel tyrant like to *Nero*, we say that *Neroes* soule is entred into his body, and that *Nero* is raised vp in him. But yet euery one knoweth well enough, that we vse to speake so by reason of the agreement of natures and of manners, not because of any transmigration of soule.

The Pythagoreans of our time.

Of the true transmigration of soules.

And

And this may be ſpoken in reſpect of that Deuilliſh ſpirite, which poſſeſſeth the wicked and ruleth in them: as wee ſay of the Spirite of Gods ſeruants in regarde of his vertue, that it is giuen to ſuch as reſemble them and haue receiued the ſame graces from aboue. For as the holy Spirite, who wrought heeretofore in others, worketh nowe alſo in them that haue receiued like grace: euen ſo it is ſaide of that euill ſpirite in regarde of the wicked, who are all led with the ſelfe-ſame ſpirit of Sathan. Wherefore he doth ſuch workes in them whome hee nowe poſſeſſeth, as he wrought heeretofore in their predeceſſours. So that in this ſenſe it skilleth not though wee ſay that the ſpirite of one entreth into another, who ſucceedeth him in the ſame wicked works. But the *Pythagoreans* of whome I nowe ſpeake, take it not ſo, but as hath bin already declared. And to ſet the more colour vpon this ſo ſtrange an opinion, their prophaneneſſe is ſuch, that they dare to alleadge thoſe places of Scripture, which were ſpoken of in the former diſcourſe, whereby they labour to perſwade themſelues and others alſo with them, that the worde of God confirmeth the ſame. No doubt therefore, but that they who haue yet ſuch toyes in their head, are not without others alſo: yea, there is no queſtion, but that there are wonderfull puddles of errours and of very ſtrange hereſies in their fantaſticall braines, ſo that they are ougly monſters among men, and would be abhorred of euery one, if that which they carry encloſed in their frantike heades might be ſeene with corporall eies. But leauing this point, wee are to returne to our principall matter into which we haue made ſome entrance, namely, the nature and originall, the pollution, purgation, and immortalitie of the ſoule of man: concerning which thing, we haue heard the opinion of the Philoſophers, and of many that follow them. Whereupon we haue to obſerue this, that notwithſtanding any errour in opinion which they helde, yet they alwayes came to this point, that they concluded the immortalitie of the ſoule.

Nowe as touching the ancient Doctors of the Church and the late Diuines, they haue written diuerſly of the originall of mens ſoules and of their entrance into their bodies: about which point there haue beene and are at this day, great diſputations and controuerſies, namely, amongſt the Phyſicions and the Diuines. Some haue beene of that opinion touching the generation and beginning of the ſoule with the body, whereof we haue already ſpoken. But ſome reſtraine this to that ſoule which they call *Vegetatiue* and *Senſitiue*, as hath bin ſhewed vnto vs, others comprehend alſo the reaſonable ſoule therewithall. And beſides that which wee haue ſpoken already touching originall

Of the creation and generation of ſoules,

ſinne

sinne in the soule, they ground themselues vpon that which is written in Genesis, howe that after God had created man, who was the last in the creation of all the creatures, he rested the seuenth day from the worke which he had made, after he had accomplished whatsoeuer it pleased him to doe. Therefore they conclude, that from that time forward God created not any newe creatures, but hauing set such an order as it pleased him to appoint in the nature of things created, he preserued the same afterwardes by his prouidence, whereby he worketh alwaies in the guiding and conseruation of his creatures, although not after that manner whereby he worketh in the creating of them. And thus he rested in regarde of the worke of creation, so as he created no more any creatures in such sort and maner as he did the first creatures in the beginning. Neuertheless, he rested not in respect of the worke of his prouidence, which neuer ceaseth, but daily createth all those creatures that come newly into the world, by meanes of those seedes, which he hath put into euery one of them according to their kindes, and by other meanes which hee hath ordained to that purpose. Hauing then laide this foundation, they conclude that mens soules are not daily created of nothing, nor in such maner as the soule of the first man was created, but by that meanes which God then appointed for the preseruation of mankinde. But because they knowe well enough that there is great difference betwixt the soules of men and of brute beasts, they agree that God vseth other means in the procreation and producing of mens soules, then in that of beasts, by the concurring of his generall action, whereby he sustaineth and preserueth the natures of all things, according to that naturall disposition which he hath indued them with from the beginning, agreeable to that which is written, that *In him we liue, and moone, and haue our being*. Therefore as God vsed other meanes in the creation of the soule of man, then he did in that of beastes, and placed it also in the body of man after an other fashion that was speciall and peculiar vnto man: euen so in the procreation and production of mens soules, he hath his speciall order for them, which differeth from the order vsed in the generation of the soules of beasts. And indeede he sheweth very euidently, that he ruleth after another fashion in the production of men, and namely, in regard of the soule, then in that of beasts, by the excellent gifts wherewith their soules are adorned, not onely in that their soules doe farre exceede the soules of beasts, but also in that one soule excelleth another in the nature of man: as wee see it in many to whome God hath giuen heroicall spirites, which are gifts that cannot proceede from the body. And so much for the opinion of these men.

How God rested the seuenth day.

Acts 17.28.

Others

Another opinion of the creation of the ſoule.

Others do not only deny the reaſonable ſoule to be taken from any portion either of the diuine nature and eſſence, or of the body of man, but they ſay farther, that God by his diuine power and vertue createth it of nothing, after that the body of the infant is made perfect in the wombe of the mother, hauing all the parts and members thereof. And being thus created of God, he preſently placeth it within that body, which he hath appointed for the lodging of it, that it may dwel therein vntil after the death of the body it depart immortall out of it, as it was created immortall, and was ſo indeede when it entred thereinto. Theſe men ground themſelues vpon that which we reade in *Geneſis*, where it is ſaide, that after God had faſhioned man of the duſt of the earth, *he breathed into him the breath of life, & he was made a liuing ſoule.* For it appeareth plainely by this teſtimonie of *Moſes*, that the ſoule of the firſt man was not only not created together with the body, as the ſoule of beaſts was, but alſo that it was giuen vnto him of ſome other nature and ſubſtance. For if there were no more in it then in that of beaſts, and if it had no kinde of participation with the diuine nature, why ſhould God inſpire it into the body of man after another faſhion then he did that of beaſts? and what ſhould that inſpiration or breathing of God, ſignifie and import? Wee haue heard already what ſome anſwere vnto this. For they deny nothing of all this, but they ſay onely, that God did then eſtabliſh this order nowe ſpoken of, which hee daily continueth in the generation of man. I omit heere many other opinions touching this matter, which come not ſo neere vnto the trueth: namely, a great controuerſie betweene the Doctors in Diuinitie and in Phyſicke, touching the *vegetatiue* and *ſenſitiue* ſoule, and the time when the burthen beginneth to bee nouriſhed and to haue ſence thereby: conſidering that it is a great deale better to inquire of theſe things to ſobrietie, and to leaue the reſolution to GOD, who knoweth that which is hidde from vs, then by vaine queſtions and curious diſputations to thinke to determine of the matter according to trueth, and to the contentation of euery one. For as we haue before touched, we can knowe nothing either of the generation, or original, or of the ſubſtance and nature of our ſoule, or of the immortalitie thereof, but onely by thoſe teſtimonies which by the effects it affoordeth vnto vs, and which God ſetteth downe in his word. Wherefore, according to that which hath beene already handled, wee muſt diſtinguiſh thoſe things vnto which our mindes may in ſome ſort reach, and of which wee may haue ſome knowledge, from them that are ſo hidden from vs, that wee can not knowe or iudge of any thing, but like blinde men, by groping and geſſing.

Gen. 2. 7.

This

This is a matter then of which wee must speake very soberly, and with great reuerence of God, contenting our selues with that which it pleaseth him to make knowne vnto vs by the meanes aforesaid, and goe no further by desiring to knowe that which wee can not conceiue or comprehend, vntill such time as God himselfe shall giue vs more ample and cleere knowledge thereof. And I suppose wee shall not erre, if wee say the like touching the question propounded by vs in the beginning of our speech about this matter, namely, of the meanes by which the reasonable soule shoulde bee infected with originall sinne, seeing it is not engendered of that corrupt seede of which the bodie is bredde. Let it then suffice vs to knowe, that albeit the soule can not be defiled with sinne, as it is created of God, yet as God created all mankinde in *Adam*, so when he fell, all the rest of the worlde fell with him, and in him was bereaued both of originall iustice, and of other gifts which he lost by his fall. So that albeit mens soules are created and produced of God pure and entire, yet they keepe not that puritie still, neither can they be the soules of men and ioyned vnto their bodies, and so become members of mankinde in them with any other condition, then with that into which the first Father brought all his children by his sinne, as we haue before touched. Wherefore we must not search for the cause of that original sinne wherewith they are infected, either in their creation, because they are created by God of a diuine and immortall essence: or in the generation of the body and in that seede of which it is engendred, as if the soule took her originall & infection together with the body frō the seede. Moreouer, we must not (as the *Pythagoreans* do) search for the corruption of soules in their entrance and coniunction with their bodies, as if they receiued it from them: but we must seeke it in that blot of sinne vnto which the whole race of mākind was made subiect through the fall & corruption of the first stocke, and in that decree of God, whereby hee hath condemned all mankinde by his iust iudgement, without any further enquirie after the meanes and manner how it came to passe. For this cause Saint *Paul* doth bring vs backe to this consideration, when, in propounding vnto vs the first stock of mankind, he saith, that *by one man sinne entred into the world, and by sinne death*. And then hee propounded vnto vs this stocke of sinne, so on the contrary side, he propoundeth to vs the stock of iustice and righteousnesse, namely Christ Iesus, the new man, who is an other stocke of mankinde regenerated, renewed, and reformed after the image of GOD. Therefore hee saieth, that *as by the disobedience of one man, many were made sinners, so by the obedience of one, many are made righteous*. Now as humane Philosopie knoweth not, either

The nature of the soule is not curiously to be searched after.

How the soule is stained with sinne.

Rom. 5. 12, 15.

Verse 19.

either the corruption of all mankinde ſuch as it is, or the fountaine thereof, ſo it is ignorant of the meanes whereby it muſt bee reſtored, neither knoweth it that the wound is ſo great and mortall, as that it cannot be cured but onely by the hand of God. For which cauſe hee was to giue vs his owne ſonne to be the Surgion and Phyſicion. The ignorance heereof, is the cauſe why humane Philoſophie ſo greatly magnifieth the nobilitie and excellencie of the ſoule, as it is well worthy being conſidered in the firſt nature, in which it was created. But the ſequele of this matter wee will heare of thee, ARAM.

Humane philoſophie is blinde.

Of thoſe powers and properties, which the ſoule of man hath common with the ſoule of beaſtes: of thoſe powers and vertues, which are proper and peculiar to it ſelfe, according to the Philoſophers: of the difference and agreement that is betweene humane philoſophie and Chriſtian doctrine touching theſe things. Chap. 87.

ARAM. Amongſt the heathen, they that were moſt ancient, and neereſt to the true Church of God, and conuerſed moſt with his ſeruants, had greater knowledge and better vnderſtanding of the nature of God, of Angelles, and of mens ſoules, and of other matters belonging to true religion, then they that were fartheſt off and ſucceeded lateſt after the other. For the farther off that the doctrine of heauenly things was drawne from the fountaine of it, the more hath it beene altered and corrupted both by ignorance ouerwhelming it, and by falſe vnderſtanding of it, as alſo becauſe euery one hath added to and taken away what ſeemed him beſt: and that, either to boaſt themſelues that they may ſeeme ſome body, or to couer their theſts, that none might knowe from whence that thing was firſt taken and borrowed, that ſo they might bee thought to bee the firſt members thereof: or laſtly, to pleaſe and ſatisfie the curioſitie and vanitie of the minde of man. No maruell therefore, if there were heathen Philoſophers among the ancients, who beleeued and taught many things agreeable to the worde of God, and if there be now ſome amongſt vs, who boaſt of their ſtudy in philoſophie, and yet haue no part of that firſt innocencie and puritie, but haue their mindes filled with ſtrange opinions contrary to all reaſon and trueth. We ſee wel enough by experience what impietie raigneth in this our age. For there are an infinite number to be founde of whoſe religion no man can iudge, except it be heerein that they thinke there is none at all, and therefore mocke at all religion, what ſhewe ſoeuer they make to the contrary. But I knowe not why they ſhoulde not bluſh for ſhame, when they heare from

The cauſes of errours.

from heathen Philosophers so many goodly instructions as they haue left vs, concerning the nature and immortalitie of the soule.

It is true that the reason of man cannot of it selfe contemplate the soule in her first & perfect nature, in which it was created: but it doth consider of it as it is at this present, and yet as though it were verie sound. Whereupon the Philosophers greatly magnifie the nobilitie and excellencie thereof. Therefore when they are to consider of those points vpon which they ground the powers and vertues of the soule, for the first they take the vegetatiue vertue, which it hath common not onely with the beasts, but also with the plants: and this comprehendeth three other faculties vnderneath it, namely the vertue of nourishing, secondly of encreasing, & lastly of procreation, as it hath bene already declared vnto vs. This vertue with the rest that are comprehended vnderneath it, is the baseſt, most earthy and vilest of them all: besides that it followeth the sensitiue vertue, which may be referred aswell to the internall as to the externall senses. So that we may diuide it into two parts, and more properly call that the sensitiue vertue, which the soule hath in taking knowledge of corporall things, by corporall senses, and by their vse in the body. The other part that belongeth to the internall senses may more specially be called, the *cogitatiue vertue*. And because these two powers serue to encrease knowledge and vnderstanding, they are as it were the fountaine thereof, or rather helps and instruments. The Astronomers, who referre all to the vertue of the starres and planets, place the influence of the vegetatiue power with the parts of it, vnder the Moone, of which the soule (as they say) receiueth it: the other two parts of the sensitiue power, of which I spake euen now, they place vnder the Sunne, as they doe the fourth, which is the will and vertue of desiring, vnder the planet *Venus*. The fift, which is called the *angry faculty*, giuing heart & courage to a man, and mouing him to wrath, vnder the planet *Mars*. Then for the sixt, they place the vertue that giueth motion from one place to another. For the seuenth, that which the Physicians call the vitall vertue, and others the spirituall, because it conteineth vnder it the power of *respiration*, and both these are attributed to the same, because it is a propertie of the sensitiue power to moue and breathe. Now all these powers of the soule are common to man with beasts, or at least wise there is no great difference. But these which now follow are proper and peculiar vnto him, namely the *reasonable power*, of which the other that ensue are kindes, of which number the Philosophers or Astronomers place in the first ranke the vertue of *speech*, whereby the soule expresseth her conceits, thoughts & affections. And although all me vse not the same

Three faculties vnder the vegetatiue vertue.

Two parts of the sensitiue vertue.

How the Astronomers referre the powers of the soule to the starres.

Powers proper to the reasonable soule.

Of speech.

words to vtter their thoughts eeh to other, by reaſon of the diuerſitie of languages that is amongſt them, notwithſtanding as the things which they vnderſtand & conceiue, and by which they are moued to ſpeake, are al of one ſubſtance and nature amongſt all nations, ſo all the conceits and affections of men, which are ſignified by their langnage, are alike in their ſoule and minde, where they are written and ingrauen. This vertue they attribute to *Mercurie*, as the other that followeth to *Iupiter*, which they call the *practicke* and *actiue vertue*, whereby a man that hath his will at libertie, doeth by counſaile and ſetled reaſon, exerciſe and bring to paſſe through arte, prudence, and wiſedome, thoſe things of which he hath ſure knowledge. For it is not enough to haue the contemplatiue vertue, vnles the actiue alſo be ioined vnto it to declare it by effect.

Of the ſpeculatiue and actiue vertue.

Thus you ſee where they place free will, which comprehendeth vnder it, firſt election, then action, which is the practicke that followeth it. And becauſe the practicke dependeth of the theoricke, which is the ſpeculatiue and contemplatiue vertue, and goeth before the actiue vertue, therfore they ioyne this to that, and ſo referre it to the planet of *Saturne* which is melancholicke. And this is that vertue of the ſoule, whereby man hath vnderſtanding, knowlege, & wiſedome: & it comprehendeth the ſeats of ſuch things as the minde is able to vnderſtand and comprehend, as alſo thoſe generall rules and principles, which it muſt afterward bring into vſe and practiſe. For this cauſe this ſpeculatiue vertue muſt of neceſſitie go before the actiue, becauſe the practike is not very certain and ſure without the theorike. Afterward followeth that which they call the pollitike vertue, which hath for her ſubiect al morall philoſophie. They vnderſtand by this vertue of the ſoule, that whereby a prudent, wiſe, and well experienced man, moderateth his naughty deſires, & pernicious affections through his vertue, & whereby he declareth by practiſe and ſetled reaſon, that vertue & goodnes, which is requiſit in the publike ſocietie of men, & that not onely in his priuate behauiour, but alſo in his publike affaires. The principall vertues contained vnderneath it, are *prudence*, *iuſtice*, *fortitude* and *temperance*, which are commonly called cardinall vertues, becauſe they are chief, & containe vnder euery one of them many other vertues, which depend of them, as branches do of their ſtock. He is accompted a ciuil good man & a iuſt, that hath this vertue which is diuided into ſundry kinds, according to the diuerſity of eſtats that are in common ſocietie. For it is ſufficient for a priuate perſon to haue ſo much of it, as whereby he may know how to guide himſelfe honeſtly according to his eſtate. If he be a father of a family, he hath need of that prudēce & skil which

Of the politike vertue.

The kindes of it.

is

is neceſſary for the gouernment of his houſe. If he haue any publicke charge concerning ciuil affaires, it is needful for him to haue that art & skil, and thoſe vertues without which he cannot wel execute his office, according to that place & degree in which he is ſet. For if he occupieth the roume of a Lawier or Counſailour at the Law, he muſt haue skill and knowledge of the lawes. If he be a captaine or ſouldier, he muſt be skilful in military diſcipline. If he be a iudge & magiſtrate, it is neceſſary likewiſe, that he vnderſtand what belongeth to his office. If he be a diuine and paſtour in the Church, the ſcience of Diuinitie, which is the knowlege of the holy ſcriptures, is neceſſary for him, not only ſo much as is requiſit for his owne ſaluation, but alſo that he may be able to inſtruct others, and to direct them in thoſe things that appertaine to religion. Beſides, to al theſe vertues they adde the heroicall vertue, which is no vulgar & common vertue, but very rare and excellent, & if I may ſo ſpeak, rather diuine then humane. In regard wherof they that were endued with this vertue among the Heathen, were placed in a ranke & degree by themſelues betweene God and men, and were accompted and taken for *demy-gods*. And theſe are thoſe vertues, which the philoſophers by experience find to be in the reaſonable ſoule, which are no fained or imaginatiue, but true vertues: neither are they found in the ſoule of beaſts, as thoſe are of which we ſpake in the firſt place. Wherfore albeit man hath the vertue of deſiring common with beaſts, yet he hath reaſon to moderate his deſires, which is wanting in beaſts. Now e al this doctrine touching the vertues of the ſoule, accordeth well with the doctrine of Chriſtianitie, ſo farre foorth as the ſoule agreeth with that nature in which it was firſt created of God. But that which the Aſtrologians affirme of the influences and infuſion of vertues into the ſoule by the planets, as we heard, I take it to be a bird of their owne braine, whereby they attribute to the creatures that which belongeth to the Creator only. For although he vſeth the creatures according to that order, which he hath placed in them, neuertheles when the queſtion is of the reaſonable ſoule, wee muſt aſcend vp higher then the heauens, vnto which it can not be ſubiect as the body is, ſeeing it is of a farre more excellent nature. For how ſhould the heauens, ſtarres, and planets giue that to the ſoule, which themſelues haue not? I verely beleeue that when God created the ſoule of the firſt man, & placed it in his body that was before created of the nature and ſubſtance of the corruptible elemẽts, he took not thoſe vertues, with which he indued and adorned it, either from the heauens or from the planets. And ſeeing he created al mankind in this firſt mã after his image, which he imprinted in his ſoule, no doubt but that which yet remaineth in mans ſoule,

Of the heroicall vertue.

Againſt the aſtronomicall influence of vertues.

proceedeth from the ſame fountaine: as alſo what euil ſoeuer is befallen ſince, whereby this image abode not perfect, it proceedeth from ſinne, and from the nature of man corrupted by ſinne, and not from the heauens or planets. And as the Aſtrologians eaſily beleeue whatſoeuer they haue imagined touching this point, and would haue the will of man ſubiect to their influences and conſtellations: ſo the other Philoſophers abuſe themſelues greatly, in magnifying the vertues of the ſoule more then they ought to be eſteemed in this corrupt eſtate of mans nature, not iudging the corruption to be ſo great as it is. Heereof it is alſo that they faile in regarde of vertue, which they attribute altogether to the libertie of man, as if he coulde by his owne vertue moderate his affections, & make himſelfe iuſt and righteous. Which fault proceedeth from hence, in that they content themſelues with a iuſtice that ſeemeth ſo to be before men, and put no difference betweene diuine and humane iuſtice: that is, betwixt that which is able to ſtand & approoue it ſelfe in the iudgement of God, and that which men approoue. For there is no iuſtice able to ſatisfie the iudgement of God, but that of Ieſus Chriſt, which it pleaſeth him to impute vnto his children, and in regard thereof to accompt them iuſt. But let vs returne to our matter.

Philoſophers eſteeme too highly of mans nature.

What iuſtice God approoueth.

We haue further to note, that beſides the forenamed vertues, the Platoniſts attribute to the ſoule foure others, which they cal *contemplatiue vertues*, as thoſe that belong to the contemplatiue life, vnto which they are referred by them. The firſt is named the *purgation* or ſecond death of the ſoule: for the firſt death of it ſay they, is her deſcending into the body of man, into which it is throwen as it were into a priſon, & in a maner buried in vices. Therefore they ſay that the ſoule ſtandeth in neede of this ſecond death, whereby ſhe being purged from her vices is as it were dead vnto them, that ſhee may liue vnto vertue. The ſecond kind of theſe vertues is called *pure* or *purified*, becauſe the ſoule being purged from all her euill affections, exerciſeth good works by the ſame. The third is called by them an *exemplarie* or *patterne-vertue* in the minde of God: whereby they meane, that as God conceiueth and knoweth the *Ideas*, *kindes* and *images* of all ſenſible & intelligible things, ſo he ſendeth downe from heauen this vertue into the ſoule of man, who is thereby purged and purified as we haue alreadie heard. And for the laſt they adde a fourth vertue, which they account greateſt and chiefeſt aboue the other, and therefore they call it *Diuine*, becauſe it bringeth to the ſoule a vertue to doe more then humane workes, euen ſuch as we call miraculous works. Which foure kindes of vertues appeare euidently to haue beene drawen by them from

Foure contemplatiue vertues according to the Platoniſts.

chriſtian

christian doctrine, but yet disguised after their fashion. As touching the first, it agreeth to that which the worde of God teacheth vs of regeneration, and mortification of the flesh, whereby wee die to sinne and to the deuill, that we may liue to righteousnesse and to God. The second agreeth to good woorkes proceeding of faith, which being done in the same purifie the heart, and to christian holinesse, which accompanieth and followeth iustification by faith. The third agreeth to giftes and graces inspired by the holy Ghost, and to the infusion of them into the soules of Gods true seruants: and the fourth agreeth to the giftes of prophecie and to that vertue of working miracles, which hath beene heeretofore in the holie Prophets, Apostles, and Disciples of Iesus Christ. But to conclude this whole point, wee are to obserue this, that what praise soeuer may bee giuen to the Platonicall Diuinitie, yet it is in no respect to bee compared with Christian Philosophie: because this is pure, and true, and endited by the Spirite of GOD, but the other impure, disguised, and counterfaited by men, who haue mingled with their Philosophie, many things which they coulde eyther heare or learne out of the holie Scripture.

Howe those agree in some sort to foure christian vertues.

Moreouer, as concerning the whole doctrine of the Philosophers touching the nature and vertues of the soule, we may truely say, that of it selfe it reacheth higher, then those politicke vertues of which we made mention euen now. For when a ciuil, good, and wise man hath attained to that politicke vertue and to the higheſt degree thereof, he is able to goe no farther, except hee be holpen elſe-where, euen by the illumination of the holy Spirite. And indeede all those other vertues of the soule propounded by the Platonists, are but dreames and opinions in the ayre, by which the Spirite of errour laboureth to disguise the doctrine of the holie Scriptures, which leadeth vs to those true supernaturall vertues, which the soule receiueth by the inspiration and infusion of the giftes and graces of the holie Spirite, who is the true Doctour, of whom wee must learne this Philosophie, which is not naturall, but supernaturall. Nowe then being instructed and guided by him, hauing discoursed of the creation and nature of the soule, let vs enter into this goodly field of the immortalitie thereof, in which we knowe there are many ranged battailes of enemies, who waite to enter into the combat with vs. It belongeth therefore to thee, ACHITOB, to beginne the skirmish.

How men can haue no certaine resolution of th'immortalitie of the soule, but by the Word of God: of the peruersenesse of Epicures and Atheists in this matter: Of the chiefe causes that hinder men from beleeuing the immortalitie of the soule, and of their blockishnes and euill iudgement therein: How wee must seeke for the Image of God, after which man was created in his soule. Chap. 88.

ACHITOB, We are now fallen into a time, which discouereth vnto vs not onely false religions, but euen an *Atheisme*, that is farre worse. For they that are altogether without Religion are farther distant from true pietie, then they that follow a false religion: and yet at this day there are as many or moe that declare themselues to be *Atheists* and *Epicures*, as there bee of such as are taken for good Christians. And if in outward shew they pretend some exercise of Religion, it is but to couer themselues with the vaile thereof, to the ende they might not bee esteemed and accompted for such as they are in trueth. But in their heart and with their companions they doe but make a mocke of the holy Scriptures, and of al those testimonies that we haue in them of another life besides this, of Heauen of hell, of the blessed immortalitie and eternall death of the soule. Now it is an easie matter to conuince such felowes of error and lies.

But this is a thing worthy to be bewayled in all the affaires, opinions and counsailes of men, that when any question ariseth of the trueth and of that which is Good, no proofes or testimonies, how rich or of howe great authoritie soeuer they bee, seeme sufficient to vs and worthy to bee beleeued. And yet if the question be of any euil, falsehood and lyes, no testimony, how slender and bad soeuer it be, but satisfieth vs very well. For by reason that we are euil and ignorant, ful of blindnesse and darkenesse by nature, we are alwayes the readier, to follow that which is like our selues, namely wickednes and falsehood, lies and error: as we see it by experience in *Atheists* and *Epicures*, and in all infidels and scorners of God and of his Word. For there are many skilfull in Artes and humane learning, and in naturall Philosophie, who reprehend and condemne *Epicurus*, *Lucretius*, *Pliny* and other such like Philosophers, *Epicures* and *Atheists*, in that which they haue taught and written of naturall things belonging to this life, and call them ignorant men and voyd of experience. But in that which they haue spoken against the prouidence of God, the immortalitie of soules, and all Religion, abolishing them wholie by their false doctrines and by Philosophie, they imbrace and praise them, for the skilfullest and most excellent Philosophers that euer were, as hauing de-

Why men encline to lies rather then to the trueth.

liuered

liuered men from the greateſt torments that could ſeaze vpon them, and brought vnto them the greateſt good that could befall them, by taking from them all feare of God, of hell, and of all puniſhment after this life, and all opinion and hope of Paradice and of a better life after this. In a worde, they extoll them, as if they onely had found the beane in the cake, as wee vſe to ſay, and as if they onely deſerued to be the Kings of beanes among their fellowes. Foraſmuch then as we are entred into this matter of the immortalitie of the ſoule, and ſeeing at this day ſo many *Atheiſts* herein followe the opinions of theſe Epicurian Philoſophers before named, I ſay not onely more then they doe all the beſt Philoſophers, but alſo then the authoritie of the holy Scriptures, and the teſtimonie of God in them: we cannot gather too many arguments, whereby at leaſtwiſe to cauſe them to ponder the matter more diligently, if they will not be confounded wholy by naturall reaſons, ſeeing they make ſo ſmall reckoning of that celeſtial and heauenly doctrine. It is true that it will bee a very hard and difficult matter to perſwade ſuch in this point, as giue no more credite to this teſtimonie of the word of God, then they doe to all humaine and naturall reaſons that can bee alleadged vnto them. For although the arguments of thoſe Philoſophers that maintaine the immortalitie of the ſoule, are ſtrong and waightie, yet they can neuer wholy and fully aſſure men of their immortalitie, except this teſtimonie of God take all doubting from them. But that argument of all others is moſt forcible, which hee hath giuen vnto vs in the reſurrection of Ieſus Chriſt, whereby his ſoule was vnited againe vnto his body, and ſo wrought thoſe heauenly workes which followed his reſurrection and aſcention into heauen: and namely by the gift of the holy Ghoſt, which hee ſent vnto his Apoſtles, and by the effects thereof, which according to the promiſe of Ieſus Chriſt appeared ſo great and manifeſt throughout the whole world, and that in ſo ſhort a time, that no prudence, wiſdome, ſkill, eloquence, authoritie, power or force of man, was able to hinder that vertue, or the courſe of the Goſpel. But becauſe *Epicures* and *Atheiſts* accompt theſe things for fables, and are of ſo peruerſe and monſtrous a nature, that they had rather fight againſt nature it ſelfe, and cleaue to the worſt opinions moſt vnworthy the nature of man, then to follow the reaſons of the beſt Philoſophers grounded vpon a more ſure foundation, let vs at leaſtwiſe put them to ſome further trouble by vrging them to be fully reſolued in that opinion, which is contrary to the immortality of the ſoule. For certainly I doubt not but they wilbe alwaies without reſolution. And in deed frō whēce ſhould they fetch this reſolution of theirs,

The diueliſh infection of Atheiſme.

Reaſons to proue the immortalitie of the ſoule.

Why men beleeue not the immortalitie of the soule.

seeing they haue no certaine ground of their false opinion, and seeing there are so many and so forcible reasons to the contrary? But wee must note, that the principall cause that keepeth men from beleeuing the immortalitie of the soule is, partly their ignorance, partly their malice and peruersenesse. For some there are so blockish, that they measure all things according to the knowledge and reach of their bodilie senses: so that they set downe with themselues to beleeue nothing, but that which they are able to knowe and perceiue by them. Others there are who besides this are so wicked and peruerse, that they would not onely haue their soules not to bee immortall, but wish also that there were no God, to the ende they might haue no Iudge. For by reason they are so wholly addicted to the worlde, and to their carnall pleasures, they would haue no other God, or other life after this: but wish that all life might end with their delights, and the soule with the body, that so they might haue no accompt to make to any Iudge. Therefore they are of that number, whereof mention is made in the Booke of Wisedome, who make these discourses, saying, *Our life is short and tedious, and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue. For we were borne at all aduenture, and wee shall be hereafter as though wee had neuer beene: for the breath is a smoke in the nosethrilles, and the woordes as a sparke raised out of our hearts. Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre. Our life shall passe away as the trace of a cloude, and come to naught as the mist that is driuen away with the beames of the Sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our woorkes in remembrance. For our time is as a shadowe that passeth away, and after our ende there is no returning: for it is fast sealed so that no man commeth againe. Come therefore, & let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth. Let vs fill our selues with costly wine & ointments, and let not the floure of life passe by vs.* I omit other speeches of a voluptuous, wicked, & vniust life, which they purpose to lead, exercising al iniustice, violence, & cruelty, without al regard had to any right or iustice, either to poore or rich, yong or old, but chiefly against the seruants of God, who approue not their kind of life, but reproue & condemne it. Therfore it is said after al the discourse, that *they imagined such things and went astray. For their owne wickednes blinded them. They do not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honor of the soules that are faultlesse. For God created man without corruption, and made him after the image of his owne likenesse. Neuertheless, through enuy of the deuil came death into the world:*

Wisd. 2. 1, 2, &c. The sayings of Epicures.

Verse 21, &c.

world: and they that hold of his side, proue it. But the soules of the righteous are in the hands of God, and no torment shall touch them. In the sight of the vnwise they appeared to die, and their end was thought grieuous, and their departing from vs, destruction: but they are in peace. Wee see then that these men go no farther then they can see with their bodily senses: and because they see that man liueth by breathing and cannot liue without, and that hee dyeth when his breath faileth, they thinke that the soule of man is but a litle winde and breath, and so is scattered and vanisheth away as it were winde and breath, or as a cloude in the ayre. The same iudgement they are of in regard of the blood, because life leaueth the body with the blood, as if it had no other soule but the blood, or breath. And forasmuch as the eye discerneth no difference betweene men and beasts in death, they iudge also that there is no difference betweene their soules. But if they be resolued to giue credit to nothing but to their corporall senses, and in death consider only what difference there is betweene men and beasts, they wil not beleeue that either beasts or men haue any soule at all that giueth them life, because they see nothing but the body onely. And then by the like reason we must conclude, that not onely the whole man is no other thing but this body which we see, but also that there is nothing in all the world, but that which may bee seene by the eyes and perceiued by the other senses, and so all that which we haue not seene and knowen by them shalbe nothing. Which being so, men shal differ nothing from beasts, as indeed we can say no better of these men. For beastes thinke of nothing but that which they beholde and perceiue by their senses, and goe no further: which is so farre from all science and discipline, and from all iudgement of man, as nothing can be more. Therefore they that beleeue nothing but their corporall senses, deserue to be compared not onely to little children, or to fooles, who when they see pictures, or their face in a glasse, suppose they are liuing men, because they goe no farther then they see, but euen to the brute beastes, who haue lesse sense and vnderstanding then children. It is woonderfull to consider howe men take such great pleasure & paines to become brutish. For if they doe but see a smoke come out of a place, they will iudge that there is some fire within, although they behold it not: and if they smell any ill sauour, their nose will tell them that there is some place infected, or some carion lying not farre off, albeit they see it not. What is the cause then, that when by their senses they perceiue somewhat more in men then in beastes, they are not induced thereby to thinke, that of necessitie there must be somewhat within them, which causeth them to differ much from beasts? Which is not by reason of the

Wisd. 3. 1.

The corrupt opinion of Atheists and Epicures.

Atheists may wel be compared to beasts.

Reasons to shew the soule of men to differ from that of beasts.

the bodie, but of the ſoule, that is not ſeene but onely by her actions, workes and effects. Whereupon it followeth, that if their actions differ from the actions of that ſoule whereby beaſtes liue, the cauſe alſo from which they proceed, muſt needes differ: and ſo conſequently, that there is great difference betwixt the ſoule of men and the ſoule of beaſtes. For let them conſider onely the diuerſitie of artes, which man exerciſeth with his hands, and the varietie of ſo many wittie and woonderfull workes as are wrought by him, which cannot proceede but from a great ſpirite, and from a paſſing excellent nature, the like whereof is not to bee ſeene in beaſtes, or in anie thing they can doe. Beſides, doe they not ſee how the ſpirite of man diſcourſeth throughout all nature? what reaſon is in him, and howe his ſpeech followeth reaſon? which are ſuch things as haue a certaine vertue, and the image of a diuine ſpirite ſhining in them. Wherefore, albeeit wee ſhoulde make man wholly like to a beaſt, by reaſon of his bodie, both in regarde of his birth and death, yet wee muſt needes confeſſe, that hee is of a farre more excellent nature in reſpect of that great and manifeſt difference, which wee ſee is in his ſoule. If then the ſoule of man bee mortall as well as that of beaſtes, to what purpoſe ſerue thoſe graces which it hath aboue the other? and from what fountaine ſhall wee ſay they flowe in it, and to what ende were they giuen vnto it? But for this time I will leaue theſe Atheiſts, hoping that to morowe wee will not leaue any one naturall reaſon able to vrge them in their damnable opinion, which ſhal not bee laide out at large. And I demaund of them that haue anie taſte of the holy Scriptures, and yet ſeeme to doubt of the immortalitie of the ſoule, or at leaſtwiſe are not fully reſolued therein, howe man is ſaid to be created after the image of God, if he ſhall be altogether diſſolued and brought to nothing? and where ſhall we then ſeeke for this image in him? It is certaine, that this is not in the body, ſeeing that God is a ſpirituall nature and ſubſtance, and not corporall. Then it followeth, that this image is to be ſought for in the ſoule, and not in the body. And if it be in the ſoule, we muſt neceſſarily conclude, that it differeth very much from the ſoule of beaſts. For indeed if they were both one, why ſhould it rather be written of man then of beaſtes, that he was created after the image of God? And if man bee the image of God, eſpecially in regard of the ſoule, it muſt needs be then of a diuine and immortall nature: otherwiſe there would be no good agreement betweene the image and the thing of which it is an image. Therefore a corporall thing cannot bee the true image of a ſpirituall thing, if there bee no reſemblaunce or agreement of nature betwixt them.

The image of God is to bee ſought in the ſoule.

For

For although a corporall image ſhoulde bee of another matter then the thing is of, which it doeth repreſent, neuertheleſſe, there is alwayes ſome reſemblaunce when both the one and the other is of a corporall matter, and when the image hath ſome agreement in forme with the thing repreſented. Now if any bee deſirous to ſeeke for the image of God in a corporall thing, wee ſhall finde as many of them as there are creatures in the whole world. And yet it is not ſaid of any creature, no not of ỳ ſunne it ſelfe, nor of the moone or ſtarres, t' at haue no ſoule, nor yet of the liuing creatures themſelues, which are endued with ſoule and life, that God ſaide in their creation, *Let vs make them after our image and likeneeſſe*, neither that hee created them after his image, as it is writtẽ of man. If then there be no immortalitie of the ſoule of man, where ſhal we find the image of the immortalitie of God who is immortal? And if there be no immortality in man, but ỳ his ſoule is, ether the temperament of his bodie, or his vitall ſpirite, as in beaſts, God ſhall haue no image that ſhall more neerely reſemble him in man then in beaſts: neither ſhal he haue any ſpiritual image agreeable to his nature, in any creature vnder heauen.

Nowe if any reply and ſay, that this image is to bee ſought for, not in the immortalitie of the ſoule, but onely in reaſon and in the other vertues, wherewith it is adorned aboue the ſoule of beaſts, I ſay, that theſe things are in ſuch ſort linked together, that they cannot bee ſeparated. Wherefore hee that taketh away the one, taketh away the other: becauſe the ſoule of man ſhoulde not haue that which it hath more then the ſoule of beaſts hath, if it were not of another nature thẽ theirs is. And we know well, that whatſoeuer it hath more, is not like to any creature vnder the heauens: and that it cannot agree but to God, or to natures that haue ſome participation with the diuine nature, which cannot be mortall, but immortall. So that when wee ſee ſo many ſignes and tokens, which teſtifie vnto vs, that man hath a celeſtiall and diuine birth, it followeth that hee hath in himſelfe ſome greater thing, that is more noble and excellent, then can be ſeene, or touched with hands. It is true, that they who ſtay onely in the corporal ſenſes, as we haue ſaide, ſhall neuer pearce to the contemplation of theſe things: but they delight rather, for their confirmation in that beaſtly opinion, to heare the common bye-worde vſed amongſt the vulgar ſort, that no man knoweth what becommeth of the ſoules of men after the death of their bodies, nor into what countrey they goe: becauſe no body as yet euer brought any newes from thence, and therefore no marueile if no man either doe or can knowe what is done there. Which ſpeeches albeeit they be very friuolous, yet are they

An anſwere to an obiection.

they heard many times from them that thinke themselues to be none of the meaneſt. Therefore it will not be peraduenture without profite, if we anſwere them more at large to morow, going forward with our reaſons & arguments of the ſoules immortalitie againſt the Atheiſts: of which matter, ASER, thou ſhalt begin to ſpeake.

The end of the eleuenth dayes worke.

THE TWELFTH dayes worke.

Of thoſe who deſire the returne of Soules departed, to teſtifie their immortalitie: what witnes haue beene ſent vs of God out of another worlde to reſolue vs therein. Chap. 89.

ASER, We ſaide yeſterſtay, that they who ſtay onely in their corporall ſenſes, as brute beaſtes doe, propound commonly againſt the immortality of ſoules, that which is vſually ſpoken of the common people, namely, that it is not known what becomes of mens ſoules after the death of the bodie, or to what countrey they goe, becauſe none euer returned from thence to bring anie newes. Wherefore (ſay they) no bodie can tell what is done there, neither can any thing be knowen. Nowe before wee make anſwere to ſo friuolous and falſe an argument, I would gladly demaund of them, whether there were nothing at all of thoſe new-found Ilands, (which were lately found in our time) before they were diſcouered by them who not onely were neuer there, but did not ſo much as once heare of them before. For no body went thither from hence, neither did any come hither from thence: ſo that there was no more intelligence betweene them and vs, then betweene the liuing and the dead, or betweene them that are altogether of another world: therefore alſo their countrey is called *the New world*. Nowe then ſhall it be thought, that this people were not at all, becauſe they were not knowne of vs, not their manners and kinde of life? And yet now the time ſheweth euidently, that notwithſtanding any diſtance of place that hath beene betweene them and vs, there were meanes ſufficient to communicate and trafficke together, and thoſe more eaſie then any is betweene the ſoules alreadie departed out of their bodies, and vs who yet remaine in the

A reaſon of *Atheiſts* confuted by a ſimilitude.

the world with our bodies. For concerning the distance and difficultie of the places, who doubteth but that it is farre greater betweene heauen and earth, Paradise and Hell? Therefore also *Abraham* speaking of the place and estate of the elect and reprobate in another life, saith to the rich man, *There is a great gulfe set betweene you and vs, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.* And this we may say in like manner of our selues, and of those that are already departed into another life, in regard of their returne vnto the liuing. For it is ordained, that they shall not returne againe into the worlde, as also that they shall depart hence but once. And they that goe from hence, doe it not with soule and body ioyned together: for it is not a voyage like to those which wee make in this world, when we goe from one countrey to another. Now as the Lord hath determined how long the soules shall abide in their bodies in this life, so hee hath ordained and set the time in which they ought to depart, and the place where they are to be receiued, according to the estate of euery one, euen vntill they returne into their bodies at the resurrection. If they be soules of the reprobate, they are deteined in Hel in eternall fire, where there is weeping and gnashing of teeth: if they be the soules of Gods elect, they shine as the sunne in the kingdome of heauen, in a life accompanied with perpetual ioy and happinesse. But wee must vrge them better that require testimonie for the immortalitie of soules by their returne into this world, or of some that haue come from another world. For it is an easie matter for vs to bring them as credible witnesses as any can bee, to tell them most certaine newes, if they will beleeue them, according as they deserue it. And for the first, haue wee not Iesus Christ, who first came downe from heauen and became man, to bring vs newes, and to declare the same vnto vs in his owne person, not onely before his death, but also after his resurrection? Besides, how many other witnesses haue we, that haue testified most certainly of the same? who saw with their eyes and touched with their hands, euen to the number of moe then fiue hundred, according as Saint *Paul* testifieth? Moreouer, they that were raised as wel by him as by *Elias* and *Elizeus*, and by the Apostles and disciples, may they not serue vs also for good witnesses to assure vs, not onely that soules are immortall, but also that their bodies shall rise againe, and that God is of sufficient vertue & power to doe it as he hath promised? I omit here the testimonie which the Angels haue giuen both of the resurrection and ascension of Iesus Christ: besides that of the holy spirite, which is the chiefest of all, with signes and giftes wherewith he came accompanied, and those woorkes and effectes that followed

Luke 16.26.

Math.28.9. marke 16.14. luke 24.36. iohn 20.19,20 act.1.2,3,10. 1.Cor.15 6.

lowed them. Wherefore seeing wee haue for this point the worde of God that is most certaine & cleere, which teacheth vs what we ought to beleeue and hold, let vs rest our selues in the testimonie thereof, and not desire to make further inquiry. For it is he that said to *Moses, I am the God of Abraham, of Isaac, and of Iacob.* Whereupon Iesus Christ concludeth, that *Abraham, Isaac* and *Iacob* doe liue yet after their death, seeing God is the God of the liuing and not of the dead, that is to say, of them that are yet in being, and not of them that are nothing at all. For otherwise, if all men should so perish by death, that nothing of them should remaine in life, at least wise in regard of the soule, then should he be the God of nothing. And although it seemeth that Iesus Christ alleaged this place against the Sadduces, not onely to proue against them by the doctrine of *Moses*, the immortality of soules, but also the resurrection of bodies, we may well gather, that if it be fitte to proue that bodies arise, it is much more strong to assure vs of ỹ immortality of soules. For when the Lord spake these words, *Abraham, Isaac* and *Iacob* were not aliue in regarde of their bodies, but onely of their soules. And yet Iesus Christ alleaged it to confirme also therby the resurrection of the dead, although at the first sight it may seem not to be very fit & firm to proue that so much as the immortality of soules. But if it be narrowly looked into, his argumẽt shalbe found to be very well deduced & grounded vpon inuincible reason. For Iesus Christ had respect to ỹ promise which God made to those holy Patriarkes of whom he spake, & which was not made only to their soule, but to the whole man together compounded of body & soule. Wherfore al they to whó it was made, & to whom it appertaineth, should not haue ỹ whole effect of it, nor the ful fruition of that which it cõtaineth, if they were not whole inheriters therof both in body & soule. For if it were otherwise, the promise should be accomplished but in one part of man, & not in the whole man. Wherupon it followeth, that seeing the promise is not of a tẽporal benefit, but of an eternal, therefore ỹ whole man that must enioy the same, must of necessitie liue an euerlasting life beeing of the same nature that the benefit is of, which he must inherit. Wherfore seeing the course of mans life is brokẽ off by death in regard of the body, the body must necessarily rise again to liue again ẇ his soule in a better & longer life, to the end ỹ the whole man may possesse ỹ inheritance, which is promised him of God: or els ỹ promise made by God to his seruants is altogether vain, or ỹ testimony which the holy scripture beareth is wholly false, & so also the scripture that propoundeth the same vnto vs. But none may once think either of these two last points, without great horror of blasphemy contained in thẽ. So that the first point

Exod. 3. 6. mat. 22. 32, 33. mar. 12. 26. luk. 20. 37, 38.

The resurrection of the dead proued.

conclu-

concludeth very ſtrongly, according to that groũd which it hath moſt certaine in the word of God. Whereunto may be added further, that ſeeing the ſoule of man is created, not to liue alwaies without a body, as the Angels do, nor yet to wander from body to body, but to be knit and ioyned to that body, which is aſſigned to it of God, it muſt needs be, that being part therof, as of her lodging, ſhe ſhould once againe returne thither. Beſides, ſeeing the body hath ſerued the ſoule, either in obeying God, or in diſobeying of his wil, the nature of Gods iuſtice requireth, that it ſhould be rewarded alſo with the ſoule, according to the qualitie of thoſe workes whereof it hath bin an inſtrument. Therefore according to that which we haue diſcourſed of this matter, the reſurrection of the body doth ſo depend of th'immortality of ſoules, that it foloweth neceſſarily vpõ this: ſo that if we haue aſſurance of the one, we ought to haue it of the other, ſeeing both of them are certainely grounded vpõ the iuſtice of God, which cãnot be iuſt vnleſſe he iudge men both in body & ſoule according to his word, & according as euery one liueth. But ſeeing the matter of th'immortality of ſoules, & that of the reſurrection of bodies are ſundry queſtions, and that wee are to handle but one of them, we muſt returne to our firſt point of the ſoule touching th'immortality thereof, which is eaſily beleeued of al that approue of the doctrine of holy Scriptures, & that giue credit to ỹ word of God. For they are throughly reſolued therof. Yea we may know by the writings of al antiquity, that the common opinion of all people & nations of what religion ſoeuer they haue bin, hath bin this, that mens ſoules were immortal. Wherfore in regard of this point, we are to fight only againſt *Epicures* & *Atheiſts*. And becauſe they wil not beleeue the word of God, but deride it as tales made vpõ pleaſure: I am of opinion that now we are to ſearch chiefly for thoſe teſtimonies, which God hath giuen vs in nature touching th'immortality of the ſoule: euen the actions and effects therof, by meanes of which we come to the knowledge of hidden and ſecret cauſes, from whence they proceed. Therefore conſider *Amana*, what you mind to ſpeake vnto vs of this ſubiect.

2. Theſſ. 1. 6, 7.

Of natural reaſons, whereby the immortalitie of ſoules may be proued againſt Epicures and Atheiſts: and firſt of the argument taken frõ the facultie of knowledge which the ſoule hath, and from that knowledge of eternitie which is in it: how it appeareth, that it is not begotte of this corruptible nature, becauſe it aſcendeth vp vnto God: and how by a ſpecial benefit of God, it is daily created, & not by the vertue of nature. Cha. 90.

AMANA. Seeing *Epicures* & *Atheiſts* giue credit to natural Philoſophy in things whoſe cauſes it proueth by their effects, they haue

no

no reaſon to refuſe it in the conſideration of the nature of mens ſoules. Now it is verie certaine, that if we will take this courſe, beſides the teſtimonies of God in his word touching the immortalitie of the ſoule, which way ſoeuer we turne our eyes, whether aboue vs or beneath vs, on the right hand, or on the left, we ſhall finde euery where arguments and reaſons concluding the ſame. For we haue nature, and the neceſſitie of cauſes, proportion and ſimilitude, life, the excellent dignitie of man, the goodnes of God, and the profit of mankind proceeding from his bountifulneſſe, which with one common conſent, and as it were, all with one voyce teach vs, and crie out that the ſoule cannot bee mortall.

How we know the hidden things in nature.

Firſt then we obſerue, that the true & naturall eſſences of all things are not knowne of vs by themſelues, but continue hidde in the ſecret cloſets of euery one of them, vnto which our minde being burthened with this maſſe of the body, and ouerwhelmed with the darkeneſſe of this life, is not able to reach. Therefore we muſt enquire by the accidents adhering vnto them, and principally by their actions, whereby our reaſon diſcourſeth, and concludeth of euery thing, what it is, and of what qualitie. For euery thing hath his actions, and workes, according to it owne ſubſtance and nature, and by them declareth and maketh it ſelfe knowne: ſo that if wee conſider the actions of the ſoule, we ſhall by them know the nature and immortalitie thereof. Let vs then conſider her firſt and principall action, which is to *know*, and this importeth alſo to vnderſtande, to comprehende, and to conceiue. Whereupon we haue to note, that there is no power of *Knowing*, that can attaine to the knowledge of any thing, but it hath ſome agreement and proportion with the nature of the ſame thing: becauſe *knowledge* is as it were the image of things, which is imprinted in the ſoule as in a glaſſe. Now it is certaine, that a looking glaſſe cannot repreſent the image and ſimilitude of a ſpirituall thing, becauſe it ſelfe is a corporall thing, which hath no agreement in nature with that which is ſpirituall. Likewiſe it cannot repreſent any thing belonging to the other ſenſes, but onely that which concerneth the ſight: and therfore it cannot repreſent either ſoundes, ſmelles, or taſtes, becauſe the vſe thereof is onely for the eyes, neither doeth it agree with any of the other ſenſes, but onely with the ſight. And as for our externall ſenſes, they cannot perceiue thoſe things that haue neither quantitie nor bodily ſubſtance, becauſe they themſelues are corporal. Neither yet can they perceiue things that are abſent. And the internall ſenſes, as the fantaſie & the imagination, cannot perceiue ſpiritual things, as namely, either God or Angels: but onely the ſpirite of a man doeth perceiue

An argument taken from the knowledge of the ſoule to proue it immortall.

ceiue, know and comprehend them, which power and faculty no other creature vnder heauen hath. For if it were otherwise, it could not in any wise comprehend a thing, that surmounteth it with an infinite greatnes, and with which it hath no agreement at all. For further confirmation of that which I say, let vs consider of *Eternitie*, as it is whole and entire in it selfe: then let vs diuide it into that which was since the creation of the worlde, and finally into that which followed the same, and which shall be for euermore. When our spirite entereth into the consideration of that which was before the creation, our thought is not able to comprehend it, so that it is ouerwhelmed with the greatnesse thereof: but wee doe well vnderstand and comprehend that part of eternitie, which shall followe vs heereafter throughout infinit ages. Whereby it appeareth, that this first consideration of it, is too great for our soule, as hauing no proportion therewith, nor yet agreeing thereunto: but it is otherwise with the soule in the consideration of that other eternitie, for the fruition whereof it was created. For the soule is not eternall as God is, as though it had no more beginning then he had: and therefore it hath no agreement with him in this respect. The soule then entereth into a bottomlesse gulfe, when it discourseth of an eternitie, of which it is not partaker: but it hath agreement with the eternitie of God as angels haue, in that it is created immortall, to liue an eternall life with him: which appeareth in that it is able to comprehend the same. Therfore Saint *Iohn* in the beginning of his Gospel leadeth vs euen to the gates of this first eternitie: but forasmuch as it is a gulfe in which we shall be swallowed vp, if we enter farther into it, hee proceedeth not forward, but stayeth vs there: and calleth vs presently vnto the means whereby God manifested himselfe, telling vs how he did this by his eternall worde: and first by the creation of the worlde, then by those other meanes, which hee setteth downe afterwarde: all which our soule comprehendeth well, and so cannot the soule of beasts do. Wherfore when we consider God in his essence and nature before ỹ creation of the world, & the time that was before that, wee are then ouerwhelmed therewithall, & see no whit at all into it. But if we enter into the consideration of the times after the creation of the world, & into those which shal follow stil after vs vnto all eternity, wee looke into it more cleerely, and are not so much dazeled therwithall, because our soule is more capable of this consideration, then of the other, which was before all creatures. From hence wee may conclude, that the soules of beasts and plants that haue not in them this cogitation or apprehension of eternitie, are produced and taken out of the power and vertue

Eternitie considered diuerslly.

A speciall difference betweene the soule of man and of beasts.

of that matter, of which they are engendered: but the ſpirit of man is more ſpecially bredde in the bodie by God, aboue all the powers of the matter and nature of the ſame. For nothing ariſeth higher, or paſſeth beyond that thing of which it receiueth eſſence, and beeing, and thoſe powers and ſtrength that it hath: for if it did, then ſhould it not receiue being from thence, but of ſome other thing before and aboue that, or elſe farther off, vnto which it tendeth. We ſee this in all the ſenſes both externall and internall, which are common to vs with beaſtes. For they know nothing elſe, beſide that which is of this nature which we ſee, neither doe they aſcend higher: but our ſpirite not content with the ſight and knowledge of the heauens, ſtarres and Angels themſelues mounteth vp to God, and being come thither can go no further. What other thing els doeth this ſignifie, and declare vnto vs, but that the ſoules of beaſts are engendered of this corruptible and mortall nature, beyonde which they cannot lift vp themſelues, but that ours are produced of God aboue the power of this nature? And ſo that may bee ſaide of our ſoule, which is ſpoken of a ſpring water, namely, that it aſcendeth as much vpwarde as it deſcendeth downeward, but can goe no higher. For when a man woulde carie the water of a ſpring any whither, and would haue it mount vpwarde, it will be an eaſie matter to bring it as high as the ſpring-head from whence it floweth: but no higher, except it bee forced by ſome other meane then by it owne courſe and naturall vertue. Notwithſtanding it will eaſily deſcend lower. And ſo fareth it with our ſpirite. For as it came from God, ſo it is able to mount againe to the knowledge of him, and no higher: but it deſcendeth a great deale lower. And as for our ſenſes, they remaine lower then the woorkes of nature, and pearce not to the depth of them, but are alwayes buſied about the externall face of them. Neither is it to bee doubted, but that *Moſes* meant to teach vs theſe things by that which hee rehearſeth of the meanes vſed by God in the creation of man, which differed from that hee kept in the creation of all other creatures, either liuing or without life. For we haue heard what deliberation and counſaile he vſed, before he put hand to the worke: how he faſhioned the body, and how he placed the ſoule therein by and by after. Therefore in that the Prophet deſcribeth the creation of the bodie apart, and then that of the ſoule, he giueth vs to vnderſtand, that wee muſt ſeeke for ſomething more high and excellent in that of man then in that of beaſtes, whoſe ſoules were created with their bodies, and of the ſelfe-ſame matter with them. Moreouer, he teacheth vs this very plainly when he ſaith, that God created man after his owne image and ſimilitude: which hee

A firme proofe of the ſoules immortalitie.

A fitte compariſon.

Gen. 1. 26.

did

did not say of beasts, as we haue alreadie heard. Therefore there must needes be in the soule of man some other power and vertue, then that by which it giueth life to the bodie, and which is common to it with those of brute beastes. So that as God gaue to this dead bodie taken out of the earth, a soule that endued it with life, motion, and sense: so hee imprinted and ingraued his image into this soule, vnto which immortalitie is annexed. Therefore when *Moses* sayeth, that man was made a liuing soule, no doubt but by the name of soule he meaneth another nature and substance then that of the bodie. And in that he calleth it liuing, hee declareth plainly, that the bodie hath not of it self and of it owne nature, that life wherewith it is endued, but from the power of this soule. And although hee there maketh not any speciall mention of the other vertues thereof, it is because hee considered the capacitie of the people with whome he liued, vnto whom he would frame himselfe, being content to speake openly of that power of the soule, which appeared best without, and which the externall senses might most easily know & perceiue by the effects thereof. But I thinke it will not be vnfit for this matter, if wee returne to ỳ question, which before we touched concerning the creation of the soule, namely, whether, since it was created by God in the first creation of man, it be still created after the same sort as it were by a new miracle, in them that are daily borne in the worlde, or whether it bee naturally created, but yet of God by a certaine order appointed for that ende by him. Nowe albeeit it bee very requisite, that we should bee sober and not rash in this matter, for the causes alreadie set downe, notwithstanding we will here propound the opinion of some learned men, grounded vpon that order, which God hath accustomed to obserue in his workes and in his creatures. For seeing he hath set a law in nature for all other creatures according to which he createth & produceth them, & not by any new miracle, it is more likely that he createth soules naturally, and that he hath ordained a stedfast law for mankind, but differing from that of beasts, so much as his creation differed from theirs. For hauing once established an order, he vseth not to change it into a diuers or contrarie order, but keepeth still the same, except it bee that sometimes he vseth extraordinarie meanes by way of a miracle. For although all his woorkes bee great miracles, and chiefely man; neuertheless, wee call none by that name, but onely those which he woorketh by supernaturall meanes, not against, but beside the common order of nature. But that which I say, derogateth nothing from the nature & immortalitie of mans soule. For although it be placed in that matter which is alreadie prepared and appropriated for the

Why man was saide to be a liuing soule.

How God dayly createth soules.

What a miracle is.

fashioning of the body, yet he doeth this aboue the vertue of the matter and of the worke of nature, by a lawe which he hath established to that effect. For this cause he doeth not onely giue a soule to them that are begotten by lawfull marriage, but to those also who are brought foorth in whoredome, whether it be adultery, incest, or any other such like. For although that honestie, which is enioyned mankind by God, be not kept in such a birth and generation, but contrarieth the same, yet it is not contrary to the lawe of generation ordayned by God: as that generation is which is by buggerie, wherein not only the Law of honesty is violated, but also the law of nature. We will conclude then, that it is not only true, that our soule is not brought forth by the power of nature, but by the benefit of God only, but also that it is expedient and very behoofefull, yea necessary for mankind that it should be true: and because it is behoofefull and necessary, it is true also without all question. For God hath omitted nothing that is agreeable to his glory, and profitable and expedient for mankinde. For seeing the soule is placed within the bodie, not by the vertue of nature, but properly and peculiarly by a speciall benefite of God, man oweth the chiefest and best part of himselfe, not to nature, but to God. Which is the cause why he should acknowledge him as the onely father of his spirite, & consecrate the same wholly to him alone: not yeelding any right and interest therein to any other besides him onely, who is soueraigne, almightie, and the onely father of spirites. For if the question be of the body and of all the senses thereof, many may claime an interest therein vnder God, namely Fathers & mothers, the children themselues, nature, the kinred, the countrey, friends, kings, Princes & Lords. But the soule belongeth to none but to God alone, which he willeth & commandeth should be reserued to him only for our happines, because he only is the author and creator thereof. If it be so then, that our soule is not begotten or produced by this nature, which is the handmaide of God and worker vnder him, but by God alone, it followeth very well, that nothing in nature can extinguish it, but God onely who is able to do it if he please. Now it is not likely or credible that God would make a thing by it selfe, and that after a different manner from other things, which should haue nothing besides the creation of it, & then within awhile after would destroy it. For if it were otherwise, why woulde hee obserue another meane in the creation of man, then in that of beasts? Why would he not rather haue bestowed vpon nature, the power of the generation and corruption of mans soule, as he hath done that of other liuing creatures? Wherefore woulde hee seeme to reserue that thing as proper to himselfe, which hee woulde make

Buggery violateth the law of nature.

God is the onely father of our spirite.

make subiect to the law and common condition of other things? Thus much then for those arguments, which we may take from the knowledge that God hath giuen to mans soule, & from his constant worke in the creation of it, to proue the nature and immortalitie therof. Now we are to consider what arguments we haue to the same purpose, in that vertue of *desire*, which is giuen vnto it. These things then we may learne of thee *Aram*.

Of the argument for the immortalitie of the soule, that may be taken from that naturall desire thereof, and of perpetuitie, which is in it: of another argument to the same purpose: of the desire which men haue to continue their name and memory for euer: an argument to the same ende taken from the apprehension and terror which men may haue both of the death of the body, and also of the soule and spirit. Chap. 91.

ARAM. These three things are so linked and knit together, namely Gods religion, his diuine prouidence, and the immortalitie of the soule, that they neither may nor ought to bee seperated in any wise. For if our soules were not immortall, no rewarde or punishment for good or bad doings were to be looked for: and then God should not seeme to haue any care ouer vs, which if he haue not, why should wee worship him? Our hope should be in vaine, and religion vnprofitable. But if without the grace and goodnes of God we cannot liue, and if he wilbe sought vnto of vs by prayer, then religion is very necessary, and the immortalitie of the soule certaine. And euen as a man cannot renounce those excellent giftes, which naturally are planted in his spirit and minde, and in that reason which God hath bestowed vpon him, but hee must renounce himselfe, and become like to the bruite beast: so fareth it also with him, when he renounceth his immortalitie. But seeing we are now in handling the powers of the soule, to shewe that it dieth not, and seeing wee haue spoken of knowledge, wee will consider what arguments to the same ende may bee taken from the vertue of *desiring* that is naturally in it.

Three things vnseperable.

Heretofore we learned, that all knowledge both in man and beast, is giuen to this ende, that they should desire whatsoeuer they know to be good, and eschue that which they know to be euil. Concerning the knowledge of our sences, they conceiue well ynough what it is to be present, and so do the sences of beastes, of which and of our whole nature, we may iudge both by our external and internal sences that are common to vs with them, & so we may discerne of all such like things. But the appetite or desire of beasts goeth no further then the time pre-

sent. For that naturall desire of their owne preseruation which is in them, proceedeth not frō any knowledge which they haue of things, but from the workemanship of nature, and from that naturall inclination which they haue thereunto, without any motion of reason or vnderstanding.

Whereupon it followeth, that their desire to preserue themselues, and their power of procreation proceedeth not from their knowing vertue, that is the chiefest in them, but from the *vegetatiue vertue*, which is the baseſt & most abiect. But man goeth a great deale further. For man hath knowledge of perpetuitie and of eternitie, as we heard in the former speach: and because he knoweth that eternitie is a good and profitable thing for him, he doth also desire the same. This desire then is naturall; and if naturall, it followeth also that it is a very meete and conuenient thing for vs, and so consequently, that it is not giuen to man without cause and to no purpose. Wee must then conclude hereupon, that it may be accomplished, and that of necessitie it must be sometime or other. For if it were otherwise, to what purpose should this knowledge serue which man hath of so great a benefite, and which also mooueth him to desire the same, if he could neuer attaine to the fruition thereof? And why should God teach the same to men, if he would not make them partakers of it? Were it not rather to debase, then to aduaunce them aboue beastes, whereas hee hath created them Lordes, and as it were his last and principall peece of worke, in his worke of creation? Should it not seeme to be not onely a vaine thing, but also (if I might so speake) as though God delighted to torment men, to cause them to desire that thing, of which they should neuer haue any participation? Were it not better for them, at leastwise as good, that in this respect hee should haue created them like to bruite beastes? For so they should liue a great deale more quiet, and not torment themselues as they doe, after a thing, which is altogether vnpossible for them to attaine vnto. Nowe wee haue a very euident signe and testimony in vs, of the continuall being of this desire of eternitie, in that longing which men haue to make their name eternall as much as may be, and that their memory might remaine in all ages that shall follow long time after them. And which is more, this affection is so naturall, and imprinted so deepe into mens hearts, that euen they who deny the immortality of soules, and who thinke that euery man doeth wholy vanish away by corporall death, doe couet notwithstanding the immortality of their name, and to haue a good report amongest men still after their death. Hereof wee haue very good proofe in the last will and Testament of *Epicurus* himselfe,

The desire of perpetuitie, an argument of the soules immortalitie.

Another desire, which is to continue our memory for euer.

himselfe, the Captaine and standard-bearer of all Atheists and Epicures, who haue receiued their name of him. For hee appointed therein, that the day of his natiuitie shoulde be yeerely celebrated, and that at certaine times assigned by him, a banket should bee made for those of his sect, in remembrance of his name. Whereby wee see that this dogge himselfe, who made no difference betweene the death of men and of beastes, and who denied vtterly the immortalitie of the soule of man, coulde not for all that plucke out of his owne soule the desire of immortalitie: but doeth what lay in him to make himselfe immortall after his death, by the perpetuitie of his name and memorie. We may take the like argument from that which men vsually appoynt at their death, touching their funerals, sepulchres and tombes. For why is it, that they will haue sumptuous funeralles, and stately and magnificent tombes? Why haue manie caused Churches and chappels to bee erected, themselues to bee engrauen, and their escutchions to be hung vp, where they haue laide themselues? It is certaine, that if they desired not to make their name as immortall as they coulde, and their memorie eternall among men, their death would not bee so ambitious, neither would they leaue behinde them such markes of their ambition, and of their desire of immortalitie. And as great men affoorde this testimonie of their desire, so the common people are not without some one or other for their part. For a poore Artificer, as a Tayler or Shoemaker, or some such like, if hee bee able hee will appoynt to haue a stone layde vpon his graue, in which his name shall bee ingrauen, and his marke, or some such like thing: to this ende that the Suruiuors, and they that come after him, should knowe that hee once liued and was in the worlde, and that hee woulde still liue, at leastwise in name and memorie. And this is further confirmed by them, who albeeit they cannot continue their name and memorie by any good deedes and valiant actes, yet they striue to make themselues immortall by wicked and execrable dooings. As among others wee haue the example of *Herostratus*, who set on fire the Temple of that great *Diana* of Ephesus for no other cause, but onelie that hee might bee spoken of, and that the memorie of him might remaine and continue for euer amongest men: as in deede it hath done, notwithstanding the contrarie endeuour of the Ephesians, who by a publicke Edict ordayned, that his name shoulde neuer be written in any place. But it may bee obiected vnto mee, that this argument deriued from the desire of men to continue their name,

Another desire of perpetuitie, appearing in funerals.

An obiection.

to proue the immortalitie of ſoules thereby, is not very fit, nor of great force: becauſe this deſire is rather found in men that are moſt fooliſh, vaine, carnal, and wicked, then in the wiſer ſort of men, and ſuch as are more graue, ſpirituall, and vertuous. For who couet more this immortalitie of name and memorie, then they that are moſt vainglorious and ambitious, vnto whoſe ambition death it ſelfe can bring no end, but it reuiueth and liueth ſtill therein? We ſee alſo, that they who leaſt of all beleeue the immortalitie of ſoules and ſcoffe moſt at it, are greatlieſt affected with this ambition, and labor moſt to become immortall after that maner, becauſe they expect no other immortalitie. All this I confeſſe is true, yet mine argument continueth ſtill firme. For firſt we haue alwayes this teſtimonie from them, that they know and acknowledge a certaine immortalitie and perpetuitie, and deſire to enioy the ſame as much as they may, thinking to continue the ſame euen after their death: which knowledge and deſire is not to be found in brute beaſts. And whereas the vaineſt and worſt men are more moued with this fooliſh deſire, then the wiſeſt & moſt vertuous men are, the reaſon thereof is good and euident, For the wiſeſt men and ſuch as are endewed with moſt vertue make leaſt accompt of this temporary and fading immortalitie, which is but as it were a winde that goeth from mouth to mouth, or is but in paper, parchment, wood, ſtone, braſſe, or in ſome ſuch corruptible matter: becauſe they expect a better perpetuitie that is more certaine, more glorious, and of longer continuance, of which they are certainely perſwaded. Which perſwaſion can not be vaine in them, ſeeing it is grounded vpon the teſtimony of Gods Spirit, which ſaith, that the iuſt ſhalbe had in euerlaſting remembrãce, not onely before men, but alſo before God and Angelles. But the other ſort of men buſie themſelues about an immortalitie, which deſerueth not to be accompted ſo much as a ſhadowe and image of true immortalitie: becauſe the deſire thereof is infected and corrupted with that darkeneſſe of errour and of ignorance, which ſinne hath brought vpon the minde of man, with thoſe peruerſe affections that proceede from the ſame, and with their euil education and inſtruction, who are not taught in the word of God. By means wherof this natural deſire of true immortalitie degenerateth into a fooliſh deſire greedy of fame & name amõg men: (euen as whẽ good ſeed falleth into bad groũd) but ſtil it proceeds from a good beginning & fountaine, if it were not corrupted. As we ſee alſo that it falleth out with the greater part of men in that natural deſire they haue of skil & knowlege, which albeit it be in them by nature, yet they turne it into a vaine and fooliſh curioſitie, that endeuoureth to knowe that which is not onely not profitable,

The anſwere to it.

Of the true immortalitie.

but

but very hurtfull and dangerous for them, in ſtead of ſeeking to know that which is more profitable and neceſſary. But beſides that which wee haue already ſpoken, our affections alſo tell vs plainely, what the nature is as well of our ſpirite, as of our ſenſes both internall and externall: and what difference there is betweene them. For if the Spirite entreth into a cogitation of it owne death, the internall ſenſes, with fancie and imagination are not greatly moued or troubled therewith, but paſſe it ouer well enough, as if they had no feeling thereof, ſuppoſing that this corporall life will laſt a long time: but the ſpirit is ſo confounded and troubled, that it feareth and flieth nothing more then it. And ſurely I doubt not, but that they, who being preſſed and oppreſſed with great euilles, deſire death through a blind fury of their mind, and wiſh to be wholly extinguiſhed, woulde change their purpoſe and abhorre that kinde of death, and thinke it to be a greater miſchiefe then all thoſe which they ſuffer, if they might haue leaſure and means for ſome ſmall time to come out of their diſpaire, and to returne to their right minde, that ſo they might haue ſome reſt from the troubles of their ſpirite, and thinke ſeriouſly vpon the death thereof. And as all the ſenſes are preſently troubled, and as it were carried out of themſelues through the cogitation of corporall death: ſo the ſpirite contrariwiſe, if it be ſound, quiet, and well ſetled, abideth firme, and derideth the ignorance, error, and terrour of the ſenſes, correcting and reproouing them for the ſame. We may then conclude from the euidence of theſe things, that the death of the Spirite is contrary to the nature of it, and therefore is afraide of it, and abhorreth euen to thinke of it, or to make any mention thereof. But the ſenſes care not but for this bodily life, which the Spirite contemneth in regarde of the other: whereby it appeareth, that the death of the body doth affect & touch it nothing at all, but the body onely, and thoſe things that are ioyned vnto it, as namely both the external and internal ſenſes. For this cauſe, thoſe men that are carnall and ledde moſt by their ſenſes, thinke little either vpon the one or the other, except it bee when they ſee themſelues in danger of corporall death. For, perſwading themſelues that they ſhall liue long in this worlde, or at leaſtwiſe gathering to themſelues as much hope thereof as they can, they thinke nothing at all in a manner of death during the whole life, no more almoſt then if they were borne immortall, vntill ſuch time as they ſee in good earneſt that they muſt diſlodge. Then are they awaked out of their ſleepe, and if they be not altogether become brutiſh, they are conſtrained to thinke both vpon the death of the body, and the death of the ſpirite: and the leſſe they are prepared againſt them both, the more aſtoniſhed and amaſed

An argument taken from the apprehenſion of death to proone the immortalitie of ſoules.

Of the ende of good and euill men.

maſed they are in themſelues. Contrariwiſe good and iuſt men, who of a long time, yea all their life haue thought vpon both, finde themſelues leſſe troubled a great deale, becauſe they are reſolutely perſwaded and aſſured of a better life. Moreouer, wee finde by experience, that when the ſpirit is troubled with affections, or cõfounded through fancies and imaginations, or ignorant, vicious, prophane, wicked, without feare of God and voide of religion, it is a great deale more mooued at the cogitation and remembrance of corporall death, then if it be ſound, well diſpoſed and ſetled, quiet, skilfull, innocent, religious, and fearing God. Whereupon we may conſider & learne, which of theſe two iudgements is more certaine and true, either that of a ſpirite that is troubled, diſeaſed, ignorant, euill, without feare of God, and voide of religion: or that of a ſpirite, which hath all thoſe perfections rehearſed by vs, contrary to theſe vices. It is an eaſie matter to iudge. Therefore if we attribute more, as in reaſon wee ought, to that Spirite whoſe iudgement is moſt true and certaine, the concluſion that I haue made, ſhalbe confirmed thereby. And as by the difference of deſires, we may eaſily iudge of the nature & eſſence of mans ſoule, ſo we may do the like by thoſe delights wherein it taketh pleaſure. But I leaue thee, ACHITOB, to go forward with the diſcourſe of this matter.

Of the argument that may be taken from the delights and pleaſures of the ſoule to proone the immortalitie thereof: an argument to the ſame ende taken from the inſatiable deſires and pleaſures of men, euen from ſuch as are moſt carnall: of the teſtimony which they may find euen in their vices to proone the immortalitie of their ſoule. Chap. 92.

ACHITOB. It hath beene a ſaying heeretofore, that it belonged not to a vile perſon to deny God. Which Prouerbe came of this, that the nobilitie and gentlemen were ſo ill taught, and ſo ignorant of true nobilitie, that they reſerued this occupation to themſelues as proper to their eſtate, turning it to their glory, and endeuouring to bee feared by this meanes. And ſurely theſe were faire Armes, and goodly ſcutcheons to ſet foorth the Nobilitie of their eſtate by, namely, horrible and execrable blaſphemies, which the very Iewes and Turkes would neuer ſuffer among themſelues. I woulde to God wee might nowe ſay rightly, that this was once, but is no more: and ſo likewiſe, that there were not ſome among them that think themſelues the greateſt men, who haue this in their thoughts, if they dare not ſpeake it openly, that it belongeth not to men of courage to beleeue in God and in his word, or to thinke that there is a iudgement to come, at which men

The right Armes of Machiauellian Nobilitie.

men ſhall appeare: but that this appertaineth to the ſimple and fooliſh, not to theſe great and noble ſpirites, which flie aboue the clouds, and indeede know more then they ought, to leade them into hell.

But as by the difference of appetites and deſires, wee haue ſhewed them that the ſoule cannot be mortall, which concludeth a diuine prouidence and a ſecond life, as we declared before, ſo it is an eaſie matter to prooue the ſame by thoſe pleaſures in which the ſoule taketh delight. For by how much the more thoſe things that bring delights, do reſemble the vertue of the ſoule that is delighted, and the greater affinitie, proportion and agreement they haue with it, ſo much the greater, ſweeter, and more pleaſant are the delights, as alſo more firme and of longer continuance. Indeede it may be obiected vnto me, that if we looke to this we ſhal find, that the greateſt part of men take more pleaſure in thoſe delights which they can receiue by their ſenſes, which are more earthy and brutiſh, then in others that are more naturall to the ſpirit, and more ſpirituall and heauenly: and therefore the iudgement that we can gather from hence of the nature and eſſence of the ſoule, may ſeeme not to agree to this we ſpeake of. It is very certaine that ſome men are of ſuch a brutiſh nature, that a man may well doubt whether they be men or no, and whether they deſerue not rather to be reckoned in the number of beaſts, to which they are more like then to men, except it be for their face: in which reſpect alſo a man may compare them with Apes. For if they bee led by the ſame deſires and luſtes, and ſatisfie themſelues therein as brute beaſts, and goe no further, wherein doe they differ from them? and to what purpoſe ſerueth that which God hath beſtowed vpon their ſoules more then vpon the ſoules of beaſts, if they content themſelues with a brutiſh life & pleaſure as they do? For where is the vſe of reaſon & vnderſtanding which God hath beſtowed vpon them more then vpon beaſts? And if they vſe them no more then beaſts doe that are altogether voide of them, who can knowe whether they are partakers of them more then they? And ſo conſequently, how ſhal that definition cómonly giuen of man, agree tó them, wherein he is called a liuing creature partaker of reſon? Therefore when we enquire of the nature and ſubſtance of the ſoule, wee muſt followe that rule, which is vſually propounded in ſearching out the nature and eſſence of all other things. For when a man would haue true knowledge of them, hee taketh not in ech kind of them that which may bee in ſome of the ſame kinde, leſſe perfect and monſtrous. As if there bee occaſion to iudge of the nature of mans body, no man will take them that haue ſome defect of Nature, or that are more deformed and monſtrous then others: but the ſoundeſt,

An argument of the pleaſures of the ſoule to ſhew the immortalitie thereof.

Some more like to beaſts then men.

goodlieſt,

goodlieſt, and moſt perfect bodies. We muſt doe the like when wee ſearch into the nature and eſſence of the ſoule. For to know it wel, we muſt not make choice of men that are borne brutiſh, ſo that a man can knowe nothing in them whereby they differ from brute beaſts, except the outward ſhape of a man. Yea there are ſome borne with leſſe ſenſe and gouernement of themſelues, then beaſts haue. The like may bee ſaide of them, who being better borne, voluntarily become brutiſh of themſelues. For this cauſe, we muſt chiefly conſider what effectes the nobleſt and moſt excellent ſoules bring foorth, if wee wil iudge of the nature of al other ſoules that are of the ſame kind. For albeit the ſoules of ſome men are more brutiſh then of others, yet it followeth not but they are al of one and the ſame nature & ſubſtance, ſeeing they are all of one kind: but the difference betwene them proceedeth from hence, that ſome are more degenerated from their true and proper nature, then others are. Neuertheles this changeth not their naturall eſſence, but that alwayes continueth one and the ſame in all: as the ill diſpoſition of bodies taketh not from them that nature & eſſence which they haue common with others, notwithſtanding they differ from them, as a ſicke and deformed body differeth from a ſound and perfect body.

How we muſt iudge of the nature of the ſoule.

Nowe there is no doubt, but that the nobleſt and moſt excellent ſoules take more pleaſure in the internall ſenſes then in the externall, and more in reaſon then in fancie and imagination, but aboue all in the contemplation of the Spirit. And among thoſe things, which the Spirit doth contemplate, it delighteth moſt & ſtayeth longeſt in them that are ſpirituall and eternal, that are higheſt & of greateſt ſoueraigntie. And as the ſpirit longeth moſt after theſe pleaſures, and retaineth them with greateſt affection, ſo it is leſſe wearie in ſearching for them and in the contemplation of them. Whereupon it followeth, that ſpirituall and eternall things are more conformable to the Spirite, then thoſe that are corporall and temporary: and that it hath greater participation and agreement with heauenly things then with earthly. For it is maruailouſly delighted and contented with ſpirituall things, as if they were his owne things, which is by ſimilitude, proportion, and agreement of nature: as contrariwiſe, both the internall and externall ſenſes pleaſe themſelues in corporall things, and are not able to comprehend or attaine to the other, but onely by coniecture. Whereas if the Spirite were as mortall as the ſenſes, then the excellenteſt Spirites, and ſuch as approch neareſt to the heauenly Spirites and to the nature of God, woulde giue themſelues to tranſitorie and corruptible things as much as the ſenſes doe, and would ſearch after them as earneſtly as it doeth after true and perfect pleaſures. But wee ſee by experience, that

Of the true pleaſures of the ſoule.

that they aſcend vp a great deale higher. Yea the Spirits euen of moſt carnall and brutiſh men, in that they neuer meete with any pleaſures in tranſitorie things that doe fully content and ſatisfie them, thereby giue euident teſtimonie, that they are borne to enioy greater pleaſures then they can find in all this nature, and that they are of another nature, ſurpaſſing them, which mounteth aboue corporal and temporary things. For who euer ſawe an ambitious man ſatisfied with honours, or a couetous wretch with riches? And from whence commeth this that they are ſo inſatiable, but onely becauſe the ſpirite that God hath giuen them, is of ſo noble a race and of ſuch an excellent nature, that howe much ſoeuer it be fallen from his firſt nature and nobilitie, yet it can neuer content it ſelfe with any thing, that is of another nature more baſe and vile then it owne, as that which is too much vnworthie and vnbeſeeming the Spirite, and very much diſagreeing from the eſſence of it. For although, being buried in this body, as in a ſinke of all carnall and brutiſh affections, it can not ſo well perceiue it owne nature, dignitie, and nobilitie, nor acknowledge the ſame ſo well, as the nobleſt and moſt excellent ſpirites, and ſuch as are fartheſt from this ſtincking puddle, are able to do: neuertheles without thinking thereupon as it were, it hath euermore a ſecret ſenſe of it owne nature and dignitie, which keepeth it from being contented with any thing whatſoeuer, although it be with neuer ſo great liking and abundance, except it enioy that thing which is moſt proper and agreeable to his natural diſpoſition, which is of a more high, noble, and excellent nature, then any thing proceeding from this mortall and tranſitorie maſſe. But becauſe it is buried in this darkeneſſe, which ſinne hath brought vpon the mindes of men, the ſame thing happeneth to the ſpirite, of which wee haue already ſpoken concerning the immortalitie and eternitie of name and renowne. For the right and naturall deſire of true and immortall honours, and of eternall riches agreeable to the nature of mans ſoule, is degenerated into this falſe and corrupted appetite of worldly honours and temporall riches. Notwithſtanding this is manifeſt heereby, that as euery Spirit always ſearcheth after God as a blind man goeth by groaping, as wee haue heard already: ſo it ſeeketh after riches and honours agreeable to it owne nature. But becauſe that darkeneſſe with which it is ouerwhelmed, hindereth it from knowing them well, and ſo conſequently from taking that way, which it ought to enter in that it may attaine vnto them, therefore it changeth them into others, that are of a differing and cleane contrary nature. So that it can neuer finde out or attaine to that which it ſeeketh, becauſe it is ignorant thereof, and ſo ſeeketh for it vnder a maske, which it taketh for

An argument from inſatiable pleaſures for the immortalitie of the ſoule.

A corrupt ſpirite taketh the ſhadow of things for the things themſelues.

for the true face, and vnder a ſhadow, which it taketh for the very body: whereby it commeth to paſſe that the maske and ſhadow remaine with it, inſtead of the very face and body that are loſt by means of thē. In which the ſame thing hapneth to the ſpirite that doth in the matter of religion, when it forgeth vnto it ſelf new & ſtrange gods, and idoles inſtead of the true God whō it ſearcheth after, becauſe it knoweth not who he is, although it ſeeketh him, & deſireth to find him. Wherefore being thus deceiued, & not knowing it, neither the means whereby it is deceiued, it ſtill deſireth, becauſe it perceiueth very well whether it wil or no, that it hath not attained to that which it wanteth, as indeede it might wel know the ſame, if it were not becom very brutiſh, by reaſon that it neuer findeth any contentation in any thing that it doeth, or can attain vnto. By which things we may further learne, that men ſhall find euen in their vices, teſtimonies of the nature, eſſence and immortality of their ſoules, wherby they may be conuicted, & namely in their ambition & couetouſnes, which ought to admoniſh them of that that hath bin ſet downe, & to cauſe them to thinke more diligently therevpō. We may ſay the ſame of their luſt. For although it be in the number of thoſe pleaſures that are moſt earthy & brutiſh, & which the ſenſes themſelues both externall and internall ought to be ſooneſt weatie of, for the reaſons before heard: neuertheles they ſhew plainely how inſatiable this appetite is in them, in that no kinde of luſt can content them: inſomuch as they are caried headlong therewithall euē beyond the bounds of nature, within which brute beaſts containe themſelues. And truly all theſe things ought to driue vs into admiration, and cauſe vs to conſider the iuſt iudgement of God vpon men, & how he is reuēged of them for diſhonoring him, & their own nature, by ſuffring it to degenerate & wax beaſtlike, in forſaking ſpirituall, heauenly, & diuine things, for thoſe are corporall, earthly, and brutiſh. Therefore God depriueth them of that vnderſtanding which he had giuē them, that they ſhoulde torment themſelues after ſuch things as vexe their ſpirite, as it were damned ſoules, and that ſo much the more miſerably and with leſſe contentation, as they enioy more of them. For what a torment is ambition and couetouſnes, and other affections and vices that accompany them? And if we ſpeake of luſt, we ſee what is the vengeance of God vpon them, who going beyond the bounds of nature, ſo diſhonor their bodies and their owne nature, that there is no eſſence or nature whatſoeuer, vnto which they may be compared. For none doe ſo much peruert their nature as they: I meane not beaſts only, but not the deuilles themſelues. And although they be ſo beaſtlike, as to conſider no more of the nature and eſſence of their ſoule then they doe of beaſts,

An argument taken from vices for the immortalitie of the ſoule.

How God puniſheth vicious deſires.

beasts, yet the very figure of their bodies should make them to thinke, that God hath not made it differing from beasts, and namely in creating the head and face vpwards, but that hee hath also endued them with a soule differing from theirs, to the ende it might be correspondent to the body in which it is. But it belongeth to thee, ASER, to prosecute this argument, thereby to shew vnto vs the immortalitie of the soule.

Of the testimonie that men haue of the immortal nature of the soule in their very body, by the composition and frame thereof: of that which is in the motion and rest of their soule: how the creation of the whole world should be vaine, & how there should be no prouidēce of God, no religion, no diuine iustice if the soule were mortall: of the multitude and qualities of the witnesses that stand for the immortalitie thereof. Chap. 93.

ASER. That good king *Ezechias* complaining in his sicknes, said, *Mine habitation is departed, and is remooued from me like a sheepeheards tent: I haue cut off like a weauer my life.* This holy man compareth his body and the life of man in it, to a tabernacle and lodge, or to a tent and pauillion, which are no firme lodgings but remoueable, and such as may be transported from one place to another, as souldiers carry away theirs, when they raise their camp to pitch it in some other place. And indeed a mans body in this world is as it were a lodging assigned for his soule to abide in a while, not to dwell there alwayes, as it were in one place. For this life, is like to a militarie life, and as a continuall warfare, vntil such time as we depart hence, and that God cutteth it off, (after wee haue finished our appointed dayes) as a weauer cutteth off the threedes at the end of his web after it is finished. Therefore Saint *Peter* also calleth his body a tabernacle when he saith, *I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance, seeing I knowe that the time is at hand that I must lay downe this tabernacle, euen as our Lorde Iesus Christ hath shewed mee.* Saint *Paul* also vseth the like manner of speech when hee saieth, *For wee knowe that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, an house not made with hands, but eternall in the heauens. For therefore we sigh, desiring to be clothed with our house, which is from heauen.* And to this agreeth that which is written in the epistle to the *Hebrews*, *For here we haue no continuing citie, but we seeke one to come.* Here truely are notable testimonies of the second and eternall life, against them that doubt of the immortalitie of the soule. But according to that which is giuen vs in charge to discourse of touching this matter, wee must

Esay 38.12.

2.Pet.1.13,14.

2.Cor.5.1,2.

Hebr.13.14.

must bring them other testimonies euen in their bodies, seeing their spirit cannot mount vp to celestiall and diuine things.

An argument taken from the frame of mans body to proue the immortalitie of his soule.

We may easily iudge, if there be any light of nature remaining in our minde, that God would haue vs knowe, by the composition and stature of our bodies, howe the soule and spirit dwelling within them shoulde be affected, and whither it ought to looke. For why woulde God lift the head & face of men vpwards, and not the head of beasts, but that hee woulde admonish them thereby, that they are of a celestiall nature? and that they must alwayes looke, not to the earth as beasts do, but to heauen, as to their natiue country, from whence they receiued their *Originall*, in respect of their principall part, which al *Atheists* and *Epicures* doe renounce? And if the body be lifted straight vpward, the spirite is much more, which ascending by degrees from inferiour things, maketh no stay vntill it come to heauenly and diuine things: and hauing at length attained vnto them, it stayeth there and contenteth it selfe therein. In regard whereof, as in naturall things we knowe by their mooving and resting which is their naturall place, so by the same reason wee may iudge of the naturall place of mans soule, which is in perpetuall motion, and can finde no rest here below on the earth, as the soules of beasts can: which because they are altogether earthy, and al their natural and proper good comming from no higher place then from the earth, their snowts also are continually bending towards it: and the more earthy and brutish they are, the more downwards do they alwayes bend. This we may easily perceiue, if we compare not onely the beasts of the earth with birdes, which holde more of the nature of the ayre, and liue most therein, but also if wee compare the beasts of the earth one with an other. For albeit all of them haue their snowts inclining towards the earth, yet the hogge hath his head more bending downeward then others haue. For it is fashioned and bowed after such a fashion, that no beast can lesse lift vp the head and stretch it towardes heauen then the hogge, neither is any so much troubled as that is, when by force it is compelled to looke vpward. The same may bee saide of the moule, and of other such like beasts. Therefore if the *Good* that is proper and peculiar to the nature of man, consist not in this eternitie and celestiall immortalitie of which wee speake, to what purpose is his head lift vpward, and his eies looking towards heauen, especially seeing God hath ioyned these things with a soule that is partaker of reason and vnderstanding? For among the beasts, we find one fish, that hath the eyes set in the top of the head, and therefore it is called by the Græcians *Vranoscopos*, which signifieth as much as a *Beholder of heauen*, or *looking towards heauen*. But be-

Another argument taken from the motion and rest of the soule.

Of a fish called *Vranoscopos*.

cause

cauſe it is not partaker of vnderſtanding and reaſon, more then other beaſts are, and ſeeing the ſoule of it differeth not from theirs, we may eaſily iudge, that the eies of it were not ſet in that place for the ſame reaſon that man hath his lifted vp towardes heauen. Shall wee ſay then that God hath created man and endewed him with ſo many graces and ſingular properties, to make him more wretched then beaſtes in this life, who otherwiſe is ſo miſerable, and compaſſed about with ſo many euilles on euery ſide? For whereto ſerueth the diſpoſition of his nature, but to torment him the more by looking vp towardes heauen, and by that knowledge which hee hath more then beaſts haue, thereby encreaſing in him a vaine deſire of ſuch a happineſſe as hee can neuer enioy? And which is woorſe, the more noble ſpirite that any one hath, the more learned and vertuous hee is, or the more and longer oppreſſed he is with the miſeries of this life, the more woulde this vaine deſire pricke and torment him. And if there bee ſome, who like beaſts paſſe ouer al theſe things without any ſenſe and feeling, this befalleth them, either becauſe they are of a heauy, ſleepie and blockiſh ſpirite, or elſe becauſe they are drunken with that which is commonly called Fortunes fauour, namely, with the honours, riches, and pleaſures of this worlde. So that wee muſt conclude vpon this ſpeech, that becauſe beaſts do here all that they haue to do, according to thoſe powers and gifts that are naturally in them, therefore they liue and die heere: but becauſe the Spirite giuen to man, can not doe heere according to his naturall diſpoſition, it followeth neceſſarily, that as it is borne in an other place, ſo it muſt haue another place wherein to effect that which it hath to do. And contrariwiſe, if the ſoule of man be mortall, all that hee hath to doe is in this life, as it is with beaſts: and then alſo it followeth, that hee was created in vaine and without cauſe. For God created nothing, but hee propounded to himſelfe the ende for which hee created it, and that ſuch an ende as is agreeable to the nature and dignitie of euery one of his woorkes, elſe all things ſhoulde haue beene created in vaine by him. Nowe if he created man onely to liue in this worlde, as hee did other creatures, then did he not in his creation propound to himſelfe an end beſeeming the excellencie of ſuch a nature. Which thing the greateſt Philoſophers amongeſt the heathen haue after due conſideration bin conſtrained to confeſſe. And if man, for whoſe ſake the whole viſible worlde was created, and who only can, will, and knoweth how to vſe all things contained therein, was created and receiued this life in vaine, what ſhal we think of al other things that were created becauſe of him, and for his ſake? Shall not the whole worke of creation be in

Except the ſoule be immortal, man is created in vaine.

vaine, and vnworthy the infinite maiestie and wisedome of God the Creator? and hee that is the Gouernour of the world, shall hee not be spoiled of all prouidence? Who ought not to abhorre the very cogitation of such a thing? And yet the religion of God, his prouidence, and the immortalitie of our soule are so fast lincked and ioyned together, and depend in such sort one vpon an other, that they can not be separated, neither indeede is it lawfull to separate them. For he that abolisheth the one, shaketh also that faith which wee ought to holde of the rest: because if our soules be not immortall, there is neither punishment nor reward, either for vertue or vice, or for the good or ill deedes of men. For wee see euidently, howe all things are mingled and confused in the course of this present life, that they are turned into a common robbery, that the woorst men make themselues Masters and Lordes of the worlde, as if it were created onely for them, that they might bee in it as gods vpon the earth: and contrariwise that good and iust men may seeme to haue beene created onely for a pray to the wicked, and to be lesse accompted of them then the brute beasts. Which if it were so, then shoulde God haue no care of men: and if hee haue no care of them, howe shall hee be their GOD and Creator, and why shoulde they rather then beasts call vpon him and honor him? For if it were so, what hath hee done, or what doeth hee yet more for them vnto whome he hath giuen his lawe and commandement to call vpon him, to honour and serue him, then he doeth for beasts to whome hee hath giuen no such lawe or commaundement, and who do not call vpon him nor honour him according to the same as men doe? And what may wee accompt all religion, all feare and reuerence of God to be, all holinesse, honestie, and vertue, but superstition, and a vaine and foolish opinion and fancie of the mind of man? Notwithstanding there hath alwayes beene a common testimonie and consent of religion among all nations, euen amongest the most barbarous and rudest people that euer were found. Neither euer were any so ill taught, but they haue put some difference betweene vertue and vice, and betweene honestie and dishonestie. It can not be then, but that religion and vertue, naturally engrauen in the heart of man, are good things, yea farre better then their contraries. Whereas if God had no more respect to the one then to the other, & were not to iudge thereof, to what purpose serueth this difference which men make betweene them? and what profit shall they reape to themselues by esteeming better of that which is good, then of euil? Good men should not only receiue lesse profit by vertue then by vice, but further they should be damnified by the same: & wicked men should euer haue the better,

yea

The immortalitie of the soule is linked to the religion & prouidence of God.

An argument taken from the consent of all people.

yea they ſhould be rewarded inſteade of being puniſhed. For the beſt and iuſteſt men are commonly a pray vnto the wicked. And who ſhall deliuer them out of their hands, ſeeing for the moſt part they are the ſtrongeſt, and haue in a maner the gouernement of the worlde in their power, ſo that the moſt innocent perſons are at their mercie as it were, except God ſhould let them haue iuſtice either heere in this worlde or in ſome other? And if God ſhoulde faile in doing iuſtice, vpon what right ſhould the iuſtice that men vſe againſt malefactors be grounded? Shall there be more iuſtice in men, who are altogether iniuſtice themſelues, then in God who is the fountaine of all iuſtice, yea iuſtice it ſelfe? All this muſt be ſo, or elſe we muſt confeſſe, that all theſe things teſtifie vnto vs, that God hath care ouer vs, and that there is an other place and time of rewarding euery man according to his workes, then in this worlde, and heere in this life. For this cauſe Saint *Peter* calleth the day of the laſt iudgement, in which all ſhall appeare before God, *the time of the reſtauration of all things foretolde of God by the mouth of all his holy prophets ſince the worlde beganne.* For conſidering that al things are ſo confuſed and troubled in the worlde, that it ſeemeth there is no difference betwixt the bleſſings and curſes of God pronounced in his lawe, and that all things are turned topſie turuy by the malice of men, the Lord hath ordained a place and time, in which hee will put an end to this diſorder, and wil reſtore al things to their right eſtate and good order. Now if the Lord hath appointed that euery one ſhalbe rewarded at that time and place, it followeth that then and there alſo wee muſt ſearch for the end for which man was created, and that his ſoule ſhall liue there. And if the ſoule then liueth, and in that place, it followeth well alſo that there is the end of it. For we take the ende for that which is the laſt and moſt perfect in euery thing. So that if the queſtion be of the authoritie of men, and multitude of witneſſes for the confirmation of that, which hath beene hitherto ſaide of the immortalitie of the ſoules of men, wee ſhall haue for this purpoſe all thoſe, who from the beginning of the worlde amongeſt all people and nations, haue beleeued and thought that there is a God, that there is a Diuine nature and prouidence, and conſequently any religion: yea euen thoſe barbarous and ſauage nations, which were found out of late dayes in thoſe new Ilands, commonly called the new found world. And if the qualitie of the witneſſes is to be conſidered, we ſhall ſtill haue almoſt all on our ſide. For if wee looke vnto the moſt barbarous and ſtrangeſt nations that are, the teſtimonie of nature which all of them carry in their hearts, compelleth them to range themſelues on this ſide. And if we come to others that haue bin more ciuil & better inſtructed,

Other reaſons to the ſame end.

Actes 3. 21.

What the ende of a thing is.

Of the multitude and qualitie of witneſſes to prooue the immortalitie of the ſoule.

we ſhall haue a greater aduantage. Or if the queſtion be of the greateſt, and of ſuch as by the conſent and teſtimonie of all, were accompted, and were indeede beſt learned and moſt vertuous, we ſhal not only finde them to haue beene on our ſide, but alſo that they haue condemned as ignorant men and vnworthy to liue, them that haue beene of a contrary opinion, betwixt which men and the other there is great difference. For thoſe among the Philoſophers that denied the immortalitie of the ſoule, were ſuch as did aboliſh alſo all diuine nature and prouidence, and all religion, and ſuch as placed the ſoueraigne good of men in pleaſure: which kinde of men were alwayes woorthily taken to be the vileſt and moſt abiect, and as it were the skumme and dregges of the profeſſours of Philoſophie. For to the ende wee may the better vnderſtand this, by mine aduiſe we will conſider of the beſt arguments that are alleadged by Philoſophers to prooue the immortalitie of ſoules, that they who will not credite the teſtimony of the holy Scriptures, may feele themſelues vrged in their conſcience with the ſayings of Ethnickes and heathen men, who ſhall riſe vp in iudgement againſt them, to aggrauate their condemnation. Now it belongeth to thee, AMANA, to followe this matter.

What kinde of Philoſophers Atheiſts and Epicures were.

Of an other argument for the immortalitie of the ſoule taken from that naturall deſire which men haue of knowledge: of Ariſtoteles opinion touching the nature and immortalitie of the ſoule: of other reaſons of Philoſophers to prooue that the ſpirite can not be of a corruptible and mortall nature: and how iuſt men ſhould be more miſerable, and ſhould haue more occaſion to feare and to eſchew death, then the vniuſt and wicked, if the ſoule were mortall. Chap. 94.

AMANA. There is in all men a naturall deſire of knowledge and wiſedome: yea a man may perceiue that moſt barbarous men deſire naturally to knowe, vnto what Art ſoeuer they apply their ſpirite, iudging the ſame to be commendable & honeſt, as contrariwiſe they accompt it vnbeſeeming a man and diſhoneſt, to be ignorant, to erre, and to be deceiued. From this deſire the wiſeſt and moſt famous among the Philoſophers tooke a very good argument to prooue the immortalitie of the ſoule. For ſeeing this deſire is naturall, and that in this worlde all the knowledge and wiſedome that men can haue, is very ſmall, and as it were nothing in reſpect of that which they want, they conclude neceſſarily, that there muſt needes be ſome other place and time then in this life, wherein that which is heere begunne but ſlenderly, is to be accompliſhed and made perfect.

The

The reaſon from whence they deriue their argument, is that common ſaying, that God and Nature the miniſter of God doe nothing without cauſe. Wherefore ſeeing this deſire of knowledge and wiſedome is naturall in man, it can not be in vaine, neither is it giuen vnto him, but that it ſhould attaine to ſome end and perfection. For to what purpoſe ſerued the corporal eies of liuing creatures, and for what cauſe ſhould they be giuen them, if they could neuer ſee, or were to liue alwaies in darknes? So likewiſe, why ſhould the eies of the ſoule & mind be giuen to men, thereby to behold celeſtiall and diuine things, which cannot be ſeene with bodily eies, if they could neuer view them, but in ſuch darknes as they do heere behold them? To what end alſo ſhould man be naturally pricked forward with a deſire to know the truth and to haue skill, if he could neuer ſoundly enioy his deſire, but ſhould remaine always in ignorance for the greateſt part of thoſe things, which he deſireth to know, & which are of ſo great waight, that whatſoeuer he is able to vnderſtand and know in this world, is nothing or very little in regarde of that which yet remaineth behinde for him to knowe? For not to ſpeake of thoſe things in which all humane philoſophie muſt acknowledge her ignorance, let vs come to that vnderſtanding which wee may haue by the holie Scriptures reuealed vnto vs of God. For although the knowledge wee haue by them, ſurpaſſeth without al compariſon all humane philoſophie and ſcience, yet Saint *Paul* compareth it to a knowledge that is very obſcure, to a light that is ſeene through thicke and darke cloudes, and to an image repreſented vnto vs in a glaſſe, in compariſon of that moſt high and perfect knowledge and vnderſtanding, which is reſerued for vs in another life, and whereof we haue here but a very little taſte and weake beginning. Therefore if wee could neuer goe further, would it not be a vaine and ridiculous thing, if God had giuen this deſire onely to men, and neuer woulde vouchſafe to let them haue the effect of it? And if it were ſo, that God had not ordained an other time and place, for the finiſhing of that which is heere begunne in this life, it ſeemeth that the complaint made by ſome of the greateſt Philoſophers againſt Nature, ſhoulde not be without ſome ground of reaſon. For what iuſt cauſe is there, that hee ſhoulde giue a longer life to ſome beaſts then to men, ſeeing it skilleth not whether beaſtes liue long or no, becauſe long life cannot make them more learned or more wiſe then they are at their birth? But it is otherwiſe in man. For ſeeing that knowledge and wiſedome are his greateſt Good, whereby hee approcheth neerer to the nature of God, and of which all his other good things chiefely depend, it ſeemeth to ſtand with reaſon, that God ſhould haue giuen a

An argument taken from the deſire of wiſedome to proone the immortalitie of the ſoule.

1. Cor. 13. 12.

An obiection made by ſome Philoſophers.

longer life to men then to beasts, that so they might the better attaine to so great a Good, so necessarie for them, in regarde of which especially, they are preferred before beasts and differ from them. For wee see by experience, that wee must die so soone almost as wee beginne to taste of Sciences, and to waxe wise. But we haue no cause to make this complaint against the wisedome, prudence, and goodnesse of God, who hath granted vs life long enough, wherein we may learne heere as much as wee neede (if wee coulde vse it well) both to passe away this life, and also to attaine to the other, in which wee shall abound in knowledge and wisedome, and be fully satisfied therewithall. And although God had giuen vs a life twice as long in this world as that wee nowe enioy, so that we might liue as long as the ancient Patriarkes, whose yeeres were so many, especially before the flood as *Moses* testifieth, yet all that which wee coulde possibly learne during the time of so long life, woulde bee very little in comparison of the knowledge reserued for vs in that Eternitie. For the eies of our spirite and minde are not able to endure so great brightnesse of heauenly knowledge and wisedome, whilest it is heere shut vp and as it were imprisoned in this body of sinne, and in a manner wholly ouerwhelmed with darkenesse: but it fareth with the spirite in this respect, as it doeth with the Owle in regarde of his eies, and of the light of the sunne. Therefore euery one hath better cause to assure himselfe, that God hath appointed an other time and place for the full accomplishment of this desire of knowledge and wisedome, that is so firmely engrauen in the nature of men, then to accuse God, as if he offered them iniurie to depriue them thereof by the shortenesse of their life. Now let vs come to other particular reasons of Philosophers concerning this matter wee haue in handling. Although *Aristotele* so famous amongest them be very obscure and wauering where hee handleth the same, so that it is a very hard matter to vnderstand what was his opinion and resolution therein, neuertheless hee dares not plainely say, that the spirit of man is of a bodily nature and corruptible matter, or that it is mortall as the body is. But in one place hee saieth, that if the Spirite be able to vnderstand without the fantasie, it may bee separated from it: but if it cannot vnderstand without it, then it cannot be separated. Which is all one as if hee saide, that if the spirite could vnderstand without the senses, and the vnderstanding and reason without fantasie and imagination, then a man might certainely conclude, that there is a difference in nature and substaunce betweene these things, and that there may a separation bee made: so that the destruction of the one doeth not bring with it a corruption of the o-

The answere.

Aristoteles opinion touching the immortalitie of the soule.

ther. Wherefore none may conclude the mortalitie of the ſpirite that is capable of reaſon and vnderſtanding, by the mortalitie either of the externall or internall ſenſes. But *Ariſtotele* leaueth it doubtfull in this place, whether this ſeparation may bee made yea or no, and whether a man may conclude thereupon, that the ſpirite is of an other nature and ſubſtaunce then the ſenſes are, and ſo conſequently immortall. But it followeth not, that if the ſoule being in the body vnderſtandeth things bodily, that is to ſay, by the bodily inſtruments that are outward, and then by the conueiance of the internall ſenſes, therefore it can vnderſtand nothing but that which they declare and bring vnto it. For after the internal ſenſes haue gathered together the images and ſimilitudes of thoſe externall things that are offered vnto them, and ſo retaineth them faſt being ſecluded and ſeparated from all matter, the vnderſtanding is to receiue from thence the firſt and ſimple knowledge of things. So that as the qualities of externall things are the matter ſubiect of the internall ſenſes, ſo their images conceiued by the internall ſenſes, and purged from all bodily matter, are the matter ſubiect of the vnderſtanding and ſpirit. And the ſpirite labouring about them draweth out certaine motions, and knoweth many things from them, which can not mooue the ſenſes, and which the ſenſes can not know. And yet the ſpirite is firſt mooued by theſe images, as the ſenſes are by externall things. But wee muſt declare theſe things ſomewhat more familiarly. We vnderſtand already, howe corporall things are the ſubiect and obiects of the corporall ſenſes, and that the bodily ſenſes receiue and know them corporally, euen ſuch as they are preſented vnto them, euery one according to his nature and office. But they cannot receiue or perceiue any more then that which is laied open vnto them, and manifeſteth it ſelfe outwardly. Nowe after the outward ſenſes haue thus receiued them and their matter couered with their qualities, the internall ſenſes, to which the externall are ſeruiceable, conceiue the images without the matters and qualities of thoſe things whereof they are images. For the eye cannot ſee either the ſunne or the light of it, nor yet any other creature diſcouered by the light, except it bee preſent before it. But the *Fantaſie* and imagination receiue and conceiue the images of things, euen in darkeneſſe, although the things of which they are images, appearant to the eyes, nor yet are perceiued at that preſent by any corporall ſenſe. We ſee then already how theſe images are ſeparated from the matter of which they are images, and how the internall ſenſes behold them without their matter & bodies, as the external ſenſes look vpon them being ioined with their bodies.

How the vnderſtanding commeth to y knowledge of outward things by the ſenſes.

Howe the outward ſenſes looke vpon things.

How the internal ſenſes receiue the ſame things.

Then hauing receiued them thus purged from their corporall matter, the ſpirite receiueth them yet more pure, and goeth further in the knowledge and vnderſtanding of them then all the ſenſes doe, comprehending other things, of which the ſenſes can haue no knowledge or apprehenſion. And thus the Spirite beholdeth and vnderſtandeth corporall things corporally, that is by meanes of thoſe inſtruments which it hath in the body, and ſpirituall things it beholdeth ſpiritually without thoſe inſtruments. Whereupon it followeth, that although it vſeth the ſenſes and ſuch kinde of inſtruments, neuertheleſſe it is not ſo tied vnto them that it can not be ſeparated, or do nothing without them, or not knowe and vnderſtand that which they are not able to conceiue or know. So that it is no hard matter to beleeue, that the ſoule is of another nature and ſubſtance, as a man may iudge alſo by this that it is the fountaine and beginning of motion begunne by it ſelfe, and not by any other, but as we haue already declared. Likewiſe by this, that it is capable of the knowledge of infinite things, of which it retaineth the memorie, and that it inquireth into ſecret things ſeparated from all corporall matter, which can not be perceiued by any ſenſe: and that it doeth ſo many and ſo great things without the helpe of any bodily nature. Whereupon the Philoſophers conclude, that it is of a ſimple nature, not compounded, and ſo conſequently that it is immortall. For that nature, which is adorned and decked with ſuch vertues, and with the faculties to vnderſtand, the like whereof is not in the body, and which can vnderſtand by it ſelfe without the vſe of the body, can not be compounded of an earthly and mortall nature, nor haue any part thereof mingled with it ſelfe, but it is ſtayed and ſuſtained by it ſelfe, it ſubſiſteth of it ſelfe and is immortall. Heereof alſo it followeth, that if the ſoule of man be of ſuch a nature, then it cannot be rent in ſunder or diuided, or pulled into peeces, or haue any thing in it that can be ſeparated from it: and ſo it muſt needes be that it can not die or periſh. And therefore the beſt and moſt excellent Philoſophers holde that ſentence as immooueable, which *Ariſtotle* ſaieth in an other place, namely, that the ſpirite is a thing ſeparate and diſtinct from the ſenſes and from the body, as an immortall thing from a mortall: and that it commeth from without, and elſe-where then from the body, as we haue already touched it in another place. Whereby to my thinking, he hath declared very plainely, that he did not take the ſoule of man to be mortal. But yet it is ſomewhat hard to iudge what his opinion was, becauſe he doth not ſhew himſelfe ſo openly as the matter requireth. Yet whatſoeuer he thought or reſolued with himſelfe, the ſoule ſhal not be therfore any whit the more mortall or immortall. For the

How the Spirite receiueth them from the internall ſenſes.

Other reaſons for the immortalitie of the ſoule.

The ſoule can not be diuided.

the immortality therof depẽdeth not vpon his opinion, or of any other mans whatsoeuer. Neuertheleſſe seeing so ſubtill and ſharpe a Philoſopher durſt not affirme that it was mortall, euerie one of anie ſound mind may wel iudge, that hee knew there were too many arguments to the contrary, and thoſe ſo waightie, that they deſerued to bee diligently examined, and were not ſo lightly to be reiected. For hee was not ſo ſhamefaſt and modeſt, but he durſt boldly reiect and condemn the opinions and ſentences of all others that were as wel in his time as before him, how great and famous perſonages ſoeuer they were, when he thought he could doe it with any ſhew of reaſon, inſomuch as hee ſpared not his maſter *Plato*. Therefore albeit we had no other reſolution from him touching this matter, but this only that he was in doubt, and durſt affirme nothing on either ſide, yet his authoritie ought to preuaile much with vs againſt them who depende onely of humane Philoſophie and reaſon, and are ſo eaſily induced to approue rather of the mortalitie then of the immortalitie of the ſoule. For at leaſtwiſe they may imagine, that ſo great a Philoſopher who is in ſuch woonderful eſtimation amongſt all learned men, did not iudge their reaſons friuolous and vaine, who mainteined the immortalitie of the ſoule, as our Epicures and Atheiſts thinke, becauſe they are more blockiſh and foole-hardie. And therefore they boldly condemne that which either they will not or cannot conceiue and comprehend, not conſidering what a confuſion of things their opinion worketh in all mankinde. For beſides that which wee haue ſpoken to this purpoſe alreadie, if it were ſo that the ſoule were mortall, the wickedeſt and moſt deſperate men ſhould haue that which they deſire moſt, and which is moſt expedient for them: and that ſhould befall the beſt and iuſteſt men, which they abhorre moſt, and flee from as very hurtful for them: contrary to that which *Salomon* ſaith in the Prouerbes, *That the wicked ſhall fall into the euill he feareth, and that the deſire of the iuſt ſhalbe accompliſhed.* In regard whereof good men ſhoulde haue farre greater reaſon to feare death, then the wicked to deſire it. For what good man is there of noble courage, who will not greatly abhorre death, when hee thinketh with himſelfe, that it conſumeth and ſwalloweth vp the whole man, as if he were buried in perpetuall darkneſſe? What conſolation will ſerue him, and what comfort can a man offer him, that will be able to ſurmount the feare and horrour of death, but that he will expect and ſuffer it with great impatiencie and deſpaire, when he ſhal be through neceſſitie brought vnto it? As for that conſolation, which is taken from the neceſſitie of nature, and from the common condition of all men, it is very leane if there be no other. We ſee by them who are ſo greatly

Other reaſons for the immortality of the ſoule.

Prou. 10. 24.

greatly tormented, that they wish and aske after death, as after a hauen wherein they may bee deliuered from that tempest and torment in which they are, although the greefe which they suffer breede such vowes and desires in them, yet if they haue but a smal respite, they gather some consolation to themselues by some assurance, that their griefe will in time cease, or els that time and custome will make it lighter vnto them, and will teach them to beare it patiently.

Euery one naturally desireth life.

To be short, life is so acceptable and beloued of euery one, that such as are most miserable and wretched cannot bee brought to leaue it but with great griefe, no not those who destroy themselues with their owne handes. Whereby wee may iudge, howe much more bitter it is to them that haue not all these occasions to desire it. For euery one may imagine, what extreame griefe it woulde bee to a good man, who for liuing honestly all his life time, and for all the good which hee had euer thought, spoken or done, shoulde not onely receiue no honour nor recompence in this world, but which is woorse, (as it commonly falleth out among men) shoulde receiue nothing but euill for good. And yet in the meane time hee shoulde see the woorst men, that wholly giue ouer themselues to dishonour and despite God, enioy the honours, riches, and pleasures of this worlde: and contrariwise himselfe to haue nothing but dishonour, shame, confusion, famine, pouertie, miserie, sorowe, torment, and oftentimes cruell death. What comfort can such a bodie haue, if hee thinke that there is no other reward after this life, nor anie better estate for him then for the most wicked and abhominable person in the worlde? And although none of all this shoulde euer happen to good men, yet what contentation coulde they finde in all the rewardes, which they shoulde receiue in this worlde for recompence of their vertue? It is an easie matter to iudge by this, that the memorie of the name and prayse of well-doing doeth not alwayes take effect, neither is it alwayes due to them that haue it, but oftentimes verie vniustly giuen. But from thee, ARAM, wee shall receiue more full instruction touching this matter.

Of

Of that praiſe and reward which wiſedome and vertue may receiue of men in this world: how miſerable it is, if there be no better prepared for them els-where: how death would be more grieuous and lamentable to the beſt learned and wiſeſt men, then to the ignorant and fooliſh, if the ſoule were mortall: how the beſt and moſt certaine iudgement of men is for the immortalitie of the ſoule: of them who not beleeuing the ſame, ſay that it is good for men to be in ſuch an errour. Chap. 95.

ARAM. If the Philoſophers might draw many arguments of great waight from the natural deſires of men, to proue the immortality of ſoules, this which we haue now to propound of ỳ purpoſe & reward, which euery one naturally deſireth, is of great conſideration touching this matter. For it is very certain, that the beſt & moſt iuſt among mẽ, albeit they could auoide all hurt from wicked men, wherewith commonly they are rewarded from procuring their good, yet they ſhould not enioy any true and ſound contentation in any of theſe rewardes, which they might haue in this world as a recompence of their vertue. But rather whileſt they were expecting and hoping for them, they ſhould be euer in doubt and feare of miſſing them, by reaſon of the inconſtancie of men, and of the vncertaintie of all humane things. So that nature might well ſeeme to haue giuen vnto them this deſire of praiſe and of reward, if they ſhould neuer enioy their deſire els-where but in this preſent life. Whereof wee may eaſily iudge by the reaſons that are to be ſet downe.

Reaſons taken from reward and praiſe to proue the immortality of the ſoule.

For the firſt, the memory of a mans name and the praiſe for wel doing, doth not alwaies come to paſſe, neither doth it fal out aright in regard of all, but is for the moſt part very vniuſt. For how often is glorie and honour attributed to vices, yea to very execrable crimes and to the wicked, whereas it ought to be giuen to vertue and to good men? And if theſe haue ſometime any commendation, yet it is very ſparing. But it falleth out much woorſe, when vertue receiueth blame in ſtead of praiſe. And when ſomething is giuen to them vnto whom it appertaineth, it cannot be ſtretched out farre, by reaſon of the diuerſity and contrarietie of natures, of minds and of opinions, of the manners of men, and of people and nations. For howe often commeth it to paſſe, that ſome condemne and blame that which others approoue and prayſe? Yea manie times one and the ſame man will contradict himſelfe through the inconſtancie of his iudgement, nowe diſprayſing that which before hee had prayſed, and contrariwiſe. On the other ſide, albeit fame and commendation ſhould be neuer ſo great,

great, yet it could not bee of any long continuance, considering that time consumeth, and bringeth an ende to all that is vnder the heauens. Moreouer, we see what great alterations are daily wrought by time: and although praise were perpetuall among the liuing, yet what could it profite the dead? or what feeling can they haue of that, more then of blame and infamie? For the praise which good kings and Princes haue purchased by their vertues, and the memorie they haue left behinde them among men, can profit them no more in regard of the world, then the memorie of that infamie and dispraise, which tyrants haue left behind them can doe them any hurt. For how wel or ill soeuer men speake and thinke one of another, the dead haue no sense at all thereof. Yea it is likely, that they care not greatly for it, and that they rest neuer the lesse at their ease for all that. Therefore wee may well conclude, that notwithstanding all the praise and reward which wisedome and vertue can receiue from men in this world, yet they are still very miserable, if there be no better prouided for them elsewhere. And if wise and vertuous men hope for another rewarde, they must needes beleeue a second life, in which they shall bee recompensed for their good and iust works. But further, when a learned and wise man hath by his spirite discoursed and gone through the heauens, the planets and starres, beasts, men, and through all nature, yea hath reached to the Angels, and euen to God himselfe the Creator and king of the whole worlde, and hath passed through all histories both new & old, and hath gotten the knowledge of all things contained in them, that haue come to passe in the world: I pray you let vs consider what hee can be tolde of, that wilbe more grieuous, more bitter and feareful vnto him, then of death, and what consolation can he receiue when hee shall vnderstand, that his soule which hath seene and beheld so great riches, so many goodly and excellent things, and which hath beene as it were the storehouse and treasurie of them, shall be wholly extinguished in the middest of such a goodly, pleasaunt, and wonderfull scaffold and theatre, that is so excellently adorned with all kinde of beautie, so that it shall neuer be againe at any time or in any place, nor shal haue any more sense and feeling then the soule of a beast hath. What is he, who after such a consideration of death, should not haue great cause to feare it, in so great misery as may befall him in this life? Doe we thinke that these men among the Heathen who haue heeretofore slain themselues to eschew the hands of their enemies, and that shame and infamie which they feared to receiue among men, and who haue accounted it an acte of great vertue and constancie to kill themselues in that maner for the auoyding of shame, would haue done that which they

The dead haue no feeling of praise,

Death most lamentable to the best men, if the soule were not immortal.

they did, if they had not thought that there had beene another life besides this? At leastwise *Cato Vticensis* for his part part testifieth this vnto vs, who the same night in which hee had purposed to kill himselfe (which he did because he would not fal into the hands and subiection of *Iulius Cesar*, against whom he had taken Armes in that ciuil warre) caused those Dialogues of *Plato* to bee read vnto him, in which hee mainteineth and confirmeth the immortalitie of the soule, according to the doctrine of his master *Socrates*. We may then iudge by the contrarie, what consolation it is to a good and wise man, against all the miseries that can befall him in this world, if he knoweth and is assuredly perswaded, that there is a resting place prepared for him, not therein to be depriued of all sense of good and euill, as they imagine who seeke for rest in death without all hope of another life, but a place of happines for them that with a good heart and Will haue giuen themselues to vertue and holinesse, which is appointed by God, who is aliust, almightie, and algood. For what rest can that thing find, which is not at all? So that if man bee no more after the death of the bodie, then death cannot bring him any rest at all. And therefore wee may say of this rest, that as God is not the God of the dead but of the liuing, according to the testimonie of Iesus Christ, so rest is not for them, that are not, but for them that are. For rest presupposeth a beeing, because the thing it selfe must needes be, as well as the rest that belongeth to it: otherwise neither of them both should haue any being. Thus then we may iudge, after so many reasons taken from nature, and hauing had so many testimonies as haue hitherto beene alleged, from the authoritie and sayings of men, on which side the truth is most certaine, whether with them who haue all good and wise men on their side, or with the other, who haue none but foolish and wicked men.

Cato beleeued the immortalitie of the soule.

What comfort it is to beleeue a place of rest after this life.

Wee haue then in this matter which now wee follow, the iudgement, authoritie and sentence of all the greatest and most excellent men in the world, with the greatest and chiefest part of all mankinde. Vnto whose testimony we may further adde religion, iustice, holines and all vertues, which are so grounded, and laide vpon the immortalitie of mans soule, that if this foundation bee taken from them, they are altogether ouerthrowen. For albeit they haue their chiefest foundation in God, neuertheless he hath so ordained and ordered them, that they cannot take place, if there be no immortalitie of soules, and that for the reasons alreadie declared. It followeth then well, that trueth is on their side. For trueth will rather stande for them, then for vices, villanies, and notorious wickednesse, vnto which the mortality

What store of testimonies stand for the immortalitie of the soule.

of

of the ſoule is more agreeable then the immortalitie. And if all the Philoſophers were not able to attaine to the knowledge of the ſoules nature, nor define the immortalitie thereof, wee ought not to bee greatly abaſhed, if ſuch as were moſt ignorant, vile, and abiect of them (as they are called by ſome of the beſt of the Ancients) abuſed themſelues ſo groſſely, and ſpake ſo vnreuerently, ſeeing many of the greater ſort and of good account, fell ſo ſhamefully, and ſhewed themſelues to be woorſer then beaſtes in ſome things whereof a man may iudge by the outwarde ſenſes. For haue there not ſome beene founde, who albeeit they ſawe the ſnowe white, yet they durſt maintaine that it was blacke, and that pepper was white, and although they felt the fire hote and burning, yet affirmed that it was colde? But for this time let vs leaue the opinions of Philoſophers, and ſpeake ſomewhat of them, who although they doe not beleeue the immortalitie of ſoules, nor yet all that is ſpoken of GOD or of religion, ſay notwithſtanding that it is good for the life of man, that men ſhoulde bee of that opinion, without which humane ſocietie could not be kept inuiolable, neither would men do any thing, as they ought, if they were not as it were with a bridle kept backe by this feare, that there is another life after this, and that there are gods to take vengeance of ſuch as haue done euill. And therefore they ſay, that feare was the firſt that made gods. Heereof they conclude, that religion is nothing, but onely in opinion, yea, that it is nothing elſe but ſuperſtition, which proceedeth from this fooliſh opinion. But ſeeing this errour ſerueth for the benefit of mans life, it is good, ſay they, to vpholde it, and to confirme men therein. And they that vſe this ſpeech, are none of them that are taken to bee fooles and ignoraunt perſons, but of the greater and skilfuller ſort of people, yea of the wiſeſt men of the worlde according to the iudgement of men. For when wee ſpeake of good men and ſuch as are wiſe, wee muſt iudge of them according to the matter which wee handle, and according to the iudgement of God in his worde. Therefore, if according to this reaſon wee iudge of theſe men of whome wee nowe ſpeake, they ſhall be found to be the groſſeſt and moſt blockiſh beaſts that the earth beareth. For all ſcience, wiſedome, and greatnes, ſeparated from vertue, are not the things themſelues indeed, but brutiſhneſſe rather, and vile baſeneſſe. And if we iudge otherwiſe, what is all the knowledge, wiſedome & greatneſſe, that is in all men, in reſpect of that which is in one Deuil onely? For what want the deuils from being Angels like to thoſe bleſſed Angels that continue ſtill in their obedience vnto God? If there be

Of ſuch as ſay, it is good to keepe men in this opinion of the immortalitie of the ſoule, and yet themſelues beleeue it not.

How wee muſt iudge of a wiſe man.

be any queſtion made for greatneſſe of ſpirite, they are all ſpirite. If for ſuch wiſedome and knowledge as the cunning and wiſe men of this worlde haue, of whome haue worldly wiſe men learned their skill but of them, in compariſon of whom they are but young ſchollers? If the queſtion bee for greatneſſe, what King or Prince in the worlde is ſo great as they? For who is called the prince of this worlde by Ieſus Chriſt, the God of this worlde by Saint *Paul*, principalities, powers, worldly gouernours, and the princes of the darkneſſe of this worlde? Are not the deuils ſo called, who rule and gouerne the great ones of the whole worlde, that are great indeede according to men, but not according God? What then doe they want of beeing celeſtiall Angels, but vertue and goodneſſe? But becauſe theſe men of whome wee ſpeake nowe, beleeue not that there are Angels or diuels, wee will beate them with other arguments. For of theſe men alſo there bee ſome that ſay, wee muſt liue as the moſt doe, but followe the opinion of the feweſt. Nowe then, when they woulde haue men to bee perſwaded to vertue, and to doe their duetie by lying and errour, namely, by intertayning in them an opinion of religion, and of a ſecond life, although there bee no ſuch thing, is not this, a very proper meanes to call all trueth into queſtion, and to trample all vertue vnder foote? For if any propounde the immortalitie of ſoules vnto men, not as if it were a true matter, but as a fayned and falſe thing, which yet they would haue them beleeue as true, to the ende that through the feare of Gods iudgement they might bee kept backe from euill, and lead vnto goodneſſe, euerie one may gueſſe eaſily, howe men will diſpence with themſelues, when they once knowe, that whatſoeuer is ſpoken and propounded vnto them, is but as a ſcarre-crowe to make them afraide, as wee vſe to deale with little children and with birdes by puppets and ſtrawe-men, and ſuch like things. And who will firſt perceiue and finde out theſe ſubtilties, ſuch as are moſt ignorauntand fooliſh, or the other that are more skilfull and wiſe? It is eaſie to iudge, that they who haue beſt wittes and are beſt learned will ſooner perceiue the ſame then the other.

Ioh.12.31. 2.cor.4.4. Ephe.6.12.

The inconueniences which follow the former opinion of perſwading men to goodneſſe by falſe meanes.

Now what wil follow hereupon, but that they being freed from the feare which held them in before, ſhall by the ſame means be let looſe and ſundred from the bond of all religion and vertue, as if it were clean broken: as it hath & daily doth happen to them that mainteine this opinion, and to thoſe alſo that haue beene taught and inſtructed in their ſchoole. And conſequently this alſo will follow, that the quicker and ſharper wit a man hath, and the greater knowledge & vnderſtanding

is

is in him, the more wicked and badde man hee will proue. For if hee vnderstand that religion is but religion in name, and indeed is nothing but fooliſh ſuperſtition, and if hee iudge as much of the immortalitie of the ſoule: hauing thus ſhaken off all religion, he will caſt away all feare of God, and not ſuffer himſelfe to be brideled in any ſort, either by any terrour of the iudgement to come, or reuerence of the deitie, but onely by the feare of mens lawes. And if this take place in men, we may wel thinke what licence they will take to themſelues to commit the greateſt ſinnes and abominations in the worlde, eſpecially if they be in darknes, and thinke that no man ſeeth them, and that there is no other iudge that perceiueth them, to whome they muſt one day giue an account. And if they be ſo great, that by their power they may violate all lawes both diuine and humane, as tyrants commonly vſe to doe, who ſhall ſtay them from liuing like ſauage beaſtes among men? So that as euery one by dexteritie of ſpirite, by doctrine and inſtruction, ſhall approch neerer to that perfection for which man was created of God, the more enclined, readie and armed he will bee to commit all kinde of malice and wickedneſſe. For how can hee doe otherwiſe, when that ſecret of the ſchoole ſhall be diſcloſed vnto him, and when he ſhall learne, that whatſoeuer is here taught concerning religion, vertue and honeſtie amongſt men, is but fained and inuented for the nonce to keepe men in feare? Surely this will cauſe him to let looſe the raines to all licenciouſneſſe. Nowe what corruption of the ſpirite and mind of man is there comparable to this? or what will ſooner turne it aſide from that perfection in which the ſoueraigne & chief good of it conſiſteth? Therefore ſeeing the caſe ſtandeth thus, this opinion of theirs cannot be true, but ouerthroweth it ſelfe. For whatſoeuer corrupteth the ſpirite and turneth it from his perfection, is contrarie to the nature thereof.

That which corrupteth the ſpirit is contrary to the nature of it.

Wherefore wee muſt conclude, that it is farre otherwiſe, and that this ſaying of theirs is as true, as if one ſhould ſay, that the perfecter a man is, the more he is vnperfect: the better he is, the worſe he is: and the more truly he is man, the further off he is from the nature of a man, and more like to the nature of ſauage beaſts. Who then can doubt of the truth of the ſoules immortalitie after ſo great a multitude of arguments, and of ſo ſtrong and ſo mightie witneſſes, who fight in battel aray, as it were a ſtrong armie, againſt them that vpholde the contrarie? But we haue others no leſſe worthie to bee conſidered of, which we beare within our ſelues, and which are ſo common to all, that there is no man whatſoeuer, but hee feeleth and perceiueth them, whether he will or no. Therefore it ſhall bee good for vs to ſpeake ſomewhat

thereof

thereof alſo, to the ende that the matter we haue nowe in hande, may be the better and more perfectly vnderſtood, to the confuſion of Epicures and Atheiſts: and that we may ſtill acknowledge more and more the teſtimonies of the image of God in vs, and who we bee, and what good or euill things are prepared for vs in the immortalitie of the ſecond life, according as we ſhalbe conformed & reformed to the will of God, or els as we ſhalbe remoued from that image & giue credit to impietie and lies. Now it belongeth to thee, ACHITOB, to diſcourſe of this matter.

Of thoſe internall teſtimonies, which all men cary within themſelues, to conuince them that doubt of the immortality of the ſoule, & of the iudgement to come, which ſhalbe in eternall happines for the good, and perpetuall torment for the euill: how the very Heathen acknowledged as much by reaſons taken from the teſtimonies of nature. Chap. 96.

ACHIT. The manifold miſeries & ſcourges of Gods wrath wherwith men are daily oppreſſed, ſhould miniſter vnto thē iuſt occaſion to think, how odious their ſinnes and wickednes are to God, & that he will not leaue them vnpuniſhed, neither in this life nor in the life to come. For as he giueth to his children of his goodnes, and of thoſe good things which he hath prepared for them in another life, by the benefits which he communicateth vnto them in this: ſo he ſetteth before our eies teſtimonies of his wrath and of his iudgement, and of thoſe euils & torments which he hath prepared for the wicked in another life, by them wherewith he vſeth to correct and puniſh them here in this world. But beſides this, euery one hath within himſelf teſtimonies either of eternal bleſſings or curſes to come: which may eaſily conuince them that will not receiue ỹ authority of the ſcriptures, nor any natural reaſon to proue the immortality of the ſoule. For they beare about them all their witneſſes & their owne condemnation: and therfore it wilbe an eaſy matter to conuince them, although not to cōfound them. I ſay to conuince thē, The difference betwixt conuincing and confounding a man. becauſe a man is then conuinced, whē he is compelled to acknowledge in his conſcience, that he hath no reaſon whereby he is able to gainſay & withſtād ỹ truth declared vnto him, which cōdemneth him. But yet if he be obſtinat, headſtrong, malicious and peruerſe, he neuer ceaſeth for all that to kick againſt the prick, & to perſeuere in his obſtinacy, & peeuiſh malice. For when reaſon faileth him, he armeth himſelf with impudēcy, like to a bolde murderer, and to a ſhameleſſe ſtrumpet that cannot be made aſhamed. But howſoeuer wicked men labour to blind their mind, and to harden their heart againſt the iudgement of God, yet the ſame is neuer declared vnto them, but they feele themſelues pricked & preſſed

therewith will they nill they: not that it fareth with them as it doeth with Gods children, who are touched therewith vnto repentance, but as Saint *Paul* ſpeaking of the wicked and obſtinate ſaith, that God hath giuen them a pricking ſpirite, becauſe they haue a bitter heart, which ſtirreth them vp to whet themſelues as it were more and more againſt God, and to deſpite him, when they feele themſelues preſſed and vrged by his word and by his iudgements.

Internal teſtimonies of the immortality of the ſoule.

Now then God hauing created Angels and men, that they ſhoulde know him and follow his will, gaue them a nature endued with vnderſtanding, and hath ſet within them rules of iudgement, and of certaine knowledge, which are vnto them as lawes in nature, and hath alſo placed in them the will with the affections, as miniſters and practiſers of thoſe rules and lawes. This ſelfe-ſame diuine prouidence hath appointed alſo that the affection of ioy ſhould be naturally in men, which commeth vnto them by reaſon of ſome good which they receiue or looke for, when they obey his lawes that commaundeth them to doe iuſt things: as contrariwiſe, he hath put in them the affection of ſorow and heauineſſe to take vengeance of their rebellion againſt his lawes, and of the tranſgreſſion of them. For as God hath decreed, that the nature of man ſhould leade a ioyfull life, and ſhould by this meanes of ioy be preſerued in the knowledge of God his creator and in his obedience, and ſo reſt in him: ſo alſo he hath appointed flames of wrath and griefe to deſtroy this nature, when it doeth not conforme it ſelfe vnto the rule of his heauenly wiſedome and will. Therefore wee may well ſay, that we cary about with vs, as it were our paradiſe and our Hell, and haue alreadie in this worlde true beginnings of them both. For ſo long as we conforme our ſelues to God and follow his wiſedome and will, ſo that we ſubmit our will to his, and deſire not to bee wiſe but in him and by him, nor iudge any thing good or euil, but according to his iudgement, neither will any thing but that which hee willeth, and take no pleaſure but in obeying and pleaſing him, wee cannot bee thus affected towards him, but we ſhall receiue an vnſpeakeable ioy by that mutuall participation of loue which is betweene him and vs, and by that taſte which wee receiue thereby of his goodneſſe, bountie, grace, and fauour towardes vs, which is the toppe of all happineſſe. For as the nature of men was created of God, to the ende it might be conformable vnto him, ſo alſo it was ordained by him that it ſhoulde liue, not to be extinguiſhed and vndone through griefe, which is an euill that corrupteth and conſumeth as well as diſeaſes. Therefore if it were conformable to God, ſo that mens hearts agreed vnto reaſon and right iudgement, they ſhoulde alwayes reioyce in well doing, both before and after the deede done: and ſo wee ſhoulde bee alreadie as it were

The cauſe of true ioy in the ſpirite.

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in Paradiſe. And although God be euery where in regard of his nature and diuine eſſence, which is infinite, neuertheleſſe wee meane according to the ſtile of the holy ſcriptures, that hee is properly and ſpecially there, where hee ſheweth himſelfe good, gracious, and fauourable. For this is more proper to his nature in regard of vs, and that which maketh him more louing and amiable to vs, and which is moſt neceſſarie for vs, and in regard whereof he calleth himſelfe properly our God and our father. But as he kindleth the ſparkles of loue in their hearts that are vpright and ſincere, that loue & honour him, which worketh in them ſo great ioy and conſolation, that all other ioy and pleaſure are nothing vnto them in reſpect of that: ſo contrariwiſe, if wee turne aſide and ſeparate our ſelues from him, oppoſing our ſelues againſt his wiſedome and will, as rebellious ſubiects to their Prince, violating all his lawes and ſtatutes, he kindleth in vs fire-brands of his wrath and furie, which woorke in vs extreame griefes, ſo that wee cannot beare them, but are conſumed by them. For in this corruption and peruerſeneſſe of nature, our heart burneth with the flames of this infernall fire with which it is kindeled, and which ſtriue againſt reaſon and right iudgement, euen before it hath committed the fault: neither doeth it feare afterwards to commit the ſame, howe great and enormious ſoeuer it bee. But foraſmuch as it belongeth to the iuſtice of God, to deſtroy that nature which is diſobedient vnto him, he hath eſtabliſhed this order, namely, that ſorow & griefe (as it were the hangman) ſhould puniſh and deſtroy them that are guiltie, as criminall perſons are puniſhed by the appoyntment of iuſtice. Wherefore although wicked men are oftentimes blockiſh and lulled aſleepe, and as it were voyde of all ſenſe and feeling, ſo that they feele not this griefe to the quicke, neuertheles in the ende it is throughly felt of them, ſo that it vtterly deſtroyeth them. For it is like to a fire, which hauing beene couered or ſmoothered, afterwardes kindeleth againe, and gathereth ſtrength, when it is vncouered and receiueth aire, if it haue matter whereupon it may woorke. For beſides that naturall griefe which hath this office, God addeth thereunto horrible feare and terrour, whereby hee ouerwhelmeth the wicked, as if hee thundered vpon them: ſo that euen heere they feele their Hell, and the fire of Gods wrath taking holde of them, yea they carie about them their infernall furies, which are vnto them inſteede of Hangmen.

Where God is ſaid to be eſpecially.

The true cauſe of griefe & torment.

Thus wee may learne, howe wee carie about with vs the matter of two fires, the one celeſtiall and diuine, the other infernall and diueliſh. Wherefore let vs conſider well with our ſelues, which of them we had rather haue kindeled in vs, and which we ought to deſire moſt, eyther that which giueth vs both light and heate, and preſerueth vs

How men carry about them the matter of two fires.

in the hope of true life: or elſe that which burneth and conſumeth vs, and doth wholly depriue vs of that life. Now ſurely they are very wretched, who deſire not that which is moſt agreeable to their own nature, & vtterly deteſt and abhorre the other. For as we delight in the fire, becauſe it giueth vs light and warmeth vs: ſo we feare greatly to be burned and conſumed by it. Now both theſe ſorts of fire we finde in God. For he is a fire to giue light and warmth to them that approch & draw neere vnto him, and deſire to walk in his light, but contrariwiſe, he is a conſuming fire, ioyned with ſmoke and obſcurity, to them who by rebellion & diſobedience ruſh againſt him. For this cauſe the fire of hell & of Gods wrath, which is prepared for the deuill and for all the reprobate, is called eternal fire in the holy ſcriptures, that is neuer put out: & the pains and torments of the damned are likewiſe called darknes without, where ſhalbe weeping and gnaſhing of teeth. And to the end we might know the nature of this fire the better, God hath put ſparkles thereof within vs. Wherefore we are only to conſider what matter we bring to kindle and encreaſe either the one or the other: either for the preſeruation of our nature and life, appointed vnto vs by God, or els for the ouerthrow and deſtruction thereof. And by the ſenſe and feeling, which wee may haue here of that ioy, gladnes and contentation, which the knowledge of God and obedience to his will bringeth to our heart, wee may alſo iudge whether there be a paradiſe, and another life and other ioy beſides this, which we receiue by corporall pleaſures, as beaſts doe. For this ioy that commeth to vs from ſuch pleaſures, is common to vs with them, & vſually it endeth in ſorowe and ſadneſſe. But they haue no other that commeth vnto their ſoule, of which they may haue any appehenſion as we haue. And by the ſame conſideration, we may alſo in ſome ſort iudge of that happines in which we ſhall be in the other life, when this ioy ſhalbe perfect in vs wherof we haue here but a very ſmal taſte, in reſpect of that we ſhal haue, when we ſhalbe fully reformed according to Gods image, ſo ỳ both our vnderſtanding, reaſon, & wil ſhalbe made cõformable vnto him, becauſe we ſhalbe wholy ſwallowed vp in his loue. Contrariwiſe, if here we feele a Hel which we cary about vs, and which greatly tormenteth vs after we haue offended the maieſty of God, eſpecially when we haue cõmitted ſome horrible crimes, this alſo is another argument whereby we may iudge whether there be not a Hel, and vengeance from God to be executed vpon his enemies in another life. For that ſorow, which our crimes committed doe breede in our hearts, is within vs as a brand of this fire of Gods wrath, which is daily kindled in vs more & more. Wherfore if there be in vs already ſuch a vehemẽt heat thereof, when as yet the Lord doeth kindle but a litle the fire-brands of his wrath in our heartes, how great ſhal it then be, when all his wrath ſhalbe

Deut. 4. 24. heb. 12. 29.

Eſay 66. 24. matth. 22. 13. & 25. 30.

A ſure argument in the wicked of their future torment in another life.

shalbe set on fire? Certainly they are very dull that doe not well consider and vnderstand it. Now we haue heard heretofore how the heathen Philosophers concluded the immortalitie of mans soule by the nature thereof, affirming that it is not created or compounded of corruptible matter, but is of a celestiall and diuine nature, by reason of that knowledge which it hath, not onely of particular and corporal things, as the soule of beastes hath, but also of vniuersall and spirituall things, and namely, of God, of numbers, of order, of the difference betweene vertue and vice, and betweene honest and dishonest things. For the knowledge of al these things is so naturall to mens soules, that they are within them, albeit they haue not receiued thē from without, eyther by doctrine or instruction. Whereby a man may easily iudge, yea it followeth necessarily, that they are created of a more excellent nature then is that of the elements, of a nature that is incorruptible and perpetuall. Wherefore it is verie euident, that this knowledge, thus naturall to mens soules, is a certaine testimonie, that they are not borne at all aduenture, but are created by great arte, and by a woonderfull prouidence of that diuine and eternall nature by which they haue their beeing, namely God their Creatour, for which cause also the knowledge of him shineth in vs. So also we may well iudge, that God hath not in vaine placed in our nature the knowledge of the difference that is betweene vertue and vice, betweene things honest and dishonest, and that griefe which is to take vengeance in vs of those vices and crimes of which wee feele our selues guiltie. And therefore the Heathen themselues concluded, that there was not onelie a diuine iustice and nature which discerned good men from euill, but also that there was another life after this, in which this iudgement should bee made. For they considered what great torments the wicked feele in their heartes and conscience, after they haue committed horrible crimes: and that there is none so audacious and obdurate, not the greatest mocker and contemner of God and of his iudgments that can be, who can always exempt himselfe from this dolour and paine, notwithstanding hee labour with all his might to the contrarie. For there is alwayes a certaine secrete vertue of Gods iustice, which goeth beyonde them all, and euermore punisheth the wicked. Nowe it is certaine, that these things come not thus to passe at all aduenture.

Naturall reasons to proue the immortalitie of mens soules.

In like manner, it is not possible, that this knowledge which men haue to discerne vertues from vices shoulde bee a casuall thing, and come thus to passe at aduenture, without the certaine prouidence of God. For if it were so, that there were no punishment appoynted for vices, and no more benefite or ioye prepared of God for the good

The naturall knowledge of good and euill an argument of our immortality.

then for the euill, it should follow that all this knowledge shoulde bee giuen to man in vaine. For it should doe him no more good then if hee were without it as brute beasts are. Moreouer, seeing all the wicked are not punished in this life, it followeth necessarily, that there is another life wherein they shalbe punished, and in which also God wil acknowledge the iust, and cause them to enioy that good which he hath prepared for them. For God cannot bee God, but he must bee all-good, all-iust, and almightie. If hee be good, hee cannot hate the good or them that doe it, but loue them so, as that hee cannot doe otherwise. For howe shoulde bee not loue his like? And as he cannot hate goodnesse or good men, so hee cannot loue euill, nor the wicked that follow after it; but hateth them necessarily as contrarie to his nature. Nowe Loue is of that nature, that it cannot but desire and procure the good and honour of him whome it loueth: as contrariwise, hatred cannot but desire and procure the hurt and dishonour of him whome it hateth. It followeth then necessarily, that God beeing good and iust, loueth good and iust men, desiring and procuring their honour and their good: and contrariwise, that he hateth vniust and wicked men, desiring and procuring their confusion and ruine. And if hee haue this desire and this will, no doubt but hee can easily and doeth also execute the same, seeing hee is all-iust and almightie. Truely this conclusion cannot seeme to bee ill grounded, and those Heathen Philosophers, who thereupon haue concluded the immortalitie of soules, and the iudgement of God in another life, had good reason so to doe. For it is taken not only from the nature of man and from that image of God after which he was created, but also from the very nature of God. So that whosoeuer gainesayeth the same, hath no more reason then if he saide, that there is no God, and that God is not God, and that man is not man, and that he differed in nothing from a beast, neither God from the deuill. And so not onely all nature shoulde bee ouerthrowen, but God also, the author and Creator thereof. For we see almost vsually, that the wickedst men haue the greatest honors in this world, and liue most at their ease, as we haue alreadie shewed. If then there be a God, and any prouidence and iustice in him (now who can so much as thinke there is none, but hee may also perswade himselfe withall that there is no worlde nor any creature, and that himselfe is not the same he is?) it must I say, of necessitie follow, that if God be, there is also another life, in which that iustice shalbe performed, which is not heere executed, and in which both iust and vniust shall receiue euery one the reward of his iustice or iniustice. For it is impossible, that God who is so good and so iust a nature, shoulde create mankinde in that sort, as if he had created the best and iustest part thereof, onely to misery

The nature of loue and hatred.

The necessitie of another life after this.

miſery and wretchednesse, and the woorst to ioy and happinesse. Now continuing our discourse of those internall testimonies, which euerie one of vs beareth within him of the immortalitie of the soule, we will speake to morrow of conscience, which presseth men to stand in awe of God and of his iudgements. It is your part, ASER, to intreate of this matter.

The ende of the twelfte dayes worke.

THE THIRTEENTH dayes worke.

Of the testimonies which euery one may take from his conscience: of that feare vnto which all men are naturally subiect to proone the immortalitie of the soule, and a iudgement of God vpon the iust and vniust: howe that which the Atheists say, that feare causeth gods amongest men, serueth to ouerthrow their damnable opinion. Chap. 97.

ASER. The wicked may flatter themselues, and labour as much as they list to rocke themselues asleepe in their impieties and horrible vices, yet they cannot preuayle so much, but they haue continually a warning-peece ringing in their eare, and an Apparitour rapping at their doore without ceassing, so that they cannot alwayes sleepe at their ease. For that is euer true, which the Lorde saide to *Cain*, *Why art thou wroth? and why is thy countenance cast downe? If thou doe well, shalt thou not bee accepted? and if thou doest not well, sinne lyeth at the doore.* Gen 4.6,7. Which is as much as if hee had sayde, that if *Cain* doeth as *Abel* doeth, hee shall bee receiued of GOD with that honour that hee is receiued, and shall goe with his face looking vpwarde: but if hee doe otherwise, his sinne will awake him well enough, and not suffer him to haue anie rest in his conscience, but will so presse him, that hee shall bee as a man that lyeth alwayes in a portall, A similitude. or neere vnto it, who can take no rest for anie long season, by reason of commers and goers that goe in and out by it, or that knocke at it euerie houre to haue it opened. And therefore it is commonly sayde, that Repentaunce euer followeth after sinne. For, howesoeuer it may bee slowe in comming, yet it cannot bee without great heauines and sorow: which no vniust person can eschew, but he shall be Sorow euer followeth sinne.

ſure to feele it very ſharpe and vehement. For he muſt needes feele and haue experience in himſelfe, that of euill nothing but euill can befall him in the ende, and that when he feeleth what euill ſinne bringeth vnto him, he cannot but bee grieued that he hath committed it, and wiſh that the thing were to doe againe. Therefore euery wicked man feeleth himſelfe accuſed and condemned by his owne conſcience, which is a certaine teſtimonie vnto him, that there is a God and a Iudge, whoſe iudgement he cannot auoyde. But before we proceed in this diſcourſe, it ſhalbe good for vs to know what conſcience is properly.

What conſcience is.

Wee are then to knowe, that although ſinne hath greatly troubled the minde which God hath giuen vs, by the darkeneſſe of errour and ignoraunce wherewith it is filled, yet it coulde not ſo wholly blind it, but ſtill there remayned in it ſome ſparkles of that light of the knowledge of God, and of good and euil, which is naturally in men, and which is borne with them. This remnant that yet remayneth is commonly called by the Diuines *Syntereſis*: which is taken from a Grecke word, that ſignifieth as much as if wee ſhould ſay, *Preſeruation*, whereby that remnant of the light and law of nature that remaineth in vs, is ſtill preſerued and kept in our ſoule after ſinne. And ſo this worde *Syntereſis* ſignifieth that knowledge of the Lawe which is borne with vs: and it is ſo called, becauſe it alwayes keepeth in man, yea in the moſt wicked that can bee, an aduertiſement or inſtruction, which telleth him what is right and iuſt, and that there is a iudgement of God.

Why it is called *Syntereſis*.

Some diſtinguiſh betweene *Syntereſis* and Conſcience, others take them both for one and the ſame thing, calling this *Syntereſis*, the very conſcience it ſelfe: whereas others ſay it is the naturall iudgement, and ſome the light of our minde and ſpirite. The Philoſophers, who had ſome obſcure knowledge, ſaide, that there are certaine *Anticipations* in our nature, by which they meant the ſelfe-ſame thing in a manner. For by theſe *Anticipations* they vnderſtande thoſe principles of knowledge and naturall informations, which being as it were rules, wee haue not learned of any Maſters, neither by vſe or experience, but wee haue drawen and receiued them from nature, whom God hath appoynted in this reſpect to be our miſtres. For this cauſe the Philoſophers vſed this word *Anticipation*, or ſom other of the ſame ſignification in the language wherein they wrote, before we receiue theſe natural rules from nature, as from our mother, before we receiue any other, either by learning of our maſters, by vſe, or by ſtudie. For to *Anticipate*, ſignifieth as much as to preuene and to take before. It is true, that theſe rules of nature are in greater number, and more certayne, in ſome then in others: and ſo are poliſhed and encreaſed more by ſtudie, by vſe, by experience, and by exerciſe. Nowe by what name ſoeuer this

Of the Philoſophers Anticipations.

light

light of our mind, and this naturall cenſure is called, by which we iudge what is right and iuſt, or otherwiſe, ſure it is, that of it owne nature it is alwaies caried to that which is true & good. And from hence commeth the approbation of vertues, & diſlike of vices, from which alſo the lawes and commandements of men touching maners doe afterwards flow, & ſo the conſcience that is within euery one, to the ende it may argue, reprooue, and condemne him for his owne faults. So that there is no man but he hath a Iudge within himſelf, except he be altogether depriued of ſenſe and humane vnderſtanding, and ſo being turned into a brute beaſt, committeth all vncleannes euen with greedines, as S. *Paul* ſpeaketh to the *Epheſians*. And although ſome men that are moſt forſaken of God fall ſometimes into this ſenſleſneſſe, yet it continueth not alwayes with them, but God afterwards rowſeth them vp well enough, & cauſeth thē to apprehend & feele the rigor of his iudgements. For although nature were ſo put out & ſmothred in them, that no ſparkle of naturall light to rectifie their iudgement, appeared in them, nor yet any flame of Gods wrath, which burneth the hart that is turned aſide from him, yet he hath other means to kindle the ſame againe and to ſet it on flaming, euen after ſuch a maner, that it amaſeth them, as if it thundred down vpon thē. Therfore it fareth with thē as it doth with drunkards & frantik perſons, who know not whether they haue any ſoule or ſenſe, any mind or conſcience, ſo long as they are drunke & out of their wits, vntil ſuch time as they haue ſlept their ful, & are reſtored againe to their right wits. So that howſoeuer this word *Conſcience* is vſed, it is properly a iudgement that is in our mind, whereby we approoue that which is wel done, & reprooue the contrary. According then as our iudgement is vpright and ſound, or weake & corrupted, good or euill, ſo alſo haue we our conſcience either more right or more crooked. But as it cannot otherwiſe be, but that they who haue eies ſee the light, although they will not ſee it, or ſay they doe not ſee it: ſo it cannot be but that the eies of the mind beholdeth the natural light that is in it, and thoſe things that are diſcouered vnto it thereby, ſeeing it proceedeth from God, who is the fountaine of al light, and who wil neuer ſuffer it to be ſo cleane extinguiſhed in man, but that ſtill there remaineth ſufficient to condemne him withall. Therefore the very Heathen coulde ſay, that a wicked perſon could neuer be abſolued by himſelf, nor yet eſcape and flee from his own iudgement and condemnation, he being iudge of himſelfe. So that although the wicked and vniuſt, oftentimes eſcape the iudgement of men, yet they can neuer ſaue themſelues from their own iudgement, which their conſcience alwaies executeth after the perfection of their proceſſe. For it exerciſeth foure offices againſt them. The firſt is, the office of an Accuſer: the ſecond, of a witnes, & ſo it is as good as a thouſand, as we vſe to ſpeake: the third,

Epheſ. 4. 19.

Atheiſts compared to drunkards and madde folks.

A fit ſimilitude.

The wicked alwaies condemne themſelues.

Foure offices of the conſcience.

of

of a Iudge, the fourth, of an executioner and hangman. For ſeeing the iudgement of the conſcience is ordained and eſtabliſhed by God from heauen, in that which is well done there alwayes followeth to it, tranquilitie, reſt, and ioy of heart; and in that which is wickedly done, dolor and torment, which puniſheth the offence & taketh vengeance of him that hath committed it. Heereof it is that none liue in greater feare, then the greateſt contemners of God, that are moſt giuen ouer to all kindes of vice and wickednes, and who declare moſt euidently by their works, that no feare of God or of his iudgements holdeth them in. For they liue as if they carried death alwayes in their boſome, howe good a face ſoeuer they ſet vpon the matter outwardly. And becauſe they caſt all feare of God farre from them, he vouchſafeth them not the honour to giue them a heart to feare him as they ought, but hee beateth downe their pride in ſuch ſort, that he cauſeth them to ſtand in feare not only of men, of tempeſts, of thunders and of lightnings, but hee terrifieth them alſo by dreames, and maketh them to tremble at their owne fancies, yea they quake oftentimes at flies, and mice, and ſuch contemptible things: but yet ſo as this feare commeth from a higher cauſe. For it is ſent of God, who thus derideth his aduerſaries, making himſelfe terrible in his creatures to them that know him not, neither feare him as their Creatour and the Creator of thoſe his creatures. I ſay then, that although we had no other teſtimonie in vs of any God, or of any diuinitie and diuine nature, and ſo conſequently of his iudgement in a ſecond life, yet this ought to ſuffice vs, that commeth from feare, which is a naturall perturbation in man, as we haue heard. For whoſoeuer feareth, declareth plainly thereby that there muſt of neceſſitie be ſome power aboue him that is able to hurt him. For he that is aſſuredly perſwaded that nothing can hurt him, is voide of feare.

The more wicked a mā is, the greater is his feare.

The Deitie prooued by that feare which is naturally in men.

Nowe there is no humane power, or creature whatſoeuer it be, that is able to deliuer men from all feare, no not the greateſt Emperours, Kings, and Princes themſelues, who are moſt feared and redoubted, and who cauſe all men to tremble vnder them, being as it were terreſtriall gods amongſt other men. Nay theſe men themſelues are ſo farre from being deliuered from all feare and terrour, that very ſeldome any liue in greater feare then they doe, as they declare plainely in that they muſt alwayes haue a great garde of men about them, and yet can not euer auoyde thoſe daungers which they feare. For it often commeth to paſſe, that they are ſlaine, eyther by poiſon, or ſworde, or by ſome other kinde of violent death, and that by ſuch as ſhould haue kept them, or whome they truſted moſt, as is to be ſeene by dayly experience. But albeit there were no other feare then the feare of death, which is commonly greateſt in the wicked, and which they can not finally auoyde,

The greateſt perſons liue in moſt feare.

yet

yet they can not but liue alwayes in feare. And liuing ſo, they muſt acknowledge will they nill they, that there is ſome other power greater then their owne, which cauſeth them to feare, and before which they muſt one day appeare. For if it were otherwiſe, why ſhoulde they feare? Nowe whileſt wee ſeeke for this power, wee muſt of neceſſitie come to one ſoueraigne power, vnder which all other principalities are raunged, and which hath no other aboue it ſelfe. And being come thereunto, wee muſt withall conclude, that this power can not be humane, but muſt needes bee diuine, and ſo conſequently eternall and infinite: or at leaſtwiſe they muſt confeſſe, that they cannot comprehend this power. This being ſo, I thinke wee may fight againſt the Atheiſts with the ſame reaſon whereby they woulde perſwade themſelues, that there is neither God nor Diuinitie, but onely in the opinion and fantaſie of men: and that their feare, vnto which they are alwayes ſubiect, hath put this opinion of God into their heades. Therefore they alleadge that which a Heathen Poet ſayde, agreeable to this opinion of the Epicures, namely, that *feare was the firſt that made Gods in the worlde.* For men being poſſeſſed therewith, and not finding ſuch helpe amongeſt all the creatures, as can deliuer them from all thoſe dangers which they feare, they muſt ſeeke for an other without the creatures, which can not but bee a diuine power, if there be any at all, as in trueth there is. Whereunto if Epicures and Atheiſts will giue no credite, I would fain know of them, what is the cauſe of this terrour and feare, which is of ſuch vertue and power in the hearts of all, that no creature whatſoeuer, being partaker of reaſon and vnderſtanding, can goe beyond it, or is able to plucke it wholly out of his heart, and vtterly to extinguiſh it: as euery one feeleth by experience in himſelfe, and as theſe men of whome wee ſpeake, confeſſe by their owne ſayings. Therefore I can hope for no better from them in defence of their impietie, but that they ſhould ſtirre maliciouſly againſt the teſtimonies of their owne conſcience.

The Atheiſts prouerbe, that feare made gods, turned againſt themſelues.

Wee ſay then that feare is not without a ſpeciall prouidence of GOD giuen to men after an other manner then vnto beaſtes, who in deede haue ſome feare put in them, to the ende to keepe themſelues from hurtfull things before they take and vſe them: but this apprehenſion of theirs goeth not beyond the euils which may befall them in this life, as that doeth in men, which reacheth a great deale further. For they that haue committed ſome horrible crime, can not bee without feare although they did it ſo ſecretely that no bodie coulde come to the knowledge of it, or elſe were ſo mightie and powerfull, that they ſtoode not in awe of any humane power whatſoeuer. Now if they that haue not this authoritie and aſſuraunce ſhoulde replie vpon

The difference betwixt the feare in men and in beaſts.

vpon me, that they are afraid leaſt men ſhould come to the knowledge of the fact committed by them & ſo they ſhould be puniſhed, I demand of them from whence this feare commeth, but from an apprehenſion which (will they, nill they) is in them, and proceedeth from a certaine ſenſe and feeling of nature, which cauſeth them to feare that their offence ſhalbe diſcouered by ſome other meanes then humane? As if nature teſtified vnto them, that there is ſome diuine prouidence and vengeance, which watcheth ouer offences, and diſcloſeth them how ſecret ſoeuer they are, and cauſeth them to be puniſhed. As experience teacheth in many, whoſe ſecret crimes haue bin diſcouered by woonderfull and incredible meanes, ſo that all men are aſtoniſhed at it, and are conſtrained to confeſſe, that there is a diuine iuſtice, which wil not ſuffer horrible facts to remaine alwaies hid and vnpuniſhed. Therfore how ſecret and cloſe ſoeuer they carry the matter, this diuine iuſtice rappeth continually at the doore of their conſcience, as it were an Apparitor or Sergeant, calling them to iudgement: ſo that whether they will or no, they muſt alwaies liue in feare. And this alſo hath bin the cauſe that hath alwayes induced men (I ſpeake not of Atheiſts, who are brute beaſts & not men) to ſeek after ſome power out of their own nature, & aboue all creatures, to gard and defend them from the euill which they feare. For, notwithſtanding their diuerſity of opinions touching the diuine nature, all with one conſent from time to time haue euermore yeelded publike & conſtant teſtimonie, that there is ſome diuine eſſence and power, that can help or hurt them. Whereupon it followeth, that they can not be without feare of it, or els not without ſom hope, that by the help therof they ſhalbe kept from the euil which they feare, & obtaine that good which they deſire. Wherefore if Epicures and Atheiſts ſay, that feare was the firſt ſhop in which the gods were forged and made in the world, I will take their ſaying againſt themſelues. For hereby they are compelled at leaſt to confeſſe, that feare hath conſtrained men from time to time to ſeek after ſome god: and that the ſame is a publike teſtimony of nature, which hath cauſed thē to lift vp the eies of their mind beyond the reach of brute beaſts, & forced them to think that there is ſome diuine power and nature. And by the ſame reaſon alſo they may learne, that this is no light fancie & vaine opinion entred into the braine of man, but a naturall, firme, and conſtant notion and knowledge, which no age of man could euer aboliſh, nor any thing els in the world. Yea this hath bin daily confirmed in them more and more, and ſhalbe continually, notwithſtanding theſe ſwiniſh Epicures grunt in their ſties, & theſe dogged Atheiſts barke againſt God and his prouidence, againſt his iudgement & the immortalitie of ſoules, which is the principall foundation of religion, and the eſtabliſhment and preſeruation of humane ſocietie.

Strong reaſons againſt Atheiſts.

Feare is a natural teſtimonie of a diuine eſſence.

Now

Nowe then after so great a multitude of strong arguments & powerfull testimonies, which like a mighty armie fight in battel aray to maintaine the truth of the soules immortalitie, who can doubt thereof in any wise? Let them that vphold the contrary bring forth their arguments & testimonies against ours, & place them in the frõt of the battel, as it were army against army, that all may know on which side not only the number, but the strength also is the greatest. For the greatnes of the number would do small good, vnles strength also were ioyned therunto. For we must not so much reckon as waigh the sentences, nor consider so much how many men affirme a thing, as what maner of persons they are, & of what waight their testimony is, as also what they affirme, & with what reasons. If we fal into this consideration, I doubt not but that euery way the aduantage will be on our side for the trueth: namely, in regarde of multitude, authoritie, nature, reason, and which is more, the testimony of God, who alone is sufficient. Nowe to the ende that this may bee well knowen vnto vs, let vs heare, AMANA, the best arguments that our aduersaries can bring for the ground of their errour.

Whether Epicures and Atheists be reasonable beasts yea or no, and what reasons they bring to ouerthrow the immortalitie of the soule: of the false opinion of Pliny touching the same, and of his friuolous and brutish reasons to this purpose: of the brutish conclusion, vnbeseeming the whole race of mankinde, which he maketh of this matter, and of the iudgement of God vpon him. Chap. 98.

AMANA. Many men, by reason of their ignorance in the Latine tongue, think that *Animal* is a beast, whereas it signifieth a liuing creature, and comprehendeth vnder it aswell men as beasts, euen euery creature endued with a liuing soule. And therefore when they woulde shew the difference that is betwene men and beasts, they take the contrary *species* or kind for the whole, & say that a man is a reasonable beast, not considering that they speake contraries. For there is as great difference betwene a beast and reasonable, as betweene a man & brutish, or brutishnes. For seeing it is the naturall property of euery beast of what kind soeuer it be, to be brutish, it cannot bee that any should bee reasonable, except peraduenture Epicures and Atheists will say that they bee such beasts. And indeede they should haue wrong offered them, to bee reckoned among mẽ, seeing they do voluntarily make themselues brutish. If then they will not confesse, that they are beasts altogether vncapable of reason, I demand of them whether they be reasonable beasts, and whether they will argue this matter whereof we intreat, with reasons or no, seeing they wil not rest in the iudgement of humane reason, and of naturall Philosophie, and seeing all the holy Scriptures, holy Doctours,

What this worde *Animal* signifieth.

Atheists are reasonable beasts.

ctors, wise Ancients, and most notable personages, seeme vnto them to be no better then toyes and fables. Let vs come then to the reasons of these vnreasonable beasts without reason.

Is there any point in all humane Philosophie that is better grounded and laied vpon so strong, firme, and well concluding reasons, and that hath moe or so many reasons as this, whereof wee dispute at this present? Howe many things doe these fellowes beleeue according to naturall Philosophie, for which they haue not so many nor so euident reasons? And howe many things shoulde bee doubted of, except so many arguments coulde bee brought for their proofe and confirmation, as wee haue alleadged, and as might yet bee found out for this matter? Nowe what can they alleadge on the contrary side? For if they beleeue nothing but what they see, and whereof they haue experience, I demaund of them, howe many things there are in humane Philosophie whereof they are throughly resolued, and yet haue no experience at all in them, neither can haue any certainetie, but onely as they giue credite to such as haue written of them, who yet are deceiued themselues oftentimes, & so haue deceiued others? And yet they are not so hardly brought to beleeue their reasons, as to giue credite to them that maintaine the immortalitie of soules; which is a matter of so great consequence and waight. And as Spiders turne into poison the sweetest liquors they sucke, so they maliciously gather the reasons, testimonies and places, not onely of Poets, Philosophers, and others, but also of the holie Scriptures, which they thinke will serue to confirme them daily more and more in their errours, and in their false and wicked opinions, howe little likelihoode soeuer they seeme to haue, and howe slenderly soeuer they make for them. In the meane season they dissemble and make shewe that they see not all the other reasons that fight directly against them, which being in number infinite, are so cleere and so certaine, as nothing can bee more. There are many of them that haue no other reason but their opinion, who can alleadge no other thing but this, It is not so, or, I beleeue it not, or, I doubt of it, or, Peraduenture it is otherwise. And in trueth none of them all in a manner haue any reasons of greater shewe, or that can vrge them that haue neuer so little iudgement, as wee may easily iudge by the examination of one of their cheefe Maisters and strong Pillers, I meane *Pliny*, by whome we may iudge of all the rest. For if hee, who is so much esteemed among them, shewed himselfe to be such a grosse and blockish beast, and so farre from reason in that which hee wrote touching this matter, a man may soone guesse what can bee in the others, who are no body in respect of him, or at least wise haue not gotten so great credite and authoritie. But let vs heare the reasons of this

Atheists fitly resembled to Spiders.

Plinies brutish opinion touching the immortality of the soule.

this venerable Doctor. First, he derideth all that men haue ſpoken or written of the beeing of ſoules after the death of the bodies, accompting all this to be but toyes and dreames: and then hee propoundeth his reſolution, that there remaineth no more of a man after his corporall death, then there was of him before hee was conceiued and borne.

After that he laugheth at the vanitie of men in that they are ſo fooliſh as at the very time of their death voluntarily to flatter and beguile themſelues, in promiſing to themſelues life euen after life: ſome by the immortalitie of the ſoule, others by the transfiguration thereof, and a third ſort by attributing ſenſe to the dead and by honoring their ſoules, and making a god of that, which hauing beene a man, is now nothing at all. I maruaile not if *Plinie* mocked at many fooliſh opinions that were among the Heathen touching this matter, and namely, the fooleries of the Pythagoreans and Platoniſts, which I doubt not but hee meant by the transfiguration of ſoules, whereof hee maketh mention. For *Plato* was ſo farre from yeelding that the ſoule of man was mortall, that hee will not confeſſe the ſoule of beaſts to bee ſo, becauſe according to his opinion of the creation of ſoules, hee thinketh that there is but one kinde of ſoule for all ſortes of bodies that haue life, and that ſoules paſſe and repaſſe from one to an other, as wee heard, vntill that being well purged they come to the place of the bleſſed. Likewiſe this Authour of the naturall hiſtorie had reaſon to deride the follie and vanitie of men in deifying them that died, and in making them immortall gods, that had beene before but mortall men. But from theſe fond opinions he had no reaſon to conclude, that if ſoules did not paſſe and repaſſe from bodies to bodies, and if men coulde not become gods after their death, therefore they ceaſed to be men any longer, and nothing remained of them but their aſhes, ſo that their ſoules alſo periſhed as well as their bodies. But what reaſons hath hee to vpholde this concluſion? For the firſt hee alleadgeth, that men breathe not otherwiſe then beaſts doe, becauſe hee ſeeth nothing of the ſoule of either of them, and goeth no further then to the externall ſenſes, as if the ſoule of men as well as of beaſts were nothing elſe but a breath. Wherby we ſee what a groſſe beaſt he ſheweth himſelfe to be. We may ſay the ſame of him, in that he requireth both the internall and externall ſenſes after the death of a man, and the ſame offices which the ſoule performed in the bodie when it dwelled therein, concluding that without theſe things there could be no good for mā after death. Then he taketh this for an other argument, that there are many other things in the world, which liue a great deale longer then man doth, and yet we attribute no immortality vnto them. After, he demandeth whither mā goeth after

Plato his opinion of the creation of ſoules.

Plinies reaſons againſt the immortalitie of the ſoule. *Plin. lib. 7. ca. 55.*

after death, what lodging he hath, and what a multitude of soules there should be in the world from the time it hath bin a world, if al they shuld liue that haue bin: & so concludeth that they should be but as it were so many shadows. We haue sufficiently answered all these goodly arguments before, when we spake of brutish men, who rest only in the witnes of their senses, and go no further then beasts doe. Besides, what an argument is that for so great a man, to say that we attribute not immortalitie to many things that out-liue men, and therefore why should wee rather beleeue it of mens soules? There are not only many beasts, whose life is longer then the life of men, but also many trees, and therefore wee must aske of man, why we should think that he is rather capable of reason, and more excellent then other creatures are, & that he hath a soule of another nature & more noble then they? But I will further vrge these arguments against himselfe, according as we made answere to the complaint of som Philosophers, who accused nature because she had grãted lõger life to many beasts then to mẽ, seeing it was so necessary for them. For seeing Nature hath endued man with so many goodly gifts and so excellent, wherewith she hath not adorned beasts, certainly she should be a stepmother, and no true mother, or if she were a mother yet shee should be a very cruel mother, if she had giuen longer life to beasts then to men, & had not reserued a better & a longer for them. But this reason would not greatly moue *Pliny*, who is the man himselfe, that gaue these goodly titles to nature, vnder which name, he blasphemed God whom he knew not. Neuertheles this argument wil be of force with them that waigh it aright, considering the prouidence and goodnesse of God towards mankinde. He addeth further, that this fantasticall opinion is entred into mens braines, because they woulde neuer faile but be eternall. But this pretended reason is so far from confirming his opiniõ, that contrariwise it greatly weakneth the same, in that it agreeth with the argument for the immortalitie of soules, that was taken from this natural desire which God hath not giuen to men in vaine, as hath bin shewed vnto vs by good reasons. Moreouer he iudgeth it great follie to keepe bodies in hope that they shall liue and rise againe, according to the vaine promise of the Philosopher Democritus, who did not rise againe himselfe. But I maruel not if *Pliny* spake so of the resurrection of bodies, seeing he held that opinion of the mortalitie of soules: & seeing those Philosphers who maintained the immortalitie of soules, did not so much as once dreame of the resurrection of bodies, except this Democritus only, at whom I much more woonder, then at all this which *Pliny* writeth of the mortalitie of soules. For it seemeth that Democritus could not learn this of reason and of natural philosophy, vnles it were so that he builded his doctrine vpon the same foundation that he took from his Motes, cõcerning

Pliny blasphemed God vnder the name of Nature.

Democritus beleeued the resurrection of bodies.

cerning the matter of which all things are made. For according to this opinion hee taught, that all the eſſences that euer were, ſhoulde in time haue their beeing againe by the meeting together of thoſe matters, of which they had beene compounded. Surely a very fond opinion for a Philoſopher, ſo that *Pliny* may well deride it; although the argument hee maketh againſt him is not ſtrong enough to ouerthrowe his imagination. For hee woulde haue had Democritus to haue confirmed his opinion by his owne reſurrection. But his Philoſophie did not inſinuate ſo much that it ſhoulde haue beene done ſo quickely, but after the reuolution of many Ages, which *Pliny* ſhoulde haue ſtayed for before hee coulde haue euicted Democritus of his fooliſh opinion, if hee had no better argument to ouerthrowe it. Nowe if this Philoſopher did not lay this ground for his opinion which I haue mentioned, I woulde haue thought that hee might haue vnderſtoode the ſame by ſome ſpeech come to his eares, of the doctrine of the holie Patriarkes and of the Hebrewes touching this matter, by meanes of the *Ægyptians* amongeſt whome thoſe good Fathers long dwelt, becauſe they that wrote the liues of the Philoſophers, put Democritus in the number of them that deſcended into *Ægypt* to learne the wiſedome of that people, as *Pythagoras*, *Plato*, *Orpheus*, *Socrates* and *Pherecydes* with others, did the ſame. But let vs returne to *Pliny* and heare his other reaſons ſuch as they be.

What Philoſophers went into Egypt to learne wiſedome.

He accounteth it great follie in men to thinke, that by death a man may enter into a ſecond life: and thereupon breaketh foorth into an exclamation, as if men were out of their wits ſo to thinke. But he would haue found it no leſſe impoſſible, that generation ſhoulde come of corruption, and that of ſeede, which is but as it were a little ſlime, a man coulde be engendered, or a beaſt, if experience had not taught the ſame. And becauſe hee hath not ſeene a ſoule liue after the death of the bodie, nor a dead man riſen againe, therefore hee concludeth, that there is neither immortalitie of the ſoule nor reſurrection of the bodie. But wee may call to minde that which was vttered to this purpoſe, when wee ſpake of the ſimilitude that is betweene our firſt and ſecond birth. I omit that which he ſaieth of the reſt and quietneſſe taken away for euer from men that are borne, if that diuiſion of the ſoule ſeparated from the body which ſome Heathen Philoſophers made, ſhoulde take place, namely, when they ſo diuided it, that the ſence of ſoules remained aboue, and their ſhadowes beneath among the dead: for all this is but fopperie. Neuertheleſſe the argument taken from the common conſent of men touching the immortalitie of ſoules remaineth ſtill, and is confirmed euen by *Plinie* himſelfe in this place, although peraduenture hee neuer thought it.

The conclusion of *Plinie* touching this matter.

Let vs then come to the finall conclusion which hee maketh of this whole matter. Hee calleth it deceit of woordes, and foolish credulitie, whatsoeuer men speake or beleeue of their immortalitie, and accompteth it as a poison that destroyeth the chiefe good of Nature, which as hee sayeth is death, adding further that by this meanes death shall bee doubled, or (as some reade it) the greefe of him that is to die shall be doubled, when hee shall thinke vpon that which is to come. For if it bee a sweete and pleasant thing to liue, to whome can it bee pleasant to thinke that hee did once liue? Therefore hee setteth this downe for his last resolution, that it is more easie and certaine for euery one to beleeue himselfe and that whereof hee hath experience in himselfe, then to trust any other: and to fetch his assurance from that which a man was before hee was borne. Thus wee see howe hee laboureth to perswade, that no man can bee blessed in the life to come, because the cheefe good thing hee can haue in nature is taken from him, except hee bee wholly like to beastes in his death, and except hee beleeue that there remaineth no more of him after death, then there was before his conception and nativitie. And to confirme and assure himselfe in this opinion, hee woulde haue euery one to fetch an argument and proofe heereof from the similitude of that estate in which hee was before hee was conceiued or borne, to compare it with that which followeth his death, that a man may iudge of the one by the other. But what reason is in that? For is there the same reason from not beeing to beeing, that is from beeing to not beeing? Wee knowe well howe man is come from not beeing to beeing, but can wee heereby bee so assured, that hee shall bee no more after hee hath beene, as we knowe hee hath beene after a time wherein he was not? And whereas hee woulde haue vs giue more credite to our owne experience in our death, then to all that can bee saide by others, I woulde demaund of him what that is of which wee haue experience, and whether wee ought to conclude, that wee die wholly as beastes doe, because to the sence of man wee see no difference betwixt their deaths and the death of man. It seemeth this is his meaning. But as they of his coate aske who euer came from the dead, to testifie that soules are immortall, so we may aske of him, who euer returned from thence, to assure vs of that which euery one may haue experience of in his death, and whether they perceiued themselues to bee altogether like to beastes after the same. For they can haue no more certaine testimonie of this by their senses, then they haue of the other point. Also I woulde gladly aske of him howe hee founde himselfe, when hee was choked neere to the mountaine *Vesuuius* with smoake, and with the smell of brimstone issuing out of the same: and what consolation

The iudgement of God in *Plinies* death.

hee

he found in death, which hee ſayeth is the greateſt good of Nature. Whereby hee ſhewed howe ſmally hee had profited in the knowledge of God the Creatour of Nature, by the contemplation of his workes therein. No maruaile then if knowing him no better, hee called her ſtep-mother and cruell mother, ſeeing that according to his Philoſophie, the greateſt good which ſhee bringeth to men, is death: and ſeeing ſhee neuer doeth them a better turne, then when he bringeth them backe againe to that eſtate in which they were before they were conceiued or borne into the world. According to which concluſion, a man may wel approue of that deſperate ſentence of theirs who affirmed reſolutely, that it were good for men, either neuer to be borne, or to die preſently after their birth. So that the firſt and cheefeſt benefite of nature ſhoulde be, neuer to bee borne: and the ſecond, to be borne before the time, or to be as ſoone dead as borne.

Plin. Nep. epiſt. ad Oct. Tac.

Moreouer it ſhould follow by *Plinies* Philoſophie, that nature had made men with ſuch a condition, that they can not but be miſerable, if they liue after this life, and if death doe not wholy deſtroy them, and if they be not reſolutely perſwaded of this, to haue no hope at all of another life. For that which he ſayeth importeth as much. Is not this then a goodly reſolution and concluſion of ſo great a ſearcher of nature, whereof he hath written the hiſtorie? With what eies did hee looke vpon all that which hee might haue ſeene? Howe much differed they from the eyes of beaſtes? and what profite reaped hee by that knowledge which hee had more then they? In trueth wee haue in this man a wonderfull example of Gods iudgement vpon the learned and wiſe men of the worlde, who ſo vilely abuſe that reaſon, knowledge, and vnderſtanding which GOD hath giuen them. And foraſmuch as this dogge was permitted to vomite out ſuch horrible blaſphemies, both againſt God and againſt Nature, and yet receiued no puniſhment for the ſame from man, therefore GOD himſelfe tooke vengeance of him by ſmoke, whereby hee was choaked to death. For ſeeing he eſteemed the ſoule to be no better then a little winde or breath, he deſerued well to looſe the ſame in the middeſt of ſmoake and brimſtone. But we haue ſpoken enough of him. Nowe you may, ARAM, tell vs ſome more lies rather then reaſons, wherewith Atheiſts fortifie themſelues againſt the trueth of this matter we haue in hand, and howe wee ought to conſider of the iudgements of God vpon them.

The abſurd conſequents of *Plinies* opinion.

Of them who say, that we can not knowe by the light of nature but that the soule is mortall: of them that alleadge a place of Salomon against the immortalitie of the soule: how we ought to consider of the iudgements of God vpon Epicures and Atheists: howe the absurdities, which followe their doctrine, declare plainely the grosenesse of it: of the force of those arguments that were produced before for the immortalitie of the soule. Chap. 99.

ARAM. It is a great matter when men iudge of things, not according to reason, but according to their affections: because then their eares are closed vp against all reasons, as wee haue the example of the Iewes, who were the enemies of Iesus Christ. For after they had once resolued not to acknowledge him, neither to receiue him for the true Annointed of the Lorde, but to reiect and condemne him with all his doctrine and workes, no reason was euer sufficient to remoue them from this their purpose. But to confirme them in their obstinacie there needed no great arguments, no not in shew, as it appeareth in that difficultie of theirs to beleeue his resurrection. For neither all these witnesses of which they had so great a number, nor all their doctrine, nor all their holinesse, nor all their signes and miracles, were of any force with them in regarde of that testimonie, which the theeuish and murdering souldiers corrupted with money gaue them to the contrary, and that by a lowd lie which ouerthrew it selfe.

Mat. 28. 12, 13.

Therefore we may easily iudge what the minde of man is, when it is corrupted and peruerted, and when men suffer themselues to be carried away with their euill and froward affections, so that God doeth euen blindfold and forsake them. We see many such examples in this matter, which we now hãdle touching the immortalitie of the soule. For on the contrary side, what are the strongest reasons, which these doggish Epicures & Atheists, enemies to God, to mankind, and to all nature, against whom we now dispute, can alleadge for themselues? What would they do if they had as much against vs, as we haue against them? How would they lift vp themselues against those that maintaine the contrary, and tread them vnder their feete? We heard in the former speech the strongest arguments vpon which their error leaneth, whereby we may know what a badde foundation it hath. Others there are who say, that in the light of faith the soule is immortall, but in the light of nature it is mortal: so that whilest they would seeme Philosophers, they shew themselues to be ignorant and grosse beasts. For there is but one only truth both of nature and of faith, trueth neuer being double, but alwayes one. Therefore if the soule be immortall in the light of faith, it can not be mortall in the light of nature, but onely in the darkenesse thereof.

Against them who say that the soule can not be knowen to bee immortall according to nature.

For

For wee ſee howe this ſmall remnant of naturall light, that yet remaineth in the corrupt nature of men, ſendeth them with one common and publike conſent to this trueth of the immortalitie of mens ſoules: ſo that none, beſides thoſe in whome it is as it were vtterly put out, and whome God hath by his iudgement wholly reiected and caſt into a reprobate ſenſe, but acknowledge the ſame. Howe then would this light of nature ſhewe it ſelfe, if it had ſtill continued in integritie? Therefore I demaund of theſe men, what it is which they call naturall light, and whether it be not the reaſon of man: and if it be that reaſon whereby men differ from beaſtes, I aske againe of them, whether any thing that may be knowen by argumentes and reaſons, although they were all gathered together and examined narrowly, hath greater and more euident light of reaſon then this hath. Neuertheleſſe I agree with them heerein, that the light of faith maketh vs a great deale more certaine of all this matter, then any reaſon that can be alleadged: becauſe that is the light of Gods Spirite, which illuminateth the eies of the minde a great deale more cleerely then any naturall light can doe, as being grounded vpon the teſtimonie of God himſelfe. Some alſo there are, who perſuade themſelues, that *Salomon* putteth no difference betwene the ſoule of men and of beaſts, and that he doeth not affirme, that one of them is more or leſſe mortall or immortall, then the other. *I conſidered in mine heart* (ſaieth the Wiſeman) *the ſtate of the children of men, that God had purged them: yet to ſee to, they are in themſelues as beaſts. For the condition of the children of men, and the condition of beaſts are euen as one condition vnto them. As the one dieth, ſo dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beaſt: for all is vanitie. All goe to one place, & all was of the duſt, and all ſhall returne to the duſt. Who knoweth whether the ſpirite of man aſcend vpward, and the ſpirite of the beaſt deſcend downeward to the earth?* But they are greatly deceiued that thinke to defend their impietie by this ſaying of *Salomon*. For it is moſt certaine, that his meaning is not to conclude that it is ſo indeede, as hee ſpeaketh in that place: as it appeareth manifeſtly by his finall reſolution in the ſame Booke made of the matter hee hath in hand, wherein he concludeth touching the body of man, that *duſt returneth to the earth as it was, and that the ſpirite returneth to God that gaue it.* Nowe wee may well thinke, that this excellent man, or rather the Spirite of God which ſpake by him, woulde not contradict himſelfe, eſpecially in the very ſame Booke. Wherefore wee muſt reſt in the concluſion he maketh therein, in which hee giueth vs the meaning of al his former ſpeech. And as for the place alleadged by vs, which, as Epicures and Atheiſts thinke, maketh for them, he would giue vs to vnderſtand thereby, what a man may iudge of the life and ſoule both of men

Of them that alleadge *Salomon* againſt the immortalitie of the ſoule.

Eccles. 3. 18, 19, 20, 21.

Eccles 12. 7.

men and beasts, and of the difference betweene them, according to that wee see and perceiue by our corporall sences, and that may bee comprehended by the minde and reason of man, if wee haue no other testimonie that looketh beyond this life, in which these dogges and hogges, and all carnall and brutish men slay themselues. For if there remained no more of man after his death then there doeth of a beast, both the one and the other woulde come to one passe. Nay the life of man shoulde bee so farre from happinesse, that it woulde bee a great deale more miserable then that of beastes. So that it shoulde seeme to bee better for men to passe away the time merrily, and to liue like beasts, according to the Philosophie of Epicures. And although they shoulde take this course, yet in the ende all woulde be but vanitie, according to *Salomons* theame, which hee handleth in his Booke of the Preacher. Therefore being to set downe the conclusion of his Booke, hee saieth, *Remember nowe thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them.* Nowe if there were no difference betweene the soule of men and the soule of beastes, both which the Prophet calleth by the name of Spirite, taking spirite for soule, what profit should men reape by this instruction and exhortation? For what greater benefite coulde hee looke for, who from his youth had giuen ouer himselfe to the seruice of God, and had alwayes remembred him, then he that forgat him and turned himselfe away from him? Thus ye see how Epicures and Atheists feare not to prophane the holy Scriptures, by snatching at some places of them very maliciously, to the ende to set some colour vpon their damnable opinion against the immortalitie of the soule. But wee see what a goodly bulwarke they are able to make, euen all one with the rest of the arguments, which wee haue already heard of the same matter. And although they alleadge heere in defence of their cause, *Lucian* and *Lucretius*, two other Patriarkes and Patrons beside *Pliny*, whome they accompt as principall pillers of their impietie, yet wee can heare from them no other arguments woorthie to be so much as once thought vpon, besides those which wee haue already handled. But wee may obserue the like iudgement of GOD vpon them, that was vpon *Pliny* the great searcher of Nature. For *Lucian*, according as *Suidas* testifieth, was torne in peeces and eaten of dogs: and *Lucretius* being madde and frantick slew himselfe. For hauing abused so vilely that good wit and skill, which God had giuen him, did he not worthily deserue to loose it vtterly, and to haue lesse of it then brute beasts? Hee became so brutish, that hee woulde not acknowledge, that any either GOD or man had brought so great a benefite to the whole race of mankinde, or that was for this cause more woorthie of greater

Chap. 12. 1.

The iudgement of God vpon *Lucian* and *Lucretius* two Arch-Atheists.

Euseb. Hier. Crin. de Po. Lat.

greater prayse then *Epicurus* was, becauſe by his Philoſophie and Doctrine hee aboliſhed all diuine prouidence, and ſo conſequently all Diuinitie and immortalitie of the ſoule, all hope of an other life, all religion and conſcience, all difference betweene vertue and vice, betweene honeſt and diſhoneſt thinges, and reduced all nature both Diuine and Humane, into meere brutiſhneſſe. This beaſtly fellowe thus admiring *Epicurus* concludeth, that men can not but be wretched and miſerable all their life time, ſo long as they haue anie opinion of all theſe thinges, becauſe they will holde them in continuall feare, and ſo conſequently in perpetuall torment: but being diſpoſſeſſed of all ſuch thoughtes, and ſo of all feare of GOD, it will followe thereupon, that they ſhall haue no more conſcience to reſiſt or gaine-ſay them, whatſoeuer they thinke, ſpeake, or doe. And ſo their conſcience ſhall not torment them with any feare and terrour, eſpecially of any iudgement of GOD, but will ſuffer them to bee in quiet, and not hinder in any reſpect their carnall pleaſures and brutiſh affections.

The doctrine of *Epicurus* commended by *Lucretius*.

Nowe when they are come to this point, they accompt themſelues happie. For then they are all of them, not onely as Kings and Princes, but euen as it were gods, fearing no other power aboue themſelues, and hauing no bodie to hinder their pleaſure, but that they may freely followe their owne heartes luſtes. So that the laſt and beſt concluſion of all this Philoſophie will bee this, that men can not bee happy except they become very beaſts, and being ſpoiled of all things wherein they excell them, waxe altogether brutiſh and retaine nothing at all of mans nature, but onely the outward ſhape of a man. Therefore wee may iudge by the examples of theſe perſonages of ſo great skill, and ſo highly eſteemed among men, what man can doe by his naturall light, if it bee not guided by GOD but vtterly forſaken of him: ſeeing thoſe ſelfe ſame men who haue beene ſuch great inquiſitours and admirers of nature, haue fallen into ſuch execrable beaſtlineſſe, and ſuch horrible blaſphemies, as in a manner to ſay, that God or Nature had brought men into the worlde, onely to make them more miſerable and more wretched then all other creatures: ſo that they can finde no better happineſſe and felicitie for themſelues, then during their life to become like to beaſtes, or plants or ſome other inſenſible creatures: or elſe after their death to bee brought to nothing, as they were before their conception and birth. Is it poſſible for a man to thinke of a ſtraunger thing, more againſt GOD more vnwoorthie mankinde, or more iniurious to all nature? For the Atheiſts themſelues that reiect God, doe yet confeſſe if they be Philoſophers, that nature doeth nothing without cauſe: or if they confeſſe it not,

Epicures thinke themſelues kings and gods.

The blaſphemie of Atheiſts.

not, they haue teſtimonies enow in nature to conuince them of it. And yet if their doctrine were true, God and Nature haue done woorſe in the creation and production of men, then to doe ſomething without cauſe. For this were a cauſe moſt vnwoorthie of God and of Nature, to create and bring foorth men into the worde onely for this cauſe and to this ende, that they ſhoulde bee more miſerable and more wretched then all other creatures: and to make mankinde onelie to beholde in him the perfection of all miſerie and vnhappineſſe, as though God and Nature tooke pleaſure in beholding ſuch cruell paſtime, as is the viewe of mans miſeries in ſuch a curſed eſtate. Wherefore ſeeing all the doctrine and Philoſophie of theſe dogges bringeth with it ſo many, ſo ſtrange, ſo beaſtlike, and ſo horrible abſurdities, euen once to thinke of them, being ſo vnbeſeeming God, all mankinde and whole nature, and ſo contrary to al the teſtimonies, which the whole world affordeth vnto vs in the behalfe of Gods eternal prouidence ouer al his creatures, I thinke there is no body, except hee be as brutiſh as the Authours and Teachers of ſuch kinde of Philoſophie and doctrine, but hee can eaſily iudge, that it is altogether impoſſible to bee true, or to haue any foundation & ground in reaſon, ſeeing it confoundeth and ouerthroweth al reaſon & al nature. Which cauſeth me to be ſo much the more abaſhed, that there are men found euen among Chriſtians, yea a great number, who rather followe the falſe opinion of theſe maſties, and giue greater credite to theſe ſottiſh and vain arguments which they propound, both againſt God and all diuinitie, and againſt all nature and truth, then to the true ſentence of ſo many vertuous, learned, & holy men, as haue bin in the world from the beginning, and to the common and publike teſtimony of all mankind, and of al people and nations. But if God hath not ſpared the very heathen, who ſo ſhamefully abuſed that knowledge, which he gaue them of his works in nature, and of the teſtimonies of his diuine nature & prouidence manifeſted vnto them therein, but puniſhed them with ſuch a horrible iudgement, as to deliuer them vp into a reprobate ſenſe, & into a woorſe eſtate then is that of brute beaſts: we are not to maruell if he deale ſo and more hardly at this day with them that deſerue a great deale more then they did, becauſe he hath manifeſted himſelf more cleerly without all compariſon to theſe men, if they would ſee and know him: yea we ought to thinke it more ſtrange if he dealt otherwiſe. For the moe means he affordeth vnto men to know him, the greater iudgement they deſerue when they abuſe the ſame, and labour to blind themſelues by their own ingratitude & peruerſe malice. As for vs, we cannot (God be thãked) doubt in any ſort of the immortalitie of the ſoule, ſeeing wee ſee on our ſide the aduantage, euery way in defence therof: namely, multitude, authoritie, nature & reaſon, and which is moſt of

The abſurdities that follow the opinion of the Atheiſts.

Of the force of arguments alleged before for the immortalitie of the ſoule.

of all, the teſtimonie of God who alone is ſufficient. I doubt not but that ſome, to whome God hath giuen more knowledge and greater graces then to vs, are able to alleage other arguments and reaſons for the confirmation of this matter, which we haue omitted. For truth is not vnprouided, but hath great abundance of all ſorts. But wee haue alleaged the chiefeſt, taken out of the writings of learned men that haue written beſt of this matter, eſpecially of them that in our time haue written moſt Chriſtianly.

And although there are other reaſons then thoſe which wee haue ſet downe, yet I thinke there are enow in our diſcourſes to ſtoppe the mouthes of all Epicures and Atheiſts, at leaſtwiſe to conuince them, if we cannot confound them. For what can they alleage againſt them, that is of any great ſhew or ſtrength? It may eaſily bee iudged by their beſt arguments diſcourſed vpon by vs. What will they haue more? Do they expect or deſire of vs, that we ſhould point with ẏ finger at ſoules when they depart out of bodies that dye? Then they ſhoulde bee no ſoules and inuiſible ſpirits, but bodies that may be ſeene. And yet vnles they may behold them comming forth, as they do ſmoke from the fire, they will not beleeue that they depart at all from the bodies, or that they haue any beeing at all. Surely I think that theſe men who would ſo faine haue ſoules to bee mortall, and to bee extinguiſhed by death with their bodies, would not beleeue that they were departed, and that they once liued, their bodies being dead, no not although they had ſeen them come foorth viſibly: but woulde perſwade themſelues that they were ſome illuſions, and that their eyes had ſome miſt before them: ſo ſtrong is a lying perſwaſion in a man, when he wil iudge of a thing, not according to reaſon, but according to his affection. Now ſeeing we are come to the end of our purpoſe, namely to lay before our eies as it were a naturall hiſtory of man, by the conſideration of the matter of his body, of the diuerſitie of that matter, and of the forme that God hath giuen it, together with the profite and vſe both of the one and the other: and alſo by a deſcription of the partes, powers, vertues and faculties of his ſoule, therby to be inſtructed at large in the nature and immortality thereof, by cauſing the ſoule to behold her ſelfe in the glaſſe of her marueilous actions, and all to this ende that wee ſhould know our ſelues as it becommeth vs, there remaineth nothing now but that wee ſhoulde draw out a generall inſtruction from theſe aduertiſements and leſſons, which God giueth vs in the admirable compoſition of our nature: to the end that hereafter we ſhould become more fitte for the contemplation of this diuinitie, by the conſideration of the wonderfull works thereof in the heauens and in the earth, of which we deſire (if God giue vs grace hereafter) to diſcourſe. Therfore doe thou, ACHITOB, put an ende to the

The ſumme of this whole book.

the cause of our present assembly & meeting, by some goodly discourse vpon all these matters of which we haue intreated,

Of the image of God in the soule of man, and of the image of the worlde in mans body: of the coniunction that is betweene God, the Angels, and men: of the sundry degrees of Good that are therein: of those lessons and instructions, which we ought to receiue from the wonderfull composition and coniunction of the soule and body. Chap. 100.

ACHITOB. If we could diligently consider of the naturall historie of man, which we haue prosecuted hitherto, we should finde in it a goodly glasse, wherein we might beholde God who is inuisible, making him after a sort visible vnto vs, and come to the knowledge of him by his woorkes, euen as the soule is made as it were visible to vs, shewing it selfe vnto vs by the body wherein it dwelleth, and by those woorkes which it effecteth in the same. Therefore first let vs set before our eyes the whole frame of the world, as it were a great body: then all the partes of it, as the members thereof: and lastly, let vs consider God, as the soule of this great body, woorking in the same, and doing all his works there according to that order which he hath set therein, euen as the soule hath his operation in the body of man and in all the members thereof. Thus doing, as we know that there is a soule in the body, and another nature besides that which is corporall, which woorketh in the same, as we perceiue by the effectes of it: so by the woorkes done in this visible world, we may iudge that there is another nature that doeth them, which being inuisible, is some other thē this whole frame which we behold, and farre more excellent, filling the same, and being in al the parts of it, as the soule is in the body.

The world compared to mans body, and God to his soule.

But whilest we propound to our selues this glasse to looke vpon, let vs beware we fal not into their fond dreames, who both thought and affirmed, that this world was the body of God; and that he was the soule thereof, dwelling in it as the soule of man doeth in his body. For if it were so, then should God bee mortall and corruptible in regarde of his body, so that still some part or other of him should perish, as we see that corporall things daily corrupt. On the other side, God should not bee infinite and incomprehensible as hee is: for the world doeth not comprehend and containe him, but hee comprehendeth and containeth the whole world. Wherefore neither is the worlde God, nor God the world, but the Creator of it, by whom it is and consisteth. And albeit we behold him not with our eyes in his nature and diuine essence, yet wee must not therefore conclude, as Atheists doe, that hee is not at all, no more, nay much lesse, then the soule is, because those woorkes whereby

Against such as say that God is the soule of the world.

whereby hee manifesteth himselfe in the worlde, are farre greater without comparison, then those which the soule woorketh in mans bodie. Besides that, all the woorkes of the soule are the woorkes of God, seeing it receiueth from him that life and vertue that is in it. For- The image of God in mans soule.
asmuch then as the soule is the image of God in man, as his bodie is the image of all this great worlde, in which GOD woorketh as the soule doeth in mans bodie, let vs consider diligently, howe God hath distributed the powers, vertues and offices of the soule in the bodie, and in all the partes of it, as he manifesteth his glorie, vertue and power in this visible worlde in all the partes of the same. For the first, there is agreement heerein, that as one onely soule is in one bodie, and is sufficient for all the partes and members thereof: so there is but one God in the worlde, who is sufficient for all his creatures. Againe, if wee cannot conceiue howe the soule is lodged in the bodie, howe it giueth life vnto it, displaying all her vertues, and doing all her woorkes therein, but onely so farre foorth as shee giueth vs instructions and testimonies thereof by those diuers effects which wee see in euerie part and member of the bodie: no maruaile then if wee cannot beholde with the eye, nor comprehende howe GOD is euerie where, filling heauen and earth, and howe hee displayeth his power and vertue, woorking in all his creatures, guiding and gouerning them, and preseruing them by his diuine prouidence and vertue. For if wee cannot comprehende the creature, or the nature thereof, howe shall wee comprehende that of the Creator? Iesus Christ saide to *Nicodemus*, *If when I tell you earthly things, yee beleeue not, howe shoulde yee beleeue, if I tell you of heauenly things?* Wee may say the like heere, that if it be impossible for vs throughly to know the earth, or the bodie or soule of man, or the nature and vertue thereof, howe shall wee knowe the heauens and spirituall natures, or God and his woorkes? For if it bee beyonde our reach to discerne them in our selues no not the woorkes of our soule, howe shall wee comprehende his woorkes in the whole worlde? Notwithstanding, if wee can well consider of that coniunction and agreement that is betweene God and his creatures, with the the disposition of those sundry degrees which euerie one of them holdeth in this coniunction, euen from the highest and most celestiall things, that approch neerest to the nature of God, vnto those thinges that are lowest and most terrestriall, then shall we set God as it were present before the eyes of our spirite, and by the contemplation of him woonderfully content all the partes of our soule. Therefore to prosecute this poynt, let vs note, that GOD created and fashioned in his Angels, images of himselfe that are altogether spirituall, (as indeede himselfe is all spirite) Iohn 3.12. Of that coniunction which is betweene God and his creatures.

and

and not incloſed or ſhut vp in any bodies that are of an earthly and corruptible matter. Beſides, it pleaſed him to make another kinde of his image in the nature of man, which ſhould holde the ſecond degree next to the Angelical nature, in which hee repreſented himſelfe more excellently then in any other viſible nature and creature, namely in a nature that came neereſt to his owne, next to that of Angels, and in which the bodily and viſible nature was ioyned vnto a ſpirituall and inuiſible nature. Now for the better vnderſtanding hereof, wee will ſet downe a coniunction of three kinds of good things, which are in diuers degrees.

Of God, the firſt & greateſt Good.

The firſt is, God the creator, who is the greateſt of all, and the ſoueraign good of all his creatures, and is a nature without any qualitie or accident whatſoeuer. For all that is in him, is ſubſtantiall and eſſentiall. This *Good* is ſuch a nature, as hath all his mouing of himſelfe, and receiueth it not from any other then from himſelfe, but giueth mouing to all creatures according to their nature and meaſure. And yet all the motions in God are without any change, either of time or place, or howſoeuer: ſo that hee abideth ſtill immoueable, and may alwayes ſay, *I am the Lorde, I change not*, as it is in *Malachie*. For he is euer one. And ſeeing he is the Original of all mouing, he muſt of neceſſitie, bee firme and ſtable: becauſe otherwiſe he could not giue motion to others, as we haue dayly experience hereof in our ſelues. For if we would moue one of our feete, the other muſt abide ſteddie and firme, and both the one and the other muſt alwayes haue ſome ſtay whereby to take their motion. Nowe becauſe God cannot haue ſtay from any other, hee hath it in himſelfe, in that manner which hath beene declared alreadie. For as hee is alwayes one, ſo all things are preſent to him, yea hee is euery where, by reaſon that hee is eternall and infinite without beginning and without ende, Iudge of all and is iudged of none, gouernour of all, and gouerned by none.

Mal. 3. 6.

Of ſpirituall natures, which are ſecond Good.

Secondly, we haue thoſe ſpirituall natures and creatures, which are a great *Good*, but not the greateſt and chiefeſt *Good*, which cannot be found but in the Creator. This ſecond *Good* hath qualities, becauſe all things in it are not ſubſtantial. It hath alſo motion, but receiueth the ſame from the firſt *Good*, of which it dependeth, and then it giueth the ſame to others. This motion is in time, but without place: and this *Good* both iudgeth and is iudged, gouerneth and is gouerned. The Angels and humane ſoules are this great *Good*, and theſe ſpiritual natures, which are ſpirites hauing all theſe things. But there is betweene them that difference before ſpoken off, namely that Angels are ſpirits, which were created to liue an immortal life, and not to bee ioyned vnto any earthly bodies: and that the ſpirites of men are created to dwell in bodies and to giue them life. Therefore I let paſſe Angels for this time, and purpoſe to ſpeake onely of the ſpirite of man, which is not immutable as

God

God is, but may receiue change of qualities: as wee ſee in that it beeing created good, became bad, and of euill, may alſo become good by the grace of God. But no ſuch thing can befall God For hee cannot but bee good in the higheſt degree, and the ſoueraigne good of euery creature: becauſe goodnes is not accidental to him, as it is to a creature, but ſubſtantial and eſſential. And as God is the ſoueraigne mouer, who giueth motion to all creatures in this great world: ſo the ſoule and ſpirite of man giueth mouing to the whole body of man, who is the little world, and to all the members thereof: neither hath it this motion from any other creature beſide it ſelfe, as the body receiueth the ſame from it, but onely of the Creator. Nowe although this motion bee made in time, yet it is not made by any change of place. For what motion ſoeuer there is in the ſpirite, yet it abideth alwaies in his place, ſo long as it dwelleth in the body, which it gouerneth vnder God the great gouernour, by whome alſo it is iudged, as it ſelfe iudgeth the body, and all that is vnder the ſame. Laſtly followeth the body, which is another *Good*, but not ſo great as the ſpirit. This hath not only quality but quantitie alſo, whereas the ſpirite hath onely qualitie without quantitie. For to ſpeak properly, no nature hath quantitie, except it be corporal. Therfore the ſoule of a great man is not greater then the ſoule of a little man, in regard of corpulency, becauſe it hath none as the body hath. So that when we ſay, that a man is of a great ſpirite, we meane it not in regard of bodily quantitie, as when we ſpeake of a great body: but wee conſider in him the experience of giftes agreeable to his nature, wherewith he is endued aboue others. And in taking it ſo, it will often come to paſſe, that the leaſt bodies ſhall haue the greateſt ſpirites, and the greateſt bodies the leaſt ſpirites. And by the ſame reaſon we conſider in a little infant, euen as ſoone as he hath receiued mouing in his mothers bellie, the ſelfe-ſame ſoule that is in all the ages that followe his infancie, vntill his olde-age, and in death it ſelfe. But according as thoſe inſtruments whereby it worketh during life, are fitte for their offices, and as afterwarde when they waxe olde, they faile of their naturall force and vertue: ſo the ſoule ſheweth her powers and wonderful effects in them and by them, continuing ſtill one and the ſame in ſubſtance and nature, as theſe things haue beene at large declared vnto vs. And as for the motion of the body, it is made both in time and in place, and is gouerned and iudged, but it ſelfe, neither gouerneth nor iudgeth.

The ſpirit of a man mooueth not in place.

Of the body which is the child Good.

Thus wee may ſee, howe theſe two good things, the ſpirite and the bodie, of which the one is greater then the other, are vnited and ioyned together in man, as if he caried heauen and earth linked together. Wee may learne alſo howe in this coniunction the ſpirite occupieth the middle betwixt God and the bodie, and agreeth with them both. Wee

ſee

see also the admirable workes of the soule during this coniunction, all which are so many testimonies of the wonderfull workes of God, and of his prouidence ouer all nature. Moreouer, we behold a very goodly disposition and excellent order in all the powers and faculties both of soule and body.

The right end of our creation.

Let vs then make our profit of all these things, and of these instructions and lessons which God giueth vs in them, to leade vs to the principall end for which man was created, namely to know and to honour his Creator. Wherefore we ought chiefly to consider, that seeing God in the wonderful compositiō of our nature hath placed the heart betweene the head and the belly, and the vital vertue of the soule betweene the animal and the nutritiue vertue, and the will betweene the vnderstanding and the most sensual part that is in vs, therefore the heart and will must alwayes looke vpward and not downeward, to the end that they may ioyne themselues to the noblest and most diuine part, and not to the basest, most sensuall and earthly part. For they are in mans body, as if they were placed betweene heauen and earth: so that as man holdeth the middle place between Angels and other liuing creatures, by reason of that communication of nature, which he hath with them both: so fareth it with the heart and the will, betweene the head and the belly, and betweene reason with that part which is capable thereof, and the sensuall part which is without reason. Wherefore if the will of man be ioyned with reason, which is celestial and diuine, and followeth the same, it will become like vnto it, and shalbe able easily to gouerne the sensual part vnderneath it, to be mistresse ouer it, and to compel it to obey. But if the Will despise reason and the counsaile thereof, and if instead of mounting vpward towardes the noblest part, it descendeth to the sensual part, and ioyneth it selfe thereunto, then shall the Will be made like to that, and shal serue it in place of commanding it. And by this meanes the Will shall become altogether brutish, whereas contrariwise it might make the sensuall and earthly part as it were celestiall and diuine, by drawing it with it selfe, if it woulde obey reason rather then the affections of the flesh, and if it would looke more towardes heauen then towardes the earth, as men commonly vse to doe. For as they are in the middest betweene Angels and beastes, if they woulde looke more towardes heauen, from whence their soules haue their Originall, then towardes the earth out of which their bodies are taken, they should become celestial and diuine, like to the Angels, and finally like to God, who hath created them after his owne image. But if insteede of beholding the heauens, vnto which their faces are lifted, they looke downe to the earth as brute beasts doe, hauing more care of that then of heauen, they shall become altogether earthie and brutish like beastes.

Mans will must looke vp to the head, not downe to the bellie.

Man is a middle creature between Angels & beasts.

There-

Therefore it ſtandeth euery one in hand to bethinke himſelfe ſeriouſly, which way he aymeth, whither he deſireth to come, and whom he had rather reſemble, either the angels or beaſts. Let vs then conſider wel of our nature, and of that order which God ſetteth downe therein, and follow the ſame, and beware that we doe not peruert it. Let vs learne to acknowledge the image of God in vs, and to beholde his great wiſedome therein, as it were in a little world. Firſt let vs know by our ſoule, which is a ſpirituall and no corporall nature, that God is a ſpirite and of a ſpirituall nature, which is not ſhut vp and incloſed in any place. For neither our ſpirite hath any abiding in a place as if it were incloſed and ſhut vp therein, notwithſtanding that it remayneth in a place as it were, in regarde of that coniunction which it hath with the bodie. Neuertheleſſe, it is not ſo incloſed therein, but that it is able, not onlie to raunge through heauen and earth, and throughout this whole viſible worlde, but euen higher and farther, ſo that the whole world is not of ſufficient bigneſſe to containe the ſame, or to content and ſatisfie it, but that it will goe beyond it. What then ſhall wee thinke of GOD who hath created it? And howe forgetfull ſhall man bee of himſelfe, if whereas the whole worlde is not great enough for his ſpirite, hee content himſelfe with a little angle of the earth, and doe after a ſort burie himſelfe therein? Likewiſe, let vs knowe and beleeue that God is inuiſible, ſeeing our ſoule is ſo, and cannot bee ſeen with bodily eyes. For it is not painted with any colour, neither hath it any corporal figure, whereby it may be ſeene and knowen, which is doen onely by the acts and deedes of it.

A ſpirite is not ſhut vp in a place.

It is inuiſible.

Let vs not ſeeke then to knowe the eſſence and nature of God by the eyes, but onelie by the ſpirite. For hee cannot bee ſeene by them, but onelie by the eyes of faith, neither can hee bee founde or conceiued by corporall ſenſes. Againe, wee ought not onely to conſider, but euen to woonder howe hee hath ioyned our ſoule with the bodie, and diſtributed the vertue thereof into all the partes and members of the ſame: and howe hee doeth ſo excellently knitte together and conioyne ſo manie members, ſo diſtant one from another, euen from the one ende vnto the other: all which receiue life and vertue from the ſoule according to their nature and office, and are all gouerned by one and the ſame ſpirite. Let vs conſider then howe hee woulde haue that part of the ſoule, which is partaker of reaſon, to haue the principalitie and dominion ouer the part in which he hath placed the affections: to the ende that the chiefeſt ſhould commaund, and the other obey, as himſelfe hath the Lordſhippe and ſouereigntie ouer all his creatures, as they that muſt obey him.

The coniunction of our ſoule and body is a wonderful work of God.

Let

Let vs not then suffer the spirite to bee brought into bondage by the perturbations of the affections, neither let vs suffer them to bee so lifted vp against reason, as to bee able to turne the vertue of the soule against it. In like manner, let vs remember, how God worketh in our minder, in such sort as that the knowledge of those things which wee knowe first, is not abolished by the vnderstanding of other things we learne after, but they are all kept together very surely in the chiefe part of the soule, and that in good order, by meanes of the memorie, without confusion one with another, euen as if they were written and engrauen in a table, or in a piller of brasse. Wherefore we should be very vngratefull and brutish, if any thing in the world cause vs to forget God, and if we haue not his benefites towards vs in perpetual remembrance.

FINIS.

Laus Deo.